THE TEACHINGS OF THE BUDDHA

The Connected Discourses of the Buddha

A New Translation of the

Saṃyutta Nikāya

Translated from the Pāli

by

Bhikkhu Bodhi

VOLUME II

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Part IV

The Book of the Six Sense Bases

(*Saḷāyatanavagga*)

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Introduction

The *Saḷāyatanavagga*, The Book of the Six Sense Bases, is the third great collection of connected discourses with a philosophical orientation. Like its two predecessors, the Vagga is dominated by its first chapter, the Saḷāyatanasaṃyutta, which takes up 208 of the 403 pages in the PTS edition of this volume. Its junior partner is the Vedanāsaṃyutta, which deals with another closely related theme of the Buddha's teaching, feeling. Feeling assumes special importance because it serves as the main condition, in the doctrine of dependent origination, for the arising of craving. Feeling also finds a place among the four establishments of mindfulness, to be explored in Part V, and thus links theory with practice. The other saṃyuttas in this book do not have any intimate connection with the two major themes, but cover a wide variety of topics ranging from the weaknesses and strengths of women to the nature of the unconditioned.

35. Saḷāyatanasaṃyutta

The Saḷāyatanasaṃyutta draws together a vast assortment of texts dealing with the six internal and external sense bases. Though most of these are very short, a few, especially towards the end, tend to approach the size of the shorter discourses in the Majjhima Nikāya. To organize such a large number of suttas into a convenient format, the saṃyutta is divided into four *paññāsakas*, sets of fifty. While the first three sets of fifty actually contain roughly fifty suttas each, the fourth has ninety-three, including a single vagga (among four) with a full sixty suttas! This is the "Sixtyfold Repetition Series," a compilation of sixty extremely brief suttas grouped into batches of three. If each of the

triplets were to be compressed into a single sutta, as Feer has done in Ee, we would then get a vagga of twenty suttas, the number counted by Feer. But Be and Se, followed here, count the triplets as three individual suttas, thus yielding sixty suttas, a total supported by the title of the vagga. Principally on account of this difference in the treatment of the repetition series, Ee has a total of 207 suttas while the present translation has 248; the additional difference of one obtains because Feer has combined two suttas which clearly should have been kept distinct.

On first consideration, it would seem that the six internal and external sense bases should be understood simply as the six sense faculties and their objects, with the term *āyatana*, base, having the sense of origin or source. Though many suttas lend support to this supposition, the Theravāda exegetical tradition, beginning already from the Abhidhamma period, understands the six pairs of bases as a complete scheme of classification capable of accommodating all the factors of existence mentioned in the Nikāyas. This conception of the six bases probably originated from the Sabba Sutta (**35:23**), in which the Buddha says that the six pairs of bases are "the all" apart from which nothing at all exists. To make the six bases capable of literally incorporating everything, the *Vibhaṅga* of the Abhidhamma Piṭaka defines the mind base (*manāyatana*) as including all classes of consciousness, and the mental phenomena base (*dhammāyatana*) as including the other three mental aggregates, subtle nonsensuous types of form, and even the unconditioned element, Nibbāna (see Vibh 70–73).

Seen from this angle, the six internal and external sense bases offer an alternative to the five aggregates as a scheme of phenomenological classification. The relationship between the two schemes might be seen as roughly analogous to that between horizontal and vertical cross-sections of an organ, with the analysis by way of the aggregates corresponding to the horizontal slice, the analysis by way of the six sense bases to the vertical slice (see Table 6). Thus, we are told, on an occasion of visual cognition, eye-consciousness arises in dependence on the eye and forms; the meeting of the three is contact; and with contact as condition there arise feeling, perception, and volition. Viewing this experience "vertically" by way of the sense bases, the eye and visible forms are each a separate base, respectively the eye base and the form base; eye-consciousness belongs to the mind base; and eye-contact, feeling, perception, and volition are all assigned to the mental phenomena base. Then, using the scalpel of thought to cut "horizontally" across the occasion of visual cognition, we can ask what is present from the form aggregate? The eye and a visible form (and the body as the physical basis of consciousness). What from the feeling aggregate? A feeling born of eye-contact. What from the perception aggregate? A perception of a visible form. What from the aggregate of volitional formations? A volition regarding a form. And what from the consciousness aggregate? An act of eye-consciousness.

TABLE 6

An Occasion of Visual Cognition in Terms of the Aggregates and Sense Bases

Aggregates	Visual Cognition	Sense Bases
form	*eye*	eye base
	form	form base
consciousness	*eye-consciousness*	mind base
(volitional formations)	*eye-contact*	mental phenomena base
feeling	*feeling born of eye-contact*	mental phenomena base
perception	*perception of form*	mental phenomena base
volitional formations	*volition regarding form*	mental phenomena base

Note: Contact (*phassa*) is classified in the aggregate of volitional formations in the Abhidhamma and the commentaries, though in the Nikāyas it is not explicitly assigned a place among the five aggregates.

Strangely, though some connection between the aggregates and sense bases, as just sketched, is already suggested in at least two suttas (**35:93, 121**), the Nikāyas do not explicitly correlate the two schemes. Conscious correlation begins only with the Abhidhamma Piṭaka, especially in the opening sections of the *Dhātukathā*, which reflects the attempt of the early Buddhist community to merge the more pragmatic schemes of the suttas into a single all-inclusive system that assigned to every element a precisely defined place.

Nevertheless, though this treatment of the sense bases stems from an early period, the Nikāyas themselves usually present the six pairs of sense bases not as a complete phenomenological scheme but as starting points for the genesis of cognition. Often, because of their role in mediating between consciousness and its objects, the internal bases are spoken of as the "bases for contact" (*phassāyatana*). If this interpretation is adopted, then mind (*mano*), the base for the arising of mind-consciousness (*manoviññāṇa*), probably denotes the passive flow of mind from which active cognition emerges, and *dhammā* the nonsensuous objects of consciousness apprehended by introspection, imagination, and reflection.

As with the aggregates, so with the sense bases, concern with their classification and interactions is governed not by an interest in theoretical completeness but by the practical exigencies of the Buddha's path aimed at liberation from suffering. The sense bases are critically important because it is through them that suffering arises (35:106). Even more, it is said that the holy life is lived under the Buddha for the full understanding of suffering, and if others should ask what is the suffering that should be fully understood, the correct answer is that the eye and forms, the ear and sounds, etc., and all phenomena derived from them, are the suffering that should be fully understood (35:81, 152).

The main pragmatic concern with the sense bases is the eradication of clinging, for like the aggregates the sense bases serve as the soil where clinging takes root and thrives. Because clinging originates from ignorance and craving, and because ignorance sustains clinging by weaving its web of the triple delusion—permanence, happiness, and self—we find in the Saḷāyatanasaṃyutta almost all the familiar templates used in the Khandhasaṃyutta; often, in fact, these templates are here applied twice to generate parallel suttas for the internal and external sense bases. Thus, to dispel ignorance and generate true knowledge, we repeatedly hear the same melodies, in a slightly different key, reminding us that the sense bases and their derivatives are impermanent, suffering, and nonself; that we must discern the gratification, danger, and escape in regard to the sense bases; that we should abandon desire and lust for the sense bases.

However, despite large areas of convergence between the two saṃyuttas, the Saḷāyatanasaṃyutta introduces several new perspectives that bear on the sense bases but have no exact parallels in relation to the aggregates. Thus the saṃyutta includes a long chain of twenty suttas which expose the flaws in conditioned existence, summed up under the caption "the all." All, it is said, is subject to birth, aging, sickness, death, and so forth, and the all is nothing other than the sense bases and the mental processes arising from them (35:33–42). Several suttas in this chapter identify the six sense bases with the world, because the world (*loka*) is whatever disintegrates (*lujjati*), and because in the Noble One's Discipline the world is understood as "that in the world by which one is a perceiver and conceiver of the world" (35:82, 84, 116). In one sutta the question is raised why the world is said to be empty (*suñña*), and the answer given is because the six bases are empty of a self and of what belongs to self (35:85). No parallels to these discourses are found in the Khandhasaṃyutta. This saṃyutta also describes the six internal sense bases as "old kamma" (35:146), which could not be said so plainly about the aggregates, for they comprise both kammically active and resultant phases of experience. We further find here that greater stress is placed on "conceiving" (*maññita*), the distorted cognitions influenced by craving, conceit, and views, with several discourses devoted to the methods of contemplation for uprooting all conceivings (35:30–32, 90–91). The entire saṃyutta ends with a masterly discourse in which the Buddha urges the monks to uproot conceiving in all its guises (35:248).

Although the aggregates and sense bases jointly serve as the domain of craving and wrong views, a difference in emphasis can be discerned in the way the two saṃyuttas connect these two defilements to their respective domains. The Khandhasaṃyutta consistently treats the aggregates as the objective referent of identity view (*sakkāyadiṭṭhi*), the views that seek to give substance to the idea of a self. When the *puthujjana* or "worldling" fashions a view about his or her identity, he or she always does so in relation to the five aggregates. We do not find any parallel text expressing identity view in terms of the sense bases. This difference in emphasis is understandable when we realize that the scheme of the aggregates spans a wider spectrum of categories than the sense bases themselves and therefore offers the worldling more variety to choose from when attempting to give substance to the notion of "my self." This, it must be stressed,

indicates a difference in emphasis, not a fundamental doctrinal difference, for the sense bases can be grasped upon with the notions "This is mine, this I am, this is my self" just as tenaciously as the aggregates can. Thus we even find a series of three suttas which state that contemplating the sense bases as impermanent, suffering, and nonself leads respectively to the abandoning of wrong view, identity view, and view of self (35:165–67). However, as a general rule, the sense bases are not taken up for a thematic exposition of identity view in the way the five aggregates are, which is certainly significant. We see too that the entire Diṭṭhisaṃyutta, on the diversity of views, traces all these views to a misapprehension of the aggregates, not of the sense bases.

In relation to the sense bases the interest in views recedes into the background, and a new theme takes centre stage: the need to control and master the senses. It is the sense faculties that give us access to the agreeable and disagreeable phenomena of the world, and it is our spontaneous, impulsive responses to these phenomena that sow the seeds of so much suffering. Within the untrained mind lust, hatred, and delusion, the three roots of evil, are always lying latent, and with delusion obscuring the true nature of things, agreeable objects are bound to provoke lust and greed, disagreeable objects hatred and aversion. These spontaneous reactions flood the mind and bid for our consent. If we are not careful we may rush ahead in pursuit of immediate gratification, oblivious to the fact that the fruit of sensual enjoyment is misery (see 35:94–98).

To inculcate sense restraint, the Saḷāyatanasaṃyutta makes constant use of two formulas. One is the stock description of sense restraint (*indriyasaṃvara*) usually embedded in the sequence on the gradual training, common in the Dīgha Nikāya (e.g., at I 70) and the Majjhima Nikāya (e.g., at I 180–81). This formula enjoins the practice of sense restraint to keep the "evil unwholesome states of covetousness and displeasure" from invading the mind. In the present chapter it occurs at 35:120, 127, 239, 240, and elsewhere. The second formula posits a contrast between one who is "intent upon a pleasing form and repelled by a displeasing form" and one who is not swayed by these pairs of opposites. The latter has set up mindfulness of the body, dwells with a measureless mind, and understands the "liberation of mind, liberation by wisdom" where the evil states of lust and aversion cease without remainder. This formula is found at 35:132, 243, 244, and 247. Though no explicit doctrinal allocations are made for these two formulas, it seems the first is prescribed in general for a bhikkhu in the initial stages of training, while the second describes the sense restraint of the trainee (*sekha*), one at a minimal level of stream-enterer, perhaps too the natural sense restraint of the arahant.

The practice of sense restraint is necessary in the Buddhist training, not only to avoid the mental distress provoked here and now by attachment and aversion, but for a reason more deeply connected to the ultimate aim of the Dhamma. The doctrine of dependent origination reveals that craving is the propelling cause of suffering, and craving springs up with feeling as its proximate cause. Feeling occurs in the six sense bases, as pleasant, painful, and neutral feeling, and through our unwholesome responses to these feelings we nourish the craving that holds us in bondage. To gain full deliverance from suffering, craving must be contained and eradicated, and thus the restraint of the senses becomes an integral part of the discipline aimed at the removal of craving.

There is also a cognitive side to the teaching on sense restraint. Craving and other defilements arise and flourish because the mind seizes upon the "signs" (*nimitta*) and "features" (*anubyañjana*) of sensory objects and uses them as raw material for creating imaginative constructs, to which it clings as a basis for security. This process, called mental proliferation (*papañca*), is effectively synonymous with conceiving (*maññanā*). These constructs, created under the influence of the defilements, serve in turn as springboards for still stronger and more tenacious defilements, thus sustaining a vicious cycle. To break this cycle, what is needed as a preliminary step is to restrain the senses, which involves stopping at the bare sensum, without plastering it over with layers of meaning whose origins are purely subjective. Hence the Buddha's instructions to the bhikkhu Māluṅkyaputta, "In the seen there will be merely the seen," and the beautiful poem the bhikkhu composes to convey his understanding of this maxim (35:95; see too 35:94).

This aspect of sense restraint receives special emphasis in the last two vaggas of the Saḷāyatanasaṃyutta, which stand out by reason of their startling imagery and extended similes. Here the

six sense faculties are spoken of as an ocean, the sense objects as their current, and the faring along the spiritual path as a voyage in which we are exposed to dangers that we can only surmount by sense restraint (35:228). Again, agreeable sense objects are like baited hooks cast out by Māra; one who swallows them comes under Māra's control; one who resists them escapes unharmed (35:230). It is better, we are told, to have our sense faculties lacerated by sharp instruments, hot and glowing, than to become infatuated with attractive sense objects; for such infatuation can lead to rebirth in the lower realms (35:235). Our existential condition is depicted by the parable of a man pursued by four vipers, five murderous enemies, and an assassin, his only means to safety a handmade raft (35:238). A bhikkhu in training should draw his senses inward as a tortoise draws its limbs into its shell, for Māra is like a hungry jackal trying to get a grip on him (35:240). The six senses are like six animals each drawn to their natural habitat, which must be tied by the rope of sense restraint and bound to the strong post of body-directed mindfulness (35:247). The saṃyutta ends with a parable about the magical bonds of the asura-king Vepacitti and sounds a decisive call to eliminate all modes of conceiving rooted in craving and wrong views (35:248).

36. *Vedanāsaṃyutta*

Although feeling has often been mentioned as a product of contact at the six sense bases, since it is a potent force in the activation of the defilements it receives separate treatment in a saṃyutta of its own, with three vaggas containing thirty-one suttas. The Sinhala-script editions of SN include this chapter in the Saḷāyatanasaṃyutta, presumably because feeling arises through the six sense bases. In the present collection of suttas, however, feeling is seldom correlated with the sense bases but is far more often expounded by way of its threefold division into the pleasant, painful, and neutral (i.e., neither-painful-nor-pleasant feeling). Thus it seems better to follow the Burmese textual tradition, which treats this chapter as a separate saṃyutta.

Feeling is a key link in the chain of dependent origination, the immediate precursor of craving, and thus to break the chain requires that our defiled responses to feeling be overcome. For this reason the Buddha has made feeling one of the four "establishments of mindfulness" (*satipaṭṭhāna*) and here he assigns it a saṃyutta of its own. Several suttas in the first vagga explain that the three types of feelings serve as stimuli for the "underlying tendencies" (*anusaya*). Each feeling is correlated with a different tendency: pleasant feeling with lust, painful feeling with aversion, and neutral feeling with ignorance. The Buddha's system of mental training aims at controlling our reactions to these feelings at the very point where they arise, without allowing them to proliferate and call their corresponding tendencies into play (36:3, 4). The noble disciple, of course, continues to experience feeling as long as he lives, but by eradicating the underlying tendencies he cannot be inwardly perturbed by feelings (36:6). In two suttas we see the Buddha visit the sick ward and give profound discourses on the contemplation of feelings to ailing monks (36:7, 8). These suttas culminate in a description of the arahant and his inner detachment from feelings.

A long sutta in the second vagga (36:19) describes the calibration in types of happiness that human beings can experience, ranging from sensual happiness to the bliss of the cessation of feeling and perception. In the third vagga we find a classification of illnesses (36:21) commonly used in traditional Indian medicine, and also a detailed numerical classification of the different types of feelings along the lines that became prominent in the Abhidhamma (36:22). The final sutta offers an interesting gradation of rapture, happiness, equanimity, and deliverance into three levels each—as carnal, spiritual, and "more spiritual than the spiritual" (36:31).

37. *Mātugāmasaṃyutta*

This saṃyutta brings together thirty-four short suttas on women. The Buddha explains what makes a woman attractive to a man, the kinds of suffering peculiar to women, and the moral qualities that lead a woman to either a bad rebirth or a good one. In this sutta the Venerable Anuruddha plays a major role, since his skill in the divine eye led him to make inquiries about such matters from the Master. The Buddha also explains how a woman wins the goodwill of her husband and his parents, the most important qualification being a virtuous character.

38. Jambukhādakasaṃyutta
39. Sāmaṇḍakasaṃyutta

These two saṃyuttas, with sixteen suttas each, have identical contents and differ only with respect to the interlocutors, two wanderers who lend their names to the two collections. The second is almost totally abridged. The suttas take the form of questions addressed to Sāriputta on such topics as Nibbāna, arahantship, the taints, the realms of existence, etc. Each ends with words of praise for the Noble Eightfold Path. The last sutta, which differs from this format, displays a gentle touch of humour.

40. Moggallānasaṃyutta

Mahāmoggallāna was the Buddha's second chief disciple. In the first nine suttas here he describes his struggle for enlightenment, which was beset with difficulties in meditation. On each occasion he could overcome his difficulty only with the aid of the Buddha, who used his psychic powers to give the disciple "long-distance" guidance. In the last two suttas Moggallāna visits the heavens and preaches to the devas on the going for refuge to the Triple Gem. The first of these texts is extensive, the second (identical except for the audience) drastically abridged.

41. Cittasaṃyutta

Citta was a householder who was named by the Buddha the foremost male lay disciple among the speakers on the Dhamma (AN I 26,5). The present saṃyutta collects ten suttas that corroborate this designation. Even when Citta assumes the role of questioner rather than respondent, we are given to understand that he already knows the answers and is posing his questions as a way of starting a Dhamma discussion with the monks. Several times we see him teaching the Dhamma to bhikkhus, and the bhikkhus applaud him as one who has "the eye of wisdom that ranges over the deep Word of the Buddha" (**41:1, 5, 7**). The portrait of Citta we find in this chapter evinces a genuine historical personality, a layman with wide knowledge of the teaching, deep experience in meditation, sharp wisdom, and a mischievous

sense of humour. The humour surfaces in his meeting with the Jain teacher Nigaṇṭha Nātaputta, whom he leads into an embarrassing verbal trap (**41:8**). On meeting an old friend of his, who had been a naked ascetic for thirty years but had gained nothing from his asceticism but nakedness and a shaved head, he claims to have gained such high attainments as the four jhānas and the fruit of nonreturning even while living as a householder (**41:9**). Even his deathbed scene conveys a sense of humour: when his relatives think he is babbling to himself, he is actually teaching the devas a lesson in impermanence (**41:10**).

42. Gāmaṇisaṃyutta

This collection of thirteen suttas is united by the fact that all the inquirers are described as *gāmaṇis*, headmen of various sorts. With a few exceptions, the inquirers are initially not followers of the Buddha and are sometimes hostile to him, but in each case the Buddha wins them over with his reasoned arguments and careful analyses of the problems they pose.

Among the headmen we meet Talapuṭa, a theatre director who was so moved by his conversation with the Buddha that he became a bhikkhu and attained arahantship (**42:2**). His verses (at Th 1091–1145) are masterly expressions of deep spiritual yearning. We also see a follower of the Jains come to the Buddha with the intention of tripping him up in debate, only to be stopped in his tracks and led to correct understanding (**42:9**). The long discourse to Rāsiya (**42:12**) distinguishes householders along a finely graded scale of excellence, and also evaluates different types of ascetics. In the final sutta the Buddha responds to the charge, apparently devised by envious rivals, that he is a magician (**42:13**).

43. Asaṅkhatasaṃyutta

This saṃyutta functions as a compendium of the different designations of Nibbāna and the various modes of practice that lead to Nibbāna. The first vagga, which speaks of Nibbāna as the unconditioned, offers eleven presentations of the path to the unconditioned (**43:1–11**). The second vagga begins again with the unconditioned, and in one vast sutta (**43:12**) enumerates under

forty-five headings the various path factors that constitute the way to the unconditioned, including those of **43:2–11** divided into their components. Thereafter, in **43:13–44**, Nibbāna is expounded by way of another thirty-two epithets; the presentation of the path here is drastically condensed, but the text implies that all the factors of the first twelve suttas should be connected with each epithet. If **43:12** were to be broken up into separate suttas by way of the path factors, and these added to the first eleven suttas, we would then have fifty-six suttas on the unconditioned alone. And if this method were then to be applied to each epithet, the number of suttas in this saṃyutta would total 1,848.

44. Abyākatasaṃyutta

The suttas in this saṃyutta all respond to the question why the Buddha has not adopted any of the metaphysical tenets advocated and hotly debated by his contemporaries. Of particular concern is the problem whether the Tathāgata exists after death. The first sutta features a discussion on this topic between King Pasenadi of Kosala and the bhikkhunī Khemā, the nun foremost in wisdom, whose profound reply to the king is later affirmed by the Master (**44:1**). The suttas in this chapter are enough to dispose of the common assumption that the Buddha refrained from adopting any of these metaphysical standpoints merely on pragmatic grounds, i.e., because they are irrelevant to the quest for deliverance from suffering. The answers given to the queries show that the metaphysical tenets are rejected primarily because, at the fundamental level, they all rest upon the implicit assumption of a self, an assumption which in turn springs from ignorance about the real nature of the five aggregates and the six sense bases. For one who has fathomed the real nature of these phenomena, all these speculative views turn out to be untenable.

[1] PART IV: The Book of the Six Sense Bases (*Saḷāyatanavagga*)

Homage to the Blessed One,
the Arahant, the Perfectly Enlightened One

Chapter I

35 *Saḷāyatanasaṃyutta*
Connected Discourses on the Six Sense Bases

Division I
THE ROOT FIFTY

I. THE IMPERMANENT

1 (1) The Internal as Impermanent[1]

Thus have I heard.[2] On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, the eye is impermanent.[3] What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"The ear is impermanent.... The nose is impermanent.... The tongue is impermanent.... The body is impermanent.... The mind is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' [2]

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, revulsion towards the ear, revulsion towards the nose, revulsion towards the tongue, revulsion towards the body, revulsion towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

2 (2) The Internal as Suffering

"Bhikkhus, the eye is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"The ear is suffering.... The nose is suffering.... The tongue is suffering.... The body is suffering.... The mind is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

3 (3) The Internal as Nonself

"Bhikkhus, the eye is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"The ear is nonself.... The nose is nonself.... The tongue is nonself.... The body is nonself.... The mind is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

4 (4) The External as Impermanent

"Bhikkhus, forms are impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, [3] this I am not, this is not my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are impermanent.[4] What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards forms, revulsion towards sounds, revulsion towards odours, revulsion towards tastes, revulsion towards tactile objects, revulsion towards mental phenomena. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

5 (5) The External as Suffering

"Bhikkhus, forms are suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'"

6 (6) The External as Nonself

"Bhikkhus, forms are nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena are nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus ... He understands: '... there is no more for this state of being.'" [4]

7 (7) The Internal as Impermanent in the Three Times

At Sāvatthī. "Bhikkhus, the eye is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the eye of the past; he does not seek delight in the eye of the future; and he is practising for revulsion towards the eye of the present, for its fading away and cessation.

"The ear is impermanent ... The nose is impermanent ... The tongue is impermanent ... The body is impermanent ... The mind is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards the mind of the past ... for its fading away and cessation."

8 (8) The Internal as Suffering in the Three Times

At Sāvatthī. "Bhikkhus, the eye is suffering, both of the past and the future, not to speak of the present. Seeing thus ... The mind is suffering ... for its fading away and cessation."

9 (9) The Internal as Nonself in the Three Times

At Sāvatthī. "Bhikkhus, the eye is nonself, both of the past and the future, not to speak of the present. Seeing thus ... [5] ... The mind is nonself ... for its fading away and cessation."

10 (10)–12 (12) The External as Impermanent in the Three Times, Etc.

(*These three suttas are identical with §§7–9, but by way of the six external sense bases.*) [6]

II. The Pairs

13 (1) Before My Enlightenment (1)

At Sāvatthī. "Bhikkhus, before my enlightenment, [7] while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'What is the gratification, what is the danger, what is the escape in the case of the eye? What is the gratification, what is the danger, what is the escape in the case of the ear ... the nose ... the tongue ... the body ... the mind?'

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on the eye: this is the gratification in the eye. That the eye is impermanent, suffering, and subject to change: this is the danger in the eye. The removal and abandonment of desire and lust for the eye: this is the escape from the eye.

"'The pleasure and joy that arise in dependence on the ear ... the nose ... the tongue ... the body ... the mind: this is the gratification in the mind. That the mind is impermanent, suffering, and subject to change: this is the danger in the mind. The removal and abandonment of desire and lust for the mind: this is the escape from the mind.'

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.[5] [8]

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

14 (2) Before My Enlightenment (2)

(*The same is repeated for the six external sense bases.*)

15 (3) Seeking Gratification (1)

"Bhikkhus, I set out seeking the gratification in the eye. Whatever gratification there is in the eye—that I discovered. I have clearly seen with wisdom just how far the gratification in the eye extends. [9]

"Bhikkhus, I set out seeking the danger in the eye. Whatever danger there is in the eye—that I discovered. I have clearly seen with wisdom just how far the danger in the eye extends.

"Bhikkhus, I set out seeking the escape from the eye. Whatever

escape there is from the eye—that I discovered. I have clearly seen with wisdom just how far the escape from the eye extends.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from the ear ... the nose ... the tongue ... the body ... the mind. Whatever escape there is from the mind—that I discovered. I have clearly seen with wisdom just how far the escape from the mind extends.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

16 (4) Seeking Gratification (2)

(*The same for the six external sense bases.*) [10]

17 (5) If There Were No (1)

"Bhikkhus, if there were no gratification in the eye, beings would not become enamoured with it; but because there is gratification in the eye, beings become enamoured with it. If there were no danger in the eye, beings would not experience revulsion towards it; but because there is danger in the eye, beings experience revulsion towards it. If there were no escape from the eye, beings would not escape from it; but because there is an escape from the eye, beings escape from it.

"Bhikkhus, if there were no gratification in the ear ... [11] ... in the nose ... in the tongue ... in the body ... in the mind, beings would not become enamoured with it ... but because there is an escape from the mind, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these six internal sense bases, they have not escaped from this world with its devas, Māra, and Brahmā, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, [12] then they have escaped from this world with its devas and humans ... they have become detached from it, released from it, and they dwell with a mind rid of barriers."

18 (6) If There Were No (2)

(*The same for the six external sense bases.*) [13]

19 (7) Delight (1)

"Bhikkhus, one who seeks delight in the eye seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the ear ... in the nose ... in the tongue ... in the body ... in the mind seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

"One who does not seek delight in the eye ... in the mind does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering."

20 (8) Delight (2)

(*The same for the six external sense bases.*) [14]

21 (9) Arising of Suffering (1)

"Bhikkhus, the arising, continuation, production, and manifestation of the eye is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of the ear ... the nose ... the tongue ... the body ... the mind is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

"The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death."

22 (10) Arising of Suffering (2)

(*The same for the six external sense bases.*) [15]

III. The All

23 (1) The All

At Sāvatthī. "Bhikkhus, I will teach you the all.[6] Listen to that....

"And what, bhikkhus, is the all? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the all.

"If anyone, bhikkhus, should speak thus: 'Having rejected this all, I shall make known another all'—that would be a mere empty boast on his part.[7] If he were questioned he would not be able to reply and, further, he would meet with vexation. For what reason? Because, bhikkhus, that would not be within his domain."[8]

24 (2) Abandonment (1)

"Bhikkhus, I will teach you the Dhamma for abandoning all. Listen to that....

"And what, bhikkhus, is the Dhamma for abandoning all? The eye is to be abandoned, forms are to be abandoned, eye-consciousness is to be abandoned, eye-contact is to be abandoned, [16] and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned.[9]

"The ear is to be abandoned ... The mind is to be abandoned, mental phenomena are to be abandoned, mind-consciousness is to be abandoned, mind-contact is to be abandoned, and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned.

"This, bhikkhus, is the Dhamma for abandoning all."

25 (3) Abandonment (2)

"Bhikkhus, I will teach you the Dhamma for abandoning all through direct knowledge and full understanding.[10] Listen to that....

"And what, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding? The eye is to be abandoned through direct knowledge and full understanding, forms are to be so abandoned, eye-consciousness is to be so abandoned, eye-contact is to be so abandoned, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.

"The ear is to be abandoned through direct knowledge and full understanding ... The mind is to be abandoned through direct knowledge and full understanding, mental phenomena [17] are to be so abandoned, mind-consciousness is to be so abandoned, mind-contact is to be so abandoned, and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned through direct knowledge and full understanding.

"This, bhikkhus, is the Dhamma for abandoning all through direct knowledge and full understanding."

26 (4) Full Understanding (1)

At Sāvatthī. "Bhikkhus, without directly knowing and fully understanding the all, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.[11]

"And what, bhikkhus, is that all without directly knowing and fully understanding which, without developing dispassion towards which and abandoning which, one is incapable of destroying suffering?

"Without directly knowing and fully understanding the eye, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding forms ... eye-consciousness ... eye-contact ... and whatever feeling arises with eye-contact as condition ... without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.

"Without directly knowing and fully understanding the ear ... the mind ... and whatever feeling arises with mind-contact as condition ... without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.

"This, bhikkhus, is the all without directly knowing and fully understanding which ... one is incapable of destroying suffering.

"Bhikkhus, by directly knowing and fully understanding the all, by developing dispassion towards it and abandoning it, one is capable of destroying suffering. [18]

"And what, bhikkhus, is that all by directly knowing and fully understanding which, by developing dispassion towards which and abandoning which, one is capable of destroying suffering?

"By directly knowing and fully understanding the eye ... the mind ... and whatever feeling arises with mind-contact as condition ... by developing dispassion towards it and abandoning it, one is capable of destroying suffering.

"This, bhikkhus, is the all by directly knowing and fully understanding which ... one is capable of destroying suffering."

27 (5) Full Understanding (2)

"Bhikkhus, without directly knowing and fully understanding the all, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.

"And what, bhikkhus, is the all...?

"The eye and forms and eye-consciousness and things to be cognized by eye-consciousness.[12] [19] The ear and sounds and ear-consciousness and things to be cognized by ear-consciousness.... The mind and mental phenomena and mind-consciousness and things to be cognized by mind-consciousness.

"This, bhikkhus, is the all without directly knowing and fully understanding which, without developing dispassion towards which and abandoning which, one is incapable of destroying suffering.

"But, bhikkhus, by directly knowing and fully understanding the all, by developing dispassion towards it and abandoning it, one is capable of destroying suffering.

"And what, bhikkhus, is the all...? (*as above*)

"This, bhikkhus, is the all by directly knowing and fully

understanding which, by developing dispassion towards which and abandoning which, one is capable of destroying suffering."

28 (6) Burning

On one occasion the Blessed One was dwelling at Gayā, at Gayā's Head, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:[13]

"Bhikkhus, all is burning. And what, bhikkhus, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

"The ear is burning ... [20] ... The mind is burning ... and whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye-contact, towards whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant; experiences revulsion towards the ear ... towards the mind ... towards whatever feeling arises with mind-contact as condition.... Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. And while this discourse was being spoken, the minds of the thousand bhikkhus were liberated from the taints by nonclinging.

29 (7) Weighed Down

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, all is weighed down.[14] [21] And what, bhikkhus, is the all that is weighed down? The eye is weighed down, forms are weighed down, eye-consciousness is weighed down, eye-contact is weighed down, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is weighed down. Weighed down by what? Weighed down by birth, aging, and death; by sorrow, lamentation, pain, displeasure, and despair, I say.

"The ear is weighed down ... The mind is weighed down ... Weighed down by what? Weighed down by birth ... by despair, I say.

"Seeing thus ... He understands: '... there is no more for this state of being.'"

30 (8) Appropriate for Uprooting

"Bhikkhus, I will teach you the way that is appropriate for uprooting all conceivings. [22] Listen to that and attend closely, I will speak....

"And what, bhikkhus, is the way that is appropriate for uprooting all conceivings?[15] Here, bhikkhus, a bhikkhu does not conceive the eye, does not conceive in the eye, does not conceive from the eye, does not conceive, 'The eye is mine.'[16] He does not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"He does not conceive the ear ... He does not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... [23] and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"He does not conceive all, does not conceive in all, does not conceive from all, does not conceive, 'All is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'[17]

"This, bhikkhus, is the way that is appropriate for uprooting all conceivings."

31 (9) Suitable for Uprooting (1)

"Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings.[18] Listen to that....

"And what, bhikkhus, is the way that is suitable for uprooting all conceivings? Here, bhikkhus, a bhikkhu does not conceive the eye, does not conceive in the eye, does not conceive from the eye, does not conceive, 'The eye is mine.' He does not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.' For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.[19]

"He does not conceive the ear ... [24] ... He does not conceive the mind ... and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.' For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.

"Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"This, bhikkhus, is the way that is suitable for uprooting all conceivings."[20]

32 (10) Suitable for Uprooting (2)

"Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings. Listen to that....

"And what, bhikkhus, is the way that is suitable for uprooting all conceivings? What do you think, bhikkhus, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – [25] "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Are forms permanent or impermanent?... Is eye-consciousness ... Is eye-contact ... Is any feeling that arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—permanent or impermanent?...

"Is the ear permanent or impermanent?... Is the mind ... Is any feeling that arises with mind-contact as condition permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir." [26]

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye-contact, towards whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant. He experiences revulsion towards the ear ... towards the mind ... towards whatever feeling arises with mind-contact as condition.... Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"This, bhikkhus, is the way that is suitable for uprooting all conceivings."

IV. Subject to Birth

33 (1) Subject to Birth

At Sāvatthī. "Bhikkhus, all is subject to birth. And what, bhikkhus, is the all that is subject to birth? [27] The eye is subject to birth. Forms ... Eye-consciousness ... Eye-contact ... Whatever feeling arises with eye-contact as condition ... that too is subject to birth.

"The ear ... The tongue ... The body ... The mind ... Whatever feeling arises with mind-contact as condition ... that too is subject to birth.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye-contact ... He understands: '... there is no more for this state of being.'"

34 (2)–42 (10) Subject to Aging, Etc.

"Bhikkhus, all is subject to aging.... All is subject to sickness.... All is subject to death.... All is subject to sorrow.... All is subject to defilement.... [28] All is subject to destruction.... All is subject to vanishing.... All is subject to origination.... All is subject to cessation...." (*Each is to be completed as above.*)

V. Impermanent

43 (1)–52 (10) Impermanent, Etc.

At Sāvatthī. "Bhikkhus, all is impermanent.... All is suffering.... All is nonself.... [29] All is to be directly known.... All is to be fully understood.... All is to be abandoned.... All is to be realized.... All is to be fully understood through direct knowledge.... All is oppressed.... All is stricken...." (*Each to be completed as in §33.*) [30]

Division II
THE SECOND FIFTY

I. IGNORANCE

53 (1) Abandoning Ignorance

At Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, [31] and said to him:

"Venerable sir, how should one know, how should one see, for ignorance to be abandoned and true knowledge to arise?"

"Bhikkhu, when one knows and sees the eye as impermanent, ignorance is abandoned and true knowledge arises.[21] When one knows and sees forms as impermanent ... When one knows and sees as impermanent whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—ignorance is abandoned and true knowledge arises. When one knows and sees thus, bhikkhu, ignorance is abandoned and true knowledge arises."

54 (2) Abandoning the Fetters

... "Venerable sir, how should one know, how should one see, for the fetters to be abandoned?"[22]

(The Buddha's reply is as above.)

55 (3) Uprooting the Fetters

... "Venerable sir, how should one know, how should one see, for the fetters to be uprooted?"

"Bhikkhu, when one knows and sees the eye as nonself, [32] the fetters are uprooted. When one knows and sees forms as nonself ... *(all as above)* ... When one knows and sees thus, bhikkhu, the fetters are uprooted."

56 (4)–59 (7) Abandoning the Taints, Etc.

... "Venerable sir, how should one know, how should one see, for the taints to be abandoned?... for the taints to be uprooted?... for the underlying tendencies to be abandoned?... for the underlying tendencies to be uprooted?"[23]

"Bhikkhu, when one knows and sees the eye as nonself, the underlying tendencies are uprooted. When one knows and sees forms as nonself ... *(all as above)* ... When one knows and sees thus, bhikkhu, the underlying tendencies are uprooted."

60 (8) The Full Understanding of All Clinging

"Bhikkhus, I will teach you the Dhamma for the full understanding of all clinging.[24] Listen to that....

"And what, bhikkhus, is the Dhamma for the full understanding of all clinging? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]. [33] Seeing thus, the instructed noble disciple experiences revulsion towards the eye, towards forms, towards eye-consciousness, towards eye-contact, towards feeling. Experiencing revulsion, he becomes dispassionate. Through dispassion [the mind] is liberated. With its deliverance[25] he understands: 'Clinging has been fully understood by me.'

"In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]. Seeing thus, the instructed noble disciple experiences revulsion towards the mind, towards mental phenomena, towards mind-consciousness, towards mind-contact, towards feeling. Experiencing revulsion, he becomes dispassionate. Through dispassion [the mind] is liberated. With its deliverance he understands: 'Clinging has been fully understood by me.'

"This, bhikkhus, is the Dhamma for the full understanding of all clinging."

61 (9) The Exhaustion of All Clinging (1)

"Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to that....

"And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? In dependence on the eye and forms, eye-consciousness arises.... *(as above)* ... With its deliverance he understands: 'Clinging has been exhausted by me.'

"In dependence on the ear and sounds ... the mind and mental phenomena, mind-consciousness arises.... [34] ... With its deliverance he understands: 'Clinging has been exhausted by me.'

"This, bhikkhus, is the Dhamma for the exhaustion of all clinging."

62 (10) The Exhaustion of All Clinging (2)

"Bhikkhus, I will teach you the Dhamma for the exhaustion of all clinging. Listen to that...."

"And what, bhikkhus, is the Dhamma for the exhaustion of all clinging? What do you think, bhikkhus, is the eye permanent or impermanent?"

... (*To be completed as in* §32) ... [35]

"This, bhikkhus, is the Dhamma for the exhaustion of all clinging."

II. Migajāla

63 (1) Migajāla (1)

At Sāvatthī. Then the Venerable Migajāla approached the Blessed One, paid homage to him, sat down to one side, and said to him:[26]

"Venerable sir, it is said, 'a lone dweller, a lone dweller.'[27] [36] In what way, venerable sir, is one a lone dweller, and in what way is one dwelling with a partner?"[28]

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. When there is delight, there is infatuation. When there is infatuation, there is bondage. Bound by the fetter of delight, Migajāla, a bhikkhu is called one dwelling with a partner.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... he is called one dwelling with a partner.

"Migajāla, even though a bhikkhu who dwells thus resorts to forests and groves, to remote lodgings where there are few sounds and little noise, desolate, hidden from people, appropriate for seclusion, he is still called one dwelling with a partner. For what reason? Because craving is his partner, and he has not abandoned it; therefore he is called one dwelling with a partner.

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases. When there is no delight, there is no infatuation. When there is no infatuation, [37] there is no bondage. Released from the fetter of delight, Migajāla, a bhikkhu is called a lone dweller.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... he is called a lone dweller.

"Migajāla, even though a bhikkhu who dwells thus lives in the vicinity of a village, associating with bhikkhus and bhikkhunīs, with male and female lay followers, with kings and royal ministers, with sectarian teachers and their disciples, he is still called a lone dweller. For what reason? Because craving is his partner, and he has abandoned it; therefore he is called a lone dweller."

64 (2) Migajāla (2)

Then the Venerable Migajāla approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. With the arising of delight, I say, Migajāla, there is the arising of suffering.

"There are, Migajāla, sounds cognizable by the ear ... odours

cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, ... delight arises. [38] With the arising of delight, I say, Migajāla, there is the arising of suffering.

"There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases. With the cessation of delight, I say, Migajāla, comes the cessation of suffering.

"There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... delight ceases. With the cessation of delight, I say, Migajāla, comes the cessation of suffering."

Then the Venerable Migajāla, having delighted and rejoiced in the Blessed One's words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Migajāla, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Migajāla became one of the arahants.

65 (3) Samiddhi (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Samiddhi approached the Blessed One ... and said to him:[29] "Venerable sir, it is said, 'Māra, Māra.' In what way, venerable sir, might there be Māra or the description of Māra?"[30]

"Where there is the eye, Samiddhi, where there are forms, [39] eye-consciousness, things to be cognized by eye-consciousness, there Māra exists or the description of Māra.

"Where there is the ear ... the mind, where there are mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there Māra exists or the description of Māra.

"Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there Māra does not exist nor any description of Māra.

"Where there is no ear ... no mind, no mental phenomena, no mind-consciousness, no things to be cognized by mind-consciousness, there Māra does not exist nor any description of Māra."

66 (4) Samiddhi (2)

"Venerable sir, it is said, 'a being, a being.' In what way, venerable sir, might there be a being or the description of a being?"

(*The reply is as in the preceding sutta.*)

67 (5) Samiddhi (3)

"Venerable sir, it is said, 'suffering, suffering.' In what way, venerable sir, might there be suffering or the description of suffering?"...

68 (6) Samiddhi (4)

"Venerable sir, it is said, 'the world, the world.' In what way, venerable sir, might there be the world or the description of the world?"

"Where there is the eye, Samiddhi, where there are forms, eye-consciousness, things to be cognized by eye-consciousness, there the world exists or the description of the world.

"Where there is the ear ... [40] the mind, where there are mental phenomena, mind-consciousness, things to be cognized by mind-consciousness, there the world exists or the description of the world.

"Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there the world does not exist nor any description of the world.

"Where there is no ear ... no mind, no mental phenomena, no mind-consciousness, no things to be cognized by mind-consciousness, there the world does not exist nor any description of the world."

69 (7) Upasena

On one occasion the Venerable Sāriputta and the Venerable Upasena were dwelling at Rājagaha in the Cool Grove, in the Snake's Hood Grotto.[31] Now on that occasion a viper had fallen on the Venerable Upasena's body. Then the Venerable Upasena addressed the bhikkhus thus: "Come, friends, lift this body of mine on to the bed and carry it outside before it is scattered right here like a handful of chaff."[32]

When this was said, the Venerable Sāriputta said to the Venerable Upasena: "We do not see any alteration in the Venerable Upasena's body nor any change in his faculties; yet the Venerable Upasena says: 'Come, friends, lift this body of mine on to the bed and carry it outside before it is scattered right here like a handful of chaff.'"

"Friend Sāriputta, for one who thinks, 'I am the eye' or 'The eye is mine'; 'I am the ear' or 'The ear is mine' ... 'I am the mind' or 'The mind is mine,' there might be alteration of the body or a change of the faculties. But, friend Sāriputta, [41] it does not occur to me, 'I am the eye' or 'The eye is mine'; 'I am the ear' or 'The ear is mine' ... 'I am the mind' or 'The mind is mine,' so why should there be any alteration in my body or any change in my faculties?"[33]

"It must be because I-making, mine-making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Upasena for a long time that it does not occur to him, 'I am the eye' or 'The eye is mine'; 'I am the ear' or 'The ear is mine' ... 'I am the mind' or 'The mind is mine.'"

Then those bhikkhus lifted the Venerable Upasena's body on to the bed and carried it outside. Then the Venerable Upasena's body was scattered right there just like a handful of chaff.

70 (8) Upavāṇa

Then the Venerable Upavāṇa approached the Blessed One ... and said to him: "Venerable sir, it is said, 'the directly visible Dhamma, the directly visible Dhamma.'[34] In what way, venerable sir, is the Dhamma directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?"

"Here, Upavāṇa, having seen a form with the eye, a bhikkhu experiences the form as well as lust for the form. He understands that lust for forms exists internally thus: 'There is in me lust for forms internally.' Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. [42]

"Further, Upavāṇa, having heard a sound with the ear ... having cognized a mental phenomenon with the mind, a bhikkhu experiences the mental phenomenon as well as lust for the mental phenomenon. He understands that lust for mental phenomena exists internally thus: 'There is in me lust for mental phenomena internally.' Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"But here, Upavāṇa, having seen a form with the eye, a bhikkhu experiences the form without experiencing lust for the form. He understands that lust for forms does not exist internally thus: 'There is in me no lust for forms internally.' Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"Further, Upavāṇa, having heard a sound with the ear ... [43] ... having cognized a mental phenomenon with the mind, a bhikkhu experiences the mental phenomenon without experiencing lust for the mental phenomenon. He understands that lust for mental phenomena does not exist internally thus: 'There is in me no lust for mental phenomena internally.' Since that is so, Upavāṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."[35]

71 (9) The Six Bases for Contact (1)

"Bhikkhus, if a bhikkhu does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape, in the case of these six bases for contact, then he has not lived the holy life; he is far away from this Dhamma and Discipline."

When this was said, a certain bhikkhu said to the Blessed One: "Here, venerable sir, I am lost,[36] for I do not understand as they

really are the origin and the passing away, the gratification, the danger, and the escape, in the case of these six bases for contact."

"What do you think, bhikkhu, do you regard the eye thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' This itself is the end of suffering.

"Do you regard the ear thus...? Do you regard the mind thus: 'This is mine, this I am, this is my self'?"

"No, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' This itself is the end of suffering." [44]

72 (10) The Six Bases for Contact (2)

(*The first two paragraphs as in the preceding sutta.*)

"What do you think, bhikkhu, do you regard the eye thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Thus this first base for contact will be abandoned by you for no future renewed existence.[37]

"Do you regard the ear thus...? Thus this second base for contact will be abandoned by you for no future renewed existence....

"Do you regard the mind thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, bhikkhu! And here, bhikkhu, you should clearly see the mind as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Thus this sixth base for contact will be abandoned by you for no future renewed existence."

73 (11) The Six Bases for Contact (3)

(*The first two paragraphs as in §71.*) [45]

"What do you think, bhikkhu, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is the ear ... the mind permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus, bhikkhu, the instructed noble disciple experiences revulsion towards the eye ... revulsion towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

[46]

III. Sick

74 (1) Sick (1)

At Sāvatthī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, in such and such a dwelling there is a certain newly ordained bhikkhu, not well known, who is sick, afflicted, gravely ill. It would be good, venerable sir, if the Blessed One would approach that bhikkhu out of compassion."

Then, when the Blessed One heard the words "newly ordained" and "sick," and understood that he was not a well-known bhikkhu, he went to him. That bhikkhu saw the Blessed One coming in the distance and stirred on his bed.[38] The Blessed One said to him: "Enough, bhikkhu, do not stir on your bed. There are these seats ready, I will sit down there."

The Blessed One then sat down on the appointed seat and said to that bhikkhu: "I hope you are bearing up, bhikkhu, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"I hope then, bhikkhu, that you are not troubled by remorse and regret."

"Indeed, venerable sir, I have quite a lot of remorse and regret." [47]

"I hope, bhikkhu, that you have nothing for which to reproach yourself in regard to virtue."

"I have nothing, venerable sir, for which to reproach myself in regard to virtue."

"Then, bhikkhu, if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by remorse and regret?"

"I understand, venerable sir, that it is not for the sake of purification of virtue that the Dhamma has been taught by the Blessed One."

"If, bhikkhu, you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have been taught by me?"

"Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of the fading away of lust."[39]

"Good, good, bhikkhu! It is good that you understand the Dhamma to have been taught by me for the sake of the fading away of lust. For the Dhamma is taught by me for the sake of the fading away of lust.

"What do you think, bhikkhu, is the eye permanent or impermanent?" – "Impermanent, venerable sir."... "Is the ear ... the mind permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

This is what the Blessed One said. Elated, that bhikkhu delighted in the Blessed One's statement. And while this discourse was being spoken, there arose in that bhikkhu the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation."[40]

75 (2) Sick (2)

(*As above down to:*) [48]

"If, bhikkhu you understand that the Dhamma has not been taught by me for the sake of purification of virtue, then for what purpose do you understand the Dhamma to have been taught by me?"

"Venerable sir, I understand the Dhamma to have been taught by the Blessed One for the sake of final Nibbāna without clinging."

"Good, good, bhikkhu! It is good that you understand the Dhamma to have been taught by me for the sake of final Nibbāna without clinging. For the Dhamma is taught by me for the sake of final Nibbāna without clinging.[41]

"What do you think, bhikkhu, is the eye permanent or impermanent?" – "Impermanent, venerable sir."... "Is the ear ... the nose ... the tongue ... the body ... the mind ... mind-consciousness ... mind-contact ... whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'"

This is what the Blessed One said. Elated, that bhikkhu delighted in the Blessed One's statement. And while this discourse was being spoken, that bhikkhu's mind was liberated from the taints by nonclinging.

76 (3) Rādha (1)

Then the Venerable Rādha approached the Blessed One ... and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Rādha, you should abandon desire for whatever is impermanent. And what is impermanent? The eye is impermanent; you

should abandon desire for it. Forms are impermanent ... Eye-consciousness is impermanent ... Eye-contact is impermanent ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent; you should abandon desire for it.

"The ear ... The mind is impermanent ... Whatever feeling arises with mind-contact as condition ... that too is impermanent; you should abandon desire for it. [49] Rādha, you should abandon desire for whatever is impermanent."

77 (4) Rādha (2)

... "Rādha, you should abandon desire for whatever is suffering."...

78 (5) Rādha (3)

... "Rādha, you should abandon desire for whatever is nonself."...

79 (6) Abandoning Ignorance (1)

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, is there one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises?"

"There is one thing, bhikkhu, through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises."

"And what is that one thing, venerable sir?" [50]

"Ignorance, bhikkhu, is that one thing through the abandoning of which ignorance is abandoned by a bhikkhu and true knowledge arises."[42]

"But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and true knowledge to arise?"

"Bhikkhu, when a bhikkhu knows and sees the eye as impermanent, ignorance is abandoned by him and true knowledge arises. When he knows and sees forms as impermanent ... When he knows and sees as impermanent whatever feeling arises with mind-contact as condition ... ignorance is abandoned by him and true knowledge arises.

"When, bhikkhu, a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises."

80 (7) Abandoning Ignorance (2)

(*As above down to:*)

"But, venerable sir, how should a bhikkhu know, how should he see, for ignorance to be abandoned by him and true knowledge to arise?"

"Here, bhikkhu, a bhikkhu has heard, 'Nothing is worth adhering to.' When a bhikkhu has heard, 'Nothing is worth adhering to,' he directly knows everything. Having directly known everything, he fully understands everything. Having fully understood everything, he sees all signs differently.[43] He sees the eye differently, he sees forms differently ... whatever feeling arises with mind-contact as condition ... that too he sees differently.

"When, bhikkhu, a bhikkhu knows and sees thus, ignorance is abandoned by him and true knowledge arises."

81 (8) A Number of Bhikkhus

Then a number of bhikkhus approached the Blessed One ... and said to him: [51] "Here, venerable sir, wanderers of other sects ask us: 'For what purpose, friends, is the holy life lived under the ascetic Gotama?' When we are asked thus, venerable sir, we answer those wanderers thus: 'It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.' We hope, venerable sir, that when we answer thus we state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; that we explain in accordance with the Dhamma, and that no reasonable consequence of our assertion gives ground for criticism."[44]

"For sure, bhikkhus, when you answer thus you state what has been said by me and do not misrepresent me with what is contrary to fact; you explain in accordance with the Dhamma, and no reasonable consequence of your assertion gives ground for criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under me.

"But, bhikkhus, if wanderers of other sects ask you: 'What, friends, is that suffering for the full understanding of which the holy life is lived under the ascetic Gotama?'—being asked thus, you should answer them thus: 'The eye, friends, is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. Forms are suffering ... Whatever feeling arises with eye-contact as condition ... that too is suffering ... The mind is suffering ... Whatever feeling arises with mind-contact as condition ... that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. This, friends, is that suffering for the full understanding of which the holy life is lived under the Blessed One.' [52]

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way."

82 (9) The World

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'the world, the world.' In what way, venerable sir, is it said 'the world'?"

"It is disintegrating, bhikkhu, therefore it is called the world.[45] And what is disintegrating? The eye, bhikkhu, is disintegrating, forms are disintegrating, eye-consciousness is disintegrating, eye-contact is disintegrating, and whatever feeling arises with eye-contact as condition ... that too is disintegrating. The ear is disintegrating ... The mind is disintegrating ... Whatever feeling arises with mind-contact as condition ... that too is disintegrating. It is disintegrating, bhikkhu, therefore it is called the world."

83 (10) Phagguna

Then the Venerable Phagguna approached the Blessed One ... and said to him: "Venerable sir, is there any eye by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the rut, exhausted the round, and transcended all suffering?[46] Is there any ear by way of which one describing the Buddhas of the past could describe them?... Is there any mind by way of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the rut, exhausted the round, and transcended all suffering?"

"There is no eye, Phagguna, by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the rut, exhausted the round, and transcended all suffering. There is no ear by means of which one describing the Buddhas of the past could describe them.... [53] There is no mind by means of which one describing the Buddhas of the past could describe them—those who have attained final Nibbāna, cut through proliferation, cut through the rut, exhausted the round, and transcended all suffering."

IV. Channa

84 (1) Subject to Disintegration

At Sāvatthī. Then the Venerable Ānanda approached the Blessed One ... and said to him: "Venerable sir, it is said, 'the world, the world.' In what way, venerable sir, is it said 'the world'?"

"Whatever is subject to disintegration, Ānanda, is called the world in the Noble One's Discipline.[47] And what is subject to disintegration? The eye, Ānanda, is subject to disintegration, forms ... eye-consciousness ... eye-contact ... whatever feeling arises with eye-contact as condition ... that too is subject to disintegration. The ear is subject to disintegration ... The mind is subject to disintegration ... Whatever feeling arises with mind-contact as condition ... that too is subject to disintegration. Whatever is subject to disintegration, Ānanda, is called the world in the Noble One's Discipline." [54]

85 (2) Empty Is the World

Then the Venerable Ānanda approached the Blessed One ... and said to him: "Venerable sir, it is said, 'Empty is the world, empty is the world.' In what way, venerable sir, is it said, 'Empty is the world'?"

"It is, Ānanda, because it is empty of self and of what belongs to self that it is said, 'Empty is the world.' And what is empty of self and of what belongs to self? The eye, Ānanda, is empty of self

and of what belongs to self. Forms are empty of self and of what belongs to self. Eye-consciousness is empty of self and of what belongs to self. Eye-contact is empty of self and of what belongs to self.... Whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is empty of self and of what belongs to self.

"It is, Ānanda, because it is empty of self and of what belongs to self that it is said, 'Empty is the world.'"

86 (3) The Dhamma in Brief

Sitting to one side, the Venerable Ānanda said to the Blessed One: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Ānanda, is the eye permanent or impermanent?" – "Impermanent, venerable sir."

(*Complete as in §32, down to "there is no more for this state of being."*) [55]

87 (4) Channa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.[48] Now on that occasion the Venerable Sāriputta, the Venerable Mahācunda, and the Venerable Channa were dwelling on Mount Vulture Peak, and the Venerable Channa was sick, afflicted, gravely ill. Then, in the evening, the Venerable Sāriputta [56] emerged from seclusion, approached the Venerable Mahācunda, and said to him: "Come, friend Cunda, let us approach the Venerable Channa and ask about his illness."

"Yes, friend," the Venerable Mahācunda replied.

Then the Venerable Sāriputta and the Venerable Mahācunda approached the Venerable Channa and exchanged greetings with him, after which they sat down in the appointed seats. The Venerable Sāriputta then said to the Venerable Channa: "I hope you are bearing up, friend Channa, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Friend Sāriputta, I am not bearing up, I am not getting better.[49] Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. Just as if a strong man were to split my head open with a sharp sword, so too violent winds cut through my head. I am not bearing up.... Just as if a strong man were to tighten a tough leather strap around my head as a headband, so too there are violent pains in my head. I am not bearing up.... Just as if a skilled butcher or his apprentice were to carve up an ox's belly with a sharp butcher's knife, so too violent winds are carving up my belly. I am not bearing up.... Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, [57] so too there is a violent burning in my body. I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. I will use the knife,[50] friend Sāriputta, I have no desire to live."

"Let the Venerable Channa not use the knife. Let the Venerable Channa live. We want the Venerable Channa to live. If the Venerable Channa lacks suitable food, I will go in search of suitable food for him; if he lacks suitable medicine, I will go in search of suitable medicine for him; if he lacks a proper attendant, I will attend on him. Let the Venerable Channa not use the knife. Let the Venerable Channa live. We want the Venerable Channa to live."

"Friend Sāriputta, it is not that I lack suitable food; I have suitable food. It is not that I lack suitable medicine; I have suitable medicine. It is not that I lack proper attendants; I have proper attendants. Moreover, friend, for a long time the Teacher has been served by me in an agreeable way, not in a disagreeable way; for it is proper for a disciple to serve the Teacher in an agreeable way, not in a disagreeable way. Remember this, friend Sāriputta: the bhikkhu Channa will use the knife blamelessly."[51]

"We would ask the Venerable Channa about a certain point, if he would grant us the favour of answering our question." [58]

"Ask, friend Sāriputta. When I have heard I shall know."

"Friend Channa, do you regard the eye, eye-consciousness, and things cognizable with eye-consciousness thus: 'This is mine, this I am, this is my self'? Do you regard the ear, ear-consciousness, and things cognizable with ear-consciousness thus...? Do

you regard the mind, mind-consciousness, and things cognizable with mind-consciousness thus: 'This is mine, this I am, this is my self'?

"Friend Sāriputta, I regard the eye, eye-consciousness, and things cognizable with eye-consciousness thus: 'This is not mine, this I am not, this is not my self.' I regard the ear, ear-consciousness, and things cognizable with ear-consciousness thus ... I regard the mind, mind-consciousness, and things cognizable with mind-consciousness thus: 'This is not mine, this I am not, this is not my self.'"

"Friend Channa, what have you seen and directly known in the eye, in eye-consciousness, and in things cognizable with eye-consciousness, that you regard them thus: 'This is not mine, this I am not, this is not my self'? What have you seen and directly known in the ear ... in the mind, in mind-consciousness, and in things cognizable with mind-consciousness, that you regard them thus: 'This is not mine, this I am not, this is not my self'?"

"Friend Sāriputta, it is because I have seen and directly known cessation in the eye, in eye-consciousness, and in things cognizable with eye-consciousness, that I regard them thus: 'This is not mine, this I am not, this is not my self.' It is because I have seen and directly known cessation in the ear ... [59] ... in the mind, in mind-consciousness, and in things cognizable with mind-consciousness, that I regard them thus: 'This is not mine, this I am not, this is not my self.'"[52]

When this was said, the Venerable Mahācunda said to the Venerable Channa: "Therefore, friend Channa, this teaching of the Blessed One is to be constantly given close attention: 'For one who is dependent there is wavering; for one who is independent there is no wavering. When there is no wavering, there is tranquillity; when there is tranquillity, there is no inclination; when there is no inclination, there is no coming and going; when there is no coming and going, there is no passing away and being reborn; when there is no passing away and being reborn, there is neither here nor beyond nor in between the two. This itself is the end of suffering.'"[53]

Then, when the Venerable Sāriputta and the Venerable Mahācunda had given the Venerable Channa this exhortation, they rose from their seats and departed. Then, soon after they had left, the Venerable Channa used the knife.[54]

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, the Venerable Channa has used the knife. What is his destination, what is his future bourn?"

"Sāriputta, didn't the bhikkhu Channa declare his blamelessness right in your presence?"[55]

"Venerable sir, there is a Vajjian village named Pubbavijjhana. There the Venerable Channa had friendly families, intimate families, hospitable families."[56]

"The Venerable Channa did indeed have these friendly families, Sāriputta, intimate families, hospitable families; but I do not [60] say that to this extent one is blameworthy. Sāriputta, when one lays down this body and takes up another body, then I say one is blameworthy. This did not happen in the case of the bhikkhu Channa. The bhikkhu Channa used the knife blamelessly. Thus, Sāriputta, should you remember it."[57]

88 (5) Puṇṇa

Then the Venerable Puṇṇa approached the Blessed One ... and said to him:[58] "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Puṇṇa, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say. There are, Puṇṇa, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises in him. With the arising of delight, Puṇṇa, there is the arising of suffering, I say.

"Puṇṇa, there are forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. [61] If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases in him.

With the cessation of delight, Puṇṇa, there is the cessation of suffering, I say.

"Now that you have received this brief exhortation from me, Puṇṇa, in which country will you dwell?"

"There is, venerable sir, a country named Sunāparanta. I will dwell there."

"Puṇṇa, the people of Sunāparanta are wild and rough. If they abuse and revile you, what will you think about that?"

"Venerable sir, if the people of Sunāparanta abuse and revile me, then I will think: 'These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with the fist.' Then I will think thus, Blessed One; then I will think thus, Fortunate One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what will you think about that?"

"Venerable sir, if the people of Sunāparanta give me a blow with the fist, then I will think: 'These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a clod.' Then I will think thus, Blessed One; then I will think thus, Fortunate One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what will you think about that?"

"Venerable sir, if the people of Sunāparanta give me a blow with a clod, then I will think: 'These people of Sunāparanta are excellent, truly excellent, in that they do not give me a blow with a rod.' [62] Then I will think thus, Blessed One; then I will think thus, Fortunate One."

"But, Puṇṇa, if the people of Sunāparanta do give you a blow with a rod, what will you think about that?"

"Venerable sir, if the people of Sunāparanta give me a blow with a rod, then I will think: 'These people of Sunāparanta are excellent, truly excellent, in that they do not stab me with a knife.' Then I will think thus, Blessed One; then I will think thus, Fortunate One."

"But, Puṇṇa, if the people of Sunāparanta do stab you with a knife, what will you think about that?"

"Venerable sir, if the people of Sunāparanta stab me with a knife, then I will think: 'These people of Sunāparanta are excellent, truly excellent, in that they do not take my life with a sharp knife.' Then I will think thus, Blessed One; then I will think thus, Fortunate One."

"But, Puṇṇa, if the people of Sunāparanta do take your life with a sharp knife, what will you think about that?"

"Venerable sir, if the people of Sunāparanta take my life with a sharp knife, then I will think: 'There have been disciples of the Blessed One who, being repelled, humiliated, and disgusted by the body and by life, sought for an assailant.[59] But I have come upon this assailant even without a search.' Then I will think thus, Blessed One; then I will think thus, Fortunate One."

"Good, good, Puṇṇa! Endowed with such self-control and peacefulness, you will be able to dwell in the Sunāparanta country. Now, Puṇṇa, you may go at your own convenience."[60]

Then, having delighted and rejoiced in the Blessed One's statement, the Venerable Puṇṇa rose from his seat, paid homage to the Blessed One, [63] and departed, keeping him on his right. He then set his lodging in order, took his bowl and outer robe, and set out to wander towards the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country, where he dwelt. Then, during that rains, the Venerable Puṇṇa established five hundred male lay followers and five hundred female lay followers in the practice, and he himself, during that same rains, realized the three true knowledges. And during that same rains he attained final Nibbāna.[61]

Then a number of bhikkhus approached the Blessed One ... and said to him: "Venerable sir, the clansman named Puṇṇa, who was given a brief exhortation by the Blessed One, has died. What is his destination? What is his future bourn?"

"Bhikkhus, the clansman Puṇṇa was wise. He practised in accordance with the Dhamma and did not trouble me on account of the Dhamma. The clansman Puṇṇa has attained final Nibbāna."

89 (6) Bāhiya

Then the Venerable Bāhiya approached the Blessed One ... and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Bāhiya, is the eye permanent or impermanent?" – "Impermanent, venerable sir." ... (*as in §32 down to:*)

[64] ... "He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

Then the Venerable Bāhiya, having delighted and rejoiced in the Blessed One's words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed. Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bāhiya, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Bāhiya became one of the arahants.

90 (7) Being Stirred (1)

"Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart.[62] Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. [65] Therefore, bhikkhus, if a bhikkhu should wish, 'May I dwell unstirred, with the dart removed!' he should not conceive the eye, should not conceive in the eye, should not conceive from the eye, should not conceive, 'The eye is mine.'[63]

"He should not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.'

"He should not conceive the ear ... He should not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.'

"He should not conceive all, should not conceive in all, should not conceive from all, should not conceive, 'All is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. [66] He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

91 (8) Being Stirred (2)

"Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart. Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. Therefore, bhikkhus, if a bhikkhu should wish, 'May I dwell unstirred, with the dart removed!' he should not conceive the eye ... forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.' For whatever one conceives, bhikkhus, whatever one conceives in, whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to existence, seeks delight only in existence.[64]

"He should not conceive the ear ... He should not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, 'That is mine.' For whatever one conceives, bhikkhus, whatever one conceives in, [67] whatever one conceives from, whatever one conceives as 'mine'—that is otherwise. The world, becoming otherwise, attached to existence, seeks delight only in existence.

"Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, 'That is mine.'

"Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

92 (9) The Dyad (1)

"Bhikkhus, I will teach you the dyad. Listen to that...."

"And what, bhikkhus, is the dyad? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the dyad.

"If anyone, bhikkhus, should speak thus: 'Having rejected this dyad, I shall make known another dyad'—that would be a mere empty boast on his part. If he was questioned he would not be able to reply and, further, he would meet with vexation. For what reason? Because, bhikkhus, that would not be within his domain."[65]

93 (10) The Dyad (2)

"Bhikkhus, consciousness comes to be in dependence on a dyad. And how, bhikkhus, does consciousness come to be in dependence on a dyad? In dependence on the eye and forms there arises eye-consciousness. The eye is impermanent, changing, becoming otherwise; [68] forms are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering,[66] impermanent, changing, becoming otherwise.

"Eye-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-consciousness is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

"The meeting, the encounter, the concurrence of these three things is called eye-contact. Eye-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of eye-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, eye-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

"Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives.[67] Thus these things too are moving and tottering, impermanent, changing, becoming otherwise.

"In dependence on the ear and sounds there arises ear-consciousness ... [69] ... In dependence on the mind and mental phenomena there arises mind-consciousness. The mind is impermanent, changing, becoming otherwise; mental phenomena are impermanent, changing, becoming otherwise. Thus this dyad is moving and tottering, impermanent, changing, becoming otherwise.

"Mind-consciousness is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-consciousness is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-consciousness has arisen in dependence on a condition that is impermanent, how could it be permanent?

"The meeting, the encounter, the concurrence of these three things is called mind-contact. Mind-contact too is impermanent, changing, becoming otherwise. The cause and condition for the arising of mind-contact is also impermanent, changing, becoming otherwise. When, bhikkhus, mind-contact has arisen in dependence on a condition that is impermanent, how could it be permanent?

"Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thus these things too are moving and tottering, impermanent, changing, becoming otherwise.

"It is in such a way, bhikkhus, that consciousness comes to be in dependence on a dyad."

[70]

V. The Sixes

94 (1) Untamed, Unguarded[68]

At Sāvatthī. "Bhikkhus, these six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering.[69] What six?

"The eye, bhikkhus, as a base for contact—if untamed, unguarded, unprotected, unrestrained—is a bringer of suffering. The ear as a base for contact ... The mind as a base for contact ... is a bringer of suffering. These six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering.

"Bhikkhus, these six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness.[70] What six?

"The eye, bhikkhus, as a base for contact—if well tamed, well guarded, well protected, well restrained—is a bringer of happiness. The ear as a base for contact ... The mind as a base for contact ... is a bringer of happiness. These six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Just six, O bhikkhus, are the bases for contact,
Where one unrestrained meets with suffering.
Those who know how to restrain them
Dwell uncorrupted, with faith their partner.

"Having seen forms that delight the mind
And having seen those that give no delight,
Dispel the path of lust towards the delightful
And do not soil the mind by thinking,
'[The other] is displeasing to me.' [71]

"Having heard sounds both pleasant and raucous,
Do not be enthralled with pleasant sound.
Dispel the course of hate towards the raucous,
And do not soil the mind by thinking,
'[This one] is displeasing to me.'

"Having smelt a fragrant, delightful scent,
And having smelt a putrid stench,
Dispel aversion towards the stench
And do not yield to desire for the lovely.

"Having enjoyed a sweet delicious taste,
And having sometimes tasted what is bitter,
Do not greedily enjoy the sweet taste,
Do not feel aversion towards the bitter.

"When touched by pleasant contact do not be enthralled,
Do not tremble when touched by pain.
Look evenly on both the pleasant and painful,
Not drawn or repelled by anything.

"When common people of proliferated perception
Perceive and proliferate they become engaged.
Having dispelled every mind-state bound to the home life,
One travels on the road of renunciation.[71]

"When the mind is thus well developed in six,
If touched, one's mind never flutters anywhere.

Having vanquished both lust and hate, O bhikkhus,
Go to the far shore beyond birth and death!" [72]

95 (2) Mālunkyaputta

Then the Venerable Māluṅkyaputta approached the Blessed One ... and said to him:[72] "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Here now, Māluṅkyaputta, what should I say to the young bhikkhus when a bhikkhu like you—old, aged, burdened with years, advanced in life, come to the last stage—asks me for an exhortation in brief?"[73]

"Although, venerable sir, I am old, aged, burdened with years, advanced in life, come to the last stage, let the Blessed One teach me the Dhamma in brief, let the Fortunate One teach me the Dhamma in brief. Perhaps I may understand the meaning of the Blessed One's statement, perhaps I may become an heir to the Blessed One's statement."

"What do you think, Māluṅkyaputta, do you have any desire, lust, or affection for those forms cognizable by the eye that you have not seen and never saw before, that you do not see and would not think might be seen?"[74]

"No, venerable sir."

"Do you have any desire, lust, or affection for those sounds cognizable by the ear ... for those odours cognizable by the nose ... for those tastes cognizable by the tongue ... for those tactile objects cognizable by the body ... [73] for those mental phenomena cognizable by the mind that you have not cognized and never cognized before, that you do not cognize and would not think might be cognized?"

"No, venerable sir."

"Here, Māluṅkyaputta, regarding things seen, heard, sensed, and cognized by you: in the seen there will be merely the seen; in the heard there will be merely the heard; in the sensed there will be merely the sensed; in the cognized there will be merely the cognized.

"When, Māluṅkyaputta, regarding things seen, heard, sensed, and cognized by you, in the seen there will be merely the seen, in

the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognized there will be merely the cognized, then, Māluṅkyaputta, you will not be 'by that.' When, Māluṅkyaputta, you are not 'by that,' then you will not be 'therein.' When, Māluṅkyaputta, you are not 'therein,' then you will be neither here nor beyond nor in between the two. This itself is the end of suffering."[75]

"I understand in detail, venerable sir, the meaning of what was stated by the Blessed One in brief:

"Having seen a form with mindfulness muddled,
Attending to the pleasing sign,
One experiences it with infatuated mind
And remains tightly holding to it.

"Many feelings flourish within,
Originating from the visible form,
Covetousness and annoyance as well
By which one's mind becomes disturbed.[76]
For one who accumulates suffering thus
Nibbāna is said to be far away.

"Having heard a sound with mindfulness muddled ... [74]

"Having smelt an odour with mindfulness muddled ...

"Having enjoyed a taste with mindfulness muddled ...

"Having felt a contact with mindfulness muddled ...

"Having known an object with mindfulness muddled ...
For one who accumulates suffering thus
Nibbāna is said to be far away.

"When, firmly mindful, one sees a form,
One is not inflamed by lust for forms;
One experiences it with dispassionate mind
And does not remain holding it tightly.

"One fares mindfully in such a way
That even as one sees the form,
And while one undergoes a feeling,
[Suffering] is exhausted, not built up.[77]
For one dismantling suffering thus,
Nibbāna is said to be close by.

"When, firmly mindful, one hears a sound,
One is not inflamed by lust for sounds; ... [75]

"When, firmly mindful, one smells an odour,
One is not inflamed by lust for odours; ...

"When, firmly mindful, one enjoys a taste,
One is not inflamed by lust for tastes; ...

"When, firmly mindful, one feels a contact,
One is not inflamed by lust for contacts; ...

"When, firmly mindful, one knows an object,
One is not inflamed by lust for objects; ...
For one diminishing suffering thus
Nibbāna is said to be close by.

"It is in such a way, venerable sir, that I understand in detail the meaning of what was stated by the Blessed One in brief."

"Good, good, Māluṅkyaputta! It is good that you understand in detail the meaning of what was stated by me in brief.

(*The Buddha here repeats the above verses in full.*) [76]

"It is in such a way, Māluṅkyaputta, that the meaning of what was stated by me in brief should be understood in detail."

Then the Venerable Māluṅkyaputta, having delighted and rejoiced in the Blessed One's words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Māluṅkyaputta, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived,

what had to be done has been done, there is no more for this state of being." And the Venerable Māluṅkyaputta became one of the arahants.

96 (3) Decline

"Bhikkhus, I will teach you about one who is subject to decline, about one who is not subject to decline, and about the six mastered bases. Listen to that....

"And how, bhikkhus, is one subject to decline?[78] Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters.[79] If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: 'I am declining away from wholesome states. For this has been called decline by the Blessed One.'

"Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... cognized a mental phenomenon with the mind, [77] there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu tolerates them and does not abandon them, dispel them, put an end to them, and obliterate them, he should understand this thus: 'I am declining away from wholesome states. For this has been called decline by the Blessed One.'

"It is in such a way, bhikkhus, that one is subject to decline.

"And how, bhikkhus, is one not subject to decline? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu does not tolerate them, but abandons them, dispels them, puts on end to them, and obliterates them, he should understand this thus: 'I am not declining away from wholesome states. For this has been called nondecline by the Blessed One.'

"Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... cognized a mental phenomenon with the mind, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu does not tolerate them, but abandons them, dispels them, puts an end to them, and obliterates them, he should understand this thus: 'I am not declining

away from wholesome states. For this has been called nondecline by the Blessed One.'

"It is in such a way, bhikkhus, that one is not subject to decline.

"And what, bhikkhus, are the six mastered bases?[80] Here, bhikkhus, when a bhikkhu has seen a form with the eye, there do not arise in him evil unwholesome states, nor any memories and intentions connected with the fetters. The bhikkhu should understand this thus: 'This base has been mastered. For this has been called a mastered base by the Blessed One.'

"Further, bhikkhus, when a bhikkhu has heard a sound with the ear ... cognized a mental phenomenon with the mind, there do not arise in him evil unwholesome states, nor any memories and intentions connected with the fetters. The bhikkhu should understand this thus: 'This base has been mastered. For this has been called a mastered base by the Blessed One.' These, bhikkhus, are called the six mastered bases." [78]

97 (4) Dwelling Negligently

"Bhikkhus, I will teach you about one who dwells negligently, and about one who dwells diligently. Listen to that....

"And how, bhikkhus, does one dwell negligently? If one dwells without restraint over the eye faculty, the mind is soiled[81] among forms cognizable by the eye. If the mind is soiled, there is no gladness. When there is no gladness, there is no rapture. When there is no rapture, there is no tranquillity. When there is no tranquillity, one dwells in suffering.[82] The mind of one who suffers does not become concentrated. When the mind is not concentrated, phenomena do not become manifest.[83] Because phenomena do not become manifest, one is reckoned as 'one who dwells negligently.'

"If one dwells without restraint over the ear faculty, the mind is soiled among sounds cognizable by the ear.... If one dwells without restraint over the mind faculty, the mind is soiled among mental phenomena cognizable by the mind.... Because phenomena do not become manifest, one is reckoned as 'one who dwells negligently.'

"It is in such a way, bhikkhus, that one dwells negligently.

"And how, bhikkhus, does one dwell diligently? If one dwells with restraint over the eye faculty, the mind is not soiled among

forms cognizable by the eye. If the mind is not soiled, gladness is born. When one is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, [79] phenomena become manifest. Because phenomena become manifest, one is reckoned as 'one who dwells diligently.'

"If one dwells with restraint over the ear faculty, the mind is not soiled among sounds cognizable by the ear.... If one dwells with restraint over the mind faculty, the mind is not soiled among mental phenomena cognizable by the mind.... Because phenomena become manifest, one is reckoned as 'one who dwells diligently.'

"It is in such a way, bhikkhus, that one dwells diligently."

98 (5) Restraint

"Bhikkhus, I will teach you restraint and nonrestraint. Listen to that....

"And how, bhikkhus, is there nonrestraint? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he should understand this thus: 'I am declining away from wholesome states. For this has been called decline by the Blessed One.'

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he should understand this thus: 'I am declining away from them, he should understand this thus: 'I am declining away from wholesome states. For this has been called decline by the Blessed One.'

"Such, bhikkhus, is nonrestraint.

"And how, bhikkhus, is there restraint? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: [80] 'I am not declining away from wholesome states. For this has been called nondecline by the Blessed One.'

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he should understand this thus: 'I am not declining away from wholesome states. For this has been called nondecline by the Blessed One.'

"Such, bhikkhus, is restraint."

99 (6) Concentration

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.[84]

"And what does he understand as they really are? He understands as it really is: 'The eye is impermanent.' He understands as it really is: 'Forms are impermanent.'... 'Eye-consciousness is impermanent.'... 'Eye-contact is impermanent.'... 'Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent.'...

"He understand as it really is: 'The mind is impermanent.'... He understand as it really is: 'Whatever feeling arises with mind-contact as condition ... that too is impermanent.'

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are."

100 (7) Seclusion

"Bhikkhus, make an exertion in seclusion. A secluded bhikkhu understands things as they really are."

(*The rest is identical with the preceding sutta.*) [81]

101 (8) Not Yours (1)

"Bhikkhus, whatever is not yours, abandon it.[85] When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Forms are not yours ... Eye-consciousness is not yours ... Eye-contact is not yours ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or

neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

"The ear is not yours ... [82] ... The mind is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

"Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta's Grove, or to burn them, or to do with them as they wish. Would you think: 'People are carrying us off, or burning us, or doing with us as they wish'?"

"No, venerable sir. For what reason? Because, venerable sir, that is neither our self nor what belongs to our self."

"So too, bhikkhus, the eye is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness."

102 (9) Not Yours (2)

(This sutta is identical with the preceding one except that it omits the simile.) [83]

103 (10) Uddaka

"Bhikkhus, Uddaka Rāmaputta used to make this declaration:

"'This, surely a knowledge-master—
This, surely a universal conqueror—
This, surely he has excised
The tumour's root not excised before!'[86]

"Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he declared: 'I am a knowledge-master.' Though he was not himself a universal conqueror, he declared: 'I am a universal conqueror.' Though he had not excised the tumour's root, he declared: 'I have excised the tumour's root.' But here, bhikkhus, a bhikkhu speaking rightly might say:

"'This, surely a knowledge-master—
This, surely a universal conqueror—
This, surely he has excised
The tumour's root not excised before!'

"And how, bhikkhus, is one a knowledge-master? When a bhikkhu understands as they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, such a bhikkhu is a knowledge-master.

"And how, bhikkhus, is a bhikkhu a universal conqueror? When, having understood as they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, a bhikkhu is liberated by nonclinging, such a bhikkhu is a universal conqueror.

"And how, bhikkhus, does a bhikkhu excise the tumour's root not excised before? 'The tumour,' bhikkhus: this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of rice and gruel, subject to impermanence, to rubbing and pressing, to breaking apart and dispersal.[87] 'The tumour's root': this is a designation for craving. When craving has been abandoned by a bhikkhu, cut off at the root, [84] made like a palm stump, obliterated so that it is no more subject to future arising, in such a case the bhikkhu has excised the tumour's root not excised before.

"Bhikkhus, though Uddaka Rāmaputta was not himself a knowledge-master, he declared: 'I am a knowledge-master.'... But here, bhikkhus, a bhikkhu speaking rightly might say:

"'This, surely a knowledge-master—
This, surely a universal conqueror—
This, surely he has excised
The tumour's root not excised before!'"

[85]

Division III
The Third Fifty

I. Secure from Bondage

104 (1) Secure from Bondage

At Sāvatthī. "Bhikkhus, I will teach you a Dhamma exposition on the theme of the one who declares the exertion to become secure from bondage.[88] Listen to that....

"And what, bhikkhus, is the Dhamma exposition on the theme of the one who declares the exertion to become secure from bondage? There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. He declares an exertion [should be made] for their abandoning. Therefore the Tathāgata is called one who declares the exertion to become secure from bondage.[89]

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. He declares an exertion [should be made] for their abandoning. Therefore the Tathāgata is called one who declares the exertion to become secure from bondage.

"This, bhikkhus, is the Dhamma exposition on the theme of the one who declares the exertion to become secure from bondage."

105 (2) By Clinging

"Bhikkhus, when what exists, by clinging to what, do pleasure and pain arise internally?"[90]

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is the eye, bhikkhus, by clinging to the eye, pleasure and pain arise internally. When there is the ear ... the mind, by clinging to the mind, pleasure and pain arise internally.

"What do you think, bhikkhus, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"Is what is impermanent suffering or happiness?"

"Suffering, venerable sir."

"But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?"

"No, venerable sir." [86]

"Is the ear ... the mind permanent or impermanent?... But without clinging to what is impermanent, suffering, and subject to change, could pleasure and pain arise internally?"

"No, venerable sir."

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye ... the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

106 (3) The Origin of Suffering

(*Identical with 12:43.*) [87]

107 (4) The Origin of the World

(*Identical with 12:44.*) [88]

108 (5) I Am Superior

"Bhikkhus, when what exists, by clinging to what, by adhering to what, does the thought occur: 'I am superior' or 'I am equal' or 'I am inferior'?"[91]

"Venerable sir, our teachings are rooted in the Blessed One...."

"When there is the eye, bhikkhus, by clinging to the eye, by adhering to the eye, the thought occurs: 'I am superior' or 'I am equal' or 'I am inferior.' When there is the ear ... When there is the mind, by clinging to the mind, by adhering to the mind, the thought occurs: 'I am superior' or 'I am equal' or 'I am inferior.'

"What do you think, bhikkhus, is the eye ... the mind permanent or impermanent?"

"Impermanent, venerable sir."...

"But without clinging to what is impermanent, suffering, and subject to change, could the thought occur: 'I am superior' or 'I am equal' or 'I am inferior'?"

"No, venerable sir."

"Seeing thus ... He understands: '... there is no more for this state of being.'" [89]

109 (6) Things That Fetter

"Bhikkhus, I will teach you the things that fetter and the fetter. Listen to that....[92]

"And what, bhikkhus, are the things that fetter, and what is the fetter? The eye, bhikkhus, is a thing that fetters; the desire and lust for it is the fetter there. The ear is a thing that fetters ... The mind is a thing that fetters; the desire and lust for it is the fetter there. These are called the things that fetter, and this the fetter."

110 (7) Things That Can Be Clung To

"Bhikkhus, I will teach you the things that can be clung to and the clinging. Listen to that....

"And what, bhikkhus, are the things that can be clung to, and what is the clinging? The eye, bhikkhus, is a thing that can be clung to; the desire and lust for it is the clinging there. The ear is a thing that can be clung to ... The mind is a thing that can be clung to; the desire and lust for it is the clinging there. These are called the things that can be clung to, and this the clinging."

111 (8) Fully Understanding (1)

"Bhikkhus, without directly knowing and fully understanding the eye,[93] without developing dispassion towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding the ear ... the mind, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering. But by directly knowing and fully understanding the eye ... the mind, by developing dispassion towards it and abandoning it, one is capable of destroying suffering." [90]

112 (9) Fully Understanding (2)

(Identical with §111, but stated by way of the six external sense bases.)

113 (10) Listening In

(Identical with 12:45.) [91]

II. The World and Cords of Sensual Pleasure

114 (1) Māra's Snare (1)

"Bhikkhus, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who has entered Māra's lair, who has come under Māra's control; Māra's snare has been fastened to him[94] so that he is bound by the bondage of Māra and the Evil One can do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... [92] ... the Evil One can do with him as he wishes.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who has not entered Māra's lair, who has not come under Māra's control; Māra's snare has been unfastened from him so that he is not bound by the bondage of Māra and the Evil One cannot do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. [93] If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes."

115 (2) Māra's Snare (2)

"Bhikkhus, there are forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who is bound among forms cognizable by the eye, who has entered Māra's lair, who has come under Māra's control; [Māra's snare has been fastened to him so that he is bound by the bondage of Māra][95] and the Evil One can do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... the Evil One can do with him as he wishes.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who is free among forms cognizable by the eye, who has not entered Māra's lair, who has not come under Māra's control; [Māra's snare has been unfastened from him so that he is not bound by the bondage of Māra] and the Evil One cannot do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes."

116 (3) Going to the End of the World

"Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering."[96]

Having said this, the Blessed One rose from his seat and entered his dwelling.[97] Then, soon after the Blessed One had left, the bhikkhus considered: "Now, friends, the Blessed One has risen from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail. Now who will expound in detail the meaning of the synopsis that the Blessed One recited in brief?" Then they considered: "The Venerable Ānanda is praised by the Teacher and esteemed by his wise brothers in the holy life; the Venerable Ānanda is capable of expounding in detail the meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let us approach him and ask him the meaning of this."

Then those bhikkhus approached the Venerable Ānanda and exchanged greetings with him, after which they sat down to one side and told him what had taken place, [94] adding: "Let the Venerable Ānanda expound it to us."

[The Venerable Ānanda replied:] "Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, would pass over the root and trunk of a great tree standing possessed of heartwood, thinking that heartwood should be sought among the branches and foliage. And so it is with you venerable ones: when you were face to face with the Teacher you passed by the Blessed One, thinking that I should be asked about the meaning. For, friends, knowing, the Blessed One knows; seeing, he sees; he has become vision, he has become knowledge, he has become the Dhamma, he has become the holy one; he is the expounder, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathāgata. That was the time when you should have asked the Blessed One the meaning. [95] As he explained it to you, so you should have remembered it."

"Surely, friend Ānanda, knowing, the Blessed One knows; seeing, he sees; he has become vision ... the Tathāgata. That was the time when we should have asked the Blessed One the meaning, and as he explained it to us, so we should have remembered it. Yet the Venerable Ānanda is praised by the Teacher and esteemed by his wise brothers in the holy life; the Venerable Ānanda is capable of expounding the detailed meaning of this synopsis recited in brief by the Blessed One without expounding the meaning in detail. Let the Venerable Ānanda expound it without finding it troublesome."

"Then listen, friends, and attend closely to what I shall say."

"Yes, friend," the bhikkhus replied. The Venerable Ānanda said this:

"Friends, when the Blessed One rose from his seat and entered

his dwelling after reciting a synopsis in brief without expounding the meaning in detail, that is: 'Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,' I understand the detailed meaning of this synopsis as follows: That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One's Discipline.[98] And what, friends, is that in the world by which one is a perceiver of the world, a conceiver of the world? The eye is that in the world by which one is a perceiver of the world, a conceiver of the world.[99] The ear ... The nose ... The tongue ... The body ... The mind is that in the world by which one is a perceiver of the world, a conceiver of the world. That in the world by which one is a perceiver of the world, a conceiver of the world—this is called the world in the Noble One's Discipline. [96]

"Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail, that is: 'Bhikkhus, I say that the end of the world cannot be known, seen, or reached by travelling. Yet, bhikkhus, I also say that without reaching the end of the world there is no making an end to suffering,' I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it."

"Yes, friends," those bhikkhus replied, and having risen from their seats, they went to the Blessed One. After paying homage to him, they sat down to one side and told the Blessed One all that had taken place after he had left, adding: [97] "Then, venerable sir, we approached the Venerable Ānanda and asked him about the meaning. The Venerable Ānanda expounded the meaning to us in these ways, with these terms, with these phrases."

"Ānanda is wise, bhikkhus, Ānanda has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that it has been explained by Ānanda. Such is the meaning of this, and so you should remember it."

117 (4) Cords of Sensual Pleasure

"Bhikkhus, before my enlightenment, while I was still a bodhi-

satta, not yet fully enlightened, the thought occurred to me: 'My mind may often stray towards those five cords of sensual pleasure that have already left their impression on the heart[100] but which have passed, ceased, and changed, or towards those that are present, or slightly towards those in the future.' Then it occurred to me: 'Being set on my own welfare,[101] I should practise diligence, mindfulness, and guarding of the mind in regard to those five cords of sensual pleasure that have already left their impression on the heart, which have passed, ceased, and changed.'

"Therefore, bhikkhus, in your case too your minds may often stray towards those five cords of sensual pleasure that have already left their impression on the heart but which have passed, ceased, and changed, or towards those that are present, or slightly towards those in the future. Therefore, bhikkhus, [98] being set on your own welfare, you should practise diligence, mindfulness, and guarding of the mind in regard to those five cords of sensual pleasure that have already left their impression on the heart but which have passed, ceased, and changed.

"Therefore, bhikkhus, that base should be understood,[102] where the eye ceases and perception of forms fades away.[103] That base should be understood, where the ear ceases and perception of sounds fades away.... That base should be understood, where the mind ceases and perception of mental phenomena fades away. That base should be understood."

Having said this, the Blessed One rose from his seat and entered his dwelling. Then, soon after the Blessed One had left, the bhikkhus considered ... (*all as in preceding sutta down to:*) [99–100] ... The Venerable Ānanda said this:

"Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a synopsis in brief without expounding the meaning in detail—that is: 'Therefore, bhikkhus, that base should be understood, where the eye ceases and perception of forms fades away.... That base should be understood, where the mind ceases and perception of mental phenomena fades away. That base should be understood'—I understand the detailed meaning of this synopsis as follows: This was stated by the Blessed One, friends, with reference to the cessation of the six sense bases.[104]

"Friends, when the Blessed One rose from his seat and entered

his dwelling after reciting a synopsis in brief without expounding the meaning in detail ... I understand the meaning of this synopsis in detail to be thus. Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One explains it to you, so you should remember it."

"Yes, friends," those bhikkhus replied, and having risen from their seats, they went to the Blessed One. After paying homage to him, they sat down to one side and told the Blessed One all that had taken place after he had left, adding: [101] "Then, venerable sir, we approached the Venerable Ānanda and asked him about the meaning. The Venerable Ānanda expounded the meaning to us in these ways, with these terms, with these phrases."

"Ānanda is wise, bhikkhus, Ānanda has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that it has been explained by Ānanda. Such is the meaning of this, and so you should remember it."

118 (5) Sakka's Question

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then Sakka, lord of the devas, approached the Blessed One, paid homage to him, stood to one side, and said to him:

"Venerable sir, what is the cause and reason [102] why some beings here do not attain Nibbāna in this very life? And what is the cause and reason why some beings here attain Nibbāna in this very life?"

"There are, lord of the devas, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.[105]

"There are, lord of the devas, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, his consciousness becomes dependent upon them and clings to them. A bhikkhu with clinging does not attain Nibbāna.

"This is the cause and reason, lord of the devas, why some beings here do not attain Nibbāna in this very life.

"There are, lord of the devas, forms cognizable by the eye ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, his consciousness does not become dependent upon them or cling to them. A bhikkhu without clinging attains Nibbāna.

"This is the cause and reason, lord of the devas, why some beings here attain Nibbāna in this very life." [103]

119 (6) Pañcasikha

(*The same except that the interlocutor is Pañcasikha, son of the gandhabbas.*)[106]

120 (7) Sāriputta

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then a certain bhikkhu approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, a bhikkhu who was my co-resident has given up the training and returned to the lower life."

"So it is, friend, when one does not guard the doors of the sense faculties, is immoderate in eating, and is not devoted to wakefulness. That a bhikkhu who does not guard the doors of the sense faculties, who is immoderate in eating, [104] and who is not devoted to wakefulness will maintain all his life the complete and pure holy life—this is impossible. But, friend, that a bhikkhu who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness will maintain all his life the complete and pure holy life—this is possible.

"And how, friend, does one guard the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features.[107] Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and

displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way, friend, that one guards the doors of the sense faculties.

"And how, friend, is one moderate in eating? Here, reflecting carefully, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.'[108] It is in this way, friend, that one is moderate in eating.

"And how, friend, is one devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. [105] In the middle watch of the night he lies down on his right side in the lion's posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, friend, that one is devoted to wakefulness.

"Therefore, friend, you should train yourself thus: 'We will guard the doors of the sense faculties; we will be moderate in eating; we will be devoted to wakefulness.' Thus, friend, should you train yourself."

121 (8) Exhortation to Rāhula

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.[109] Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "The states that ripen in liberation have come to maturity in Rāhula. Let me lead him on further to the destruction of the taints."[110]

Then, in the morning, the Blessed One dressed and, taking bowl and robe, walked for alms in Sāvatthī. When he had returned from the alms round, after his meal he addressed the Venerable Rāhula thus: "Take a sitting cloth, Rāhula. Let us go to the Blind Men's Grove for the day's abiding."

"Yes, venerable sir," the Venerable Rāhula replied and, having taken a sitting cloth, he followed close behind the Blessed One.

Now on that occasion many thousands of devatās followed the Blessed One, thinking: "Today the Blessed One will lead the Venerable Rāhula on further to the destruction of the taints."[111] Then the Blessed One plunged into the Blind Men's Grove and sat down at the foot of a certain tree on a seat that was prepared for him. The Venerable Rāhula paid homage to the Blessed One and sat down to one side. [106] The Blessed One then said to him:

"What do you think, Rāhula, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Are forms permanent or impermanent?... Is eye-consciousness ... Is eye-contact ... Is anything included in feeling, perception, volitional formations, and consciousness arisen with eye-contact as condition permanent or impermanent?" – "Impermanent, venerable sir." (*The rest as in the preceding paragraph.*)

"Is the ear ... the mind permanent or impermanent?... [107] ... Are mental phenomena ... Is mind-consciousness ... Is mind-contact ... Is anything included in feeling, perception, volitional formations, and consciousness arisen with mind-contact as condition permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards the eye, revulsion towards forms, revulsion

towards eye-consciousness, revulsion towards eye-contact; revulsion towards anything included in feeling, perception, volitional formations, and consciousness arisen with eye-contact as condition. He experiences revulsion towards the ear ... towards the mind ... towards anything included in feeling, perception, volitional formations, and consciousness arisen with mind-contact as condition.

"Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

This is what the Blessed One said. Elated, the Venerable Rāhula delighted in the Blessed One's statement. And while this discourse was being spoken, the Venerable Rāhula's mind was liberated from the taints by nonclinging, and in those many thousands of devatās there arose the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation."[112]

122 (9) Things That Fetter

(*Identical with §109, but by way of the six external sense bases.*) [108]

123 (10) Things That Can Be Clung To

(*Identical with §110, but by way of the six external sense bases.*)

[109] III. The Householder

124 (1) At Vesālī

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then the householder Ugga of Vesālī approached the Blessed One ... and said to him....[113]

(*The question and the reply are exactly the same as in §118.*)

125 (2) Among the Vajjians

On one occasion the Blessed One was dwelling among the Vajjians at Hatthigāma. Then the householder Ugga of Hatthigāma approached the Blessed One ... and said to him....[114]

(*As in §118.*) [110]

126 (3) At Nālandā

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grove. Then the householder Upāli approached the Blessed One ... and said to him....[115]

(*As in §118.*)

127 (4) Bhāradvāja

On one occasion the Venerable Piṇḍola Bhāradvāja was dwelling at Kosambi in Ghosita's Park.[116] Then King Udena approached the Venerable Piṇḍola Bhāradvāja and exchanged greetings with him.[117] When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Master Bhāradvāja, what is the cause and reason why these young bhikkhus, lads with black hair, endowed with the blessing of youth, in the prime of life, who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it continuously?"[118]

"Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: 'Come, bhikkhus, towards women old enough to be your mother set up the idea that they are your mother;[119] [111] towards those of an age to be your sisters set up the idea that they are your sisters; towards those young enough to be your daughters set up the idea that they are your daughters.' This is a cause and reason, great king, why these young bhikkhus ... lead the complete and pure holy life all their lives and maintain it continuously."

"The mind is wanton, Master Bhāradvāja. Sometimes states of lust arise even towards women old enough to be one's mother; sometimes they arise towards women of an age to be one's sister; sometimes they arise towards women young enough to be one's daughter. Is there any other cause and reason why these young

bhikkhus ... lead the complete and pure holy life all their lives and maintain it continuously?"

"Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: 'Come, bhikkhus, review this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities:[120] "There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, contents of the stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine."' This too, great king, is a cause and reason why these young bhikkhus ... lead the complete and pure holy life all their lives and maintain it continuously."

"That is easy, Master Bhāradvāja, for those bhikkhus who are developed in body, developed in virtue, developed in mind, developed in wisdom. But it is difficult for those bhikkhus who are undeveloped in body,[121] undeveloped in virtue, undeveloped in mind, undeveloped in wisdom. Sometimes, though one thinks, 'I will attend to the body as foul,' one beholds it as beautiful. [112] Is there any other cause and reason why these young bhikkhus ... lead the complete and pure holy life all their lives and maintain it continuously?"

"Great king, this was said by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One: 'Come, bhikkhus, dwell guarding the doors of the sense faculties. Having seen a form with the eye, do not grasp its signs and features. Since, if you leave the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, do not grasp its signs and features. Since, if you leave the mind faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.' This too, great king, is a cause and reason why these young bhikkhus

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... lead the complete and pure holy life all their lives and maintain it continuously."

"It is wonderful, Master Bhāradvāja! It is amazing, Master Bhāradvāja! How well this has been stated by the Blessed One who knows and sees, the Arahant, the Fully Enlightened One. So this is the cause and reason why these young bhikkhus, lads with black hair, endowed with the blessing of youth, in the prime of life, who have not dallied with sensual pleasures, lead the complete and pure holy life all their lives and maintain it continuously. In my case too, when I enter my harem unguarded in body, speech, and mind, without setting up mindfulness, unrestrained in the sense faculties, on that occasion states of lust assail me forcefully. But when I enter my harem guarded in body, speech, and mind, [113] with mindfulness set up, restrained in the sense faculties, on that occasion states of lust do not assail me in such a way.

"Magnificent, Master Bhāradvāja! Magnificent, Master Bhāradvāja! The Dhamma has been made clear in many ways by Master Bhāradvāja, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. Master Bhāradvāja, I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Bhāradvāja remember me as a lay follower who has gone for refuge for life."

128 (5) Soṇa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the householder's son Soṇa approached the Blessed One ... and said to him.....

(*As in §118.*)

129 (6) Ghosita

On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's Park. Then the householder Ghosita approached the Venerable Ānanda ... and said to him: [114] "Venerable Ānanda, it is said, 'diversity of elements, diversity of elements.'[122] In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?"

"Householder, there exists the eye element, and forms that are agreeable, and eye-consciousness: in dependence on a contact to be experienced as pleasant, a pleasant feeling arises.[123] There exists the eye element, and forms that are disagreeable, and eye-consciousness: in dependence on a contact to be experienced as painful, a painful feeling arises. There exists the eye element, and forms that are a basis for equanimity, and eye-consciousness: in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

"Householder, there exists the ear element ... the nose element ... the tongue element ... the body element ... the mind element, and mental phenomena that are agreeable, and mind-consciousness: in dependence on a contact to be experienced as pleasant, a pleasant feeling arises. There exists the mind element, and mental phenomena that are disagreeable, and mind-consciousness: in dependence on a contact to be experienced as painful, a painful feeling arises. There exists the mind element, and mental phenomena that are a basis for equanimity, and mind-consciousness: in dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.

"It is in this way, householder, that the diversity of elements has been spoken of by the Blessed One." [115]

130 (7) Hāliddakāni

Thus have I heard. On one occasion the Venerable Mahākaccāna was dwelling among the people of Avanti on Mount Papāta at Kuraraghara. Then the householder Hāliddakāni approached the Venerable Mahākaccāna ... and said to him:[124]

"Venerable sir, it was said by the Blessed One: 'It is in dependence on the diversity of elements that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings.'[125] How is this so, venerable sir?"

"Here, householder, having seen a form with the eye, a bhikkhu understands an agreeable one thus: 'Such it is!'[126] There is eye-consciousness, and in dependence on a contact to be experienced as pleasant there arises a pleasant feeling.[127] Then, having seen a form with the eye, a bhikkhu understands a disagreeable one thus: 'Such it is!' There is eye-consciousness, and in dependence on a contact to be experienced as painful there arises a painful feeling. Then, having seen a form with the eye, a bhikkhu understands one that is a basis for equanimity thus: 'Such it is!' There is eye-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

"Further, householder, having heard a sound with the ear ... having smelt an odour with the nose ... having savoured a taste with the tongue ... having felt a tactile object with the body ... having cognized a mental phenomenon with the mind, a bhikkhu understands an agreeable one thus ... [116] ... a disagreeable one thus ... one that is a basis for equanimity thus: 'Such it is!' There is mind-consciousness, and in dependence on a contact to be experienced as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling.

"It is in this way, householder, that in dependence on the diversity of elements there arises the diversity of contacts, and in dependence on the diversity of contacts there arises the diversity of feelings."

131 (8) Nakulapitā

On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, the Deer Park. Then the householder Nakulapitā approached the Blessed One ... and said to him....[128]

(*As in §118.*)

132 (9) Lohicca

On one occasion the Venerable Mahākaccāna was dwelling among the people of Avanti in a forest hut at Makkarakaṭa. [117] Then a number of brahmin youths, students of the brahmin Lohicca, while collecting firewood, approached the Venerable Mahākaccāna's forest hut. Having approached, they stomped and trampled all around the hut, and in a boisterous and noisy manner they played various pranks,[129] saying: "These shaveling ascetics, menials, swarthy offspring of the Lord's feet, are honoured, respected, esteemed, worshipped, and venerated by their servile devotees."[130]

Then the Venerable Mahākaccāna came out of his dwelling and said to those brahmin youths: "Don't make any noise, boys. I will speak to you on the Dhamma." When this was said, those youths became silent. Then the Venerable Mahākaccāna addressed those youths with verses:

"Those men of old who excelled in virtue,
Those brahmins who recalled the ancient rules,
Their sense doors guarded, well protected,
Dwelt having vanquished wrath within.
They took delight in Dhamma and meditation,[131]
Those brahmins who recalled the ancient rules.

"But these have fallen, claiming 'We recite.'
Puffed up by clan, faring unrighteously,
Overcome by anger, armed with diverse weapons,
They molest both frail and firm.

"For one with sense doors unguarded
[All the vows he undertakes] are vain
Just like the wealth a man gains in a dream: [118]
Fasting and sleeping on the ground,
Bathing at dawn, [study of] the three Vedas,
Rough hides, matted locks, and dirt;
Hymns, rules and vows, austerities,
Hypocrisy, bent staffs, ablutions:
These emblems of the brahmins
Are used to increase their worldly gains.[132]

"A mind that is well concentrated,
Clear and free from blemish,
Tender towards all sentient beings—
That is the path for attaining Brahmā."

Then those brahmin youths, angry and displeased, approached the brahmin Lohicca and told him: "See now, sir, you should know that the ascetic Mahākaccāna categorically denigrates and scorns the hymns of the brahmins."

When this was said, the brahmin Lohicca was angry and displeased. But then it occurred to him: "It is not proper for me to

abuse and revile the ascetic Mahākaccāna solely on the basis of what I have heard from these youths. Let me approach him and inquire."

Then the brahmin Lohicca, together with those brahmin youths, approached the Venerable Mahākaccāna. [119] He exchanged greetings with the Venerable Mahākaccāna and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him: "Master Kaccāna, did a number of brahmin youths, my students, come this way while collecting firewood?"

"They did, brahmin."

"Did Master Kaccāna have any conversation with them?"

"I did have a conversation with them, brahmin."

"What kind of conversation did you have with them, Master Kaccāna?"

"The conversation I had with those youths was like this:

"'Those men of old who excelled in virtue,
Those brahmins who recalled the ancient rules, ...
Tender towards all sentient beings—
That is the path for attaining Brahmā.'

Such was the conversation that I had with those youths."

"Master Kaccāna said 'with sense doors unguarded.' In what way, Master Kaccāna, is one 'with sense doors unguarded'?"

"Here, brahmin, having seen a form with the eye, someone is intent upon a pleasing form and repelled by a displeasing form.[133] He dwells without having set up mindfulness of the body, with a limited mind, [120] and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, someone is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body ... cease without remainder. It is in such a way, brahmin, that one is 'with sense doors unguarded.'"

"It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! How Master Kaccāna has declared one whose sense doors are actually unguarded to be one 'with sense doors

unguarded'! But Master Kaccāna said 'with sense doors guarded.' In what way, Master Kaccāna, is one 'with sense doors guarded'?"

"Here, brahmin, having seen a form with the eye, someone is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, someone is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body ... cease without remainder. It is in such a way, brahmin, that one is 'with sense doors guarded.'"

"It is wonderful, Master Kaccāna! It is amazing, Master Kaccāna! [121] How Master Kaccāna has declared one whose sense doors are actually guarded to be one 'with sense doors guarded'! Magnificent, Master Kaccāna! Magnificent, Master Kaccāna! The Dhamma has been made clear in many ways by Master Kaccāna ... (*as in §127*) ... From today let Master Kaccāna remember me as a lay follower who has gone for refuge for life.

"Let Master Kaccāna approach the Lohicca family just as he approaches the families of the lay followers in Makkarakaṭa. The brahmin youths and maidens there will pay homage to Master Kaccāna, they will stand up for him out of respect, they will offer him a seat and water, and that will lead to their welfare and happiness for a long time."

133 (10) Verahaccāni

On one occasion the Venerable Udāyī was living at Kāmaṇḍā in the brahmin Todeyya's Mango Grove. Then a brahmin youth, a student of the brahmin lady of the Verahaccāni clan, approached the Venerable Udāyī and greeted him. When they had concluded their greetings and cordial talk, he sat down to one side, and the Venerable Udāyī instructed, exhorted, inspired, and gladdened him with a Dhamma talk. Having been instructed, exhorted, inspired, and gladdened by the Dhamma talk, the brahmin youth rose from his seat, approached the brahmin lady of the Verahaccāni clan, and said to her: "See now, madam, you should know that the ascetic Udāyī teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, [122] with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure."

"In that case, young man, invite the ascetic Udāyī in my name for tomorrow's meal."

"Yes, madam," the youth replied. Then he went to the Venerable Udāyī and said to him: "Let Master Udāyī consent to accept tomorrow's meal from our revered teacher,[134] the brahmin lady of the Verahaccāni clan."

The Venerable Udāyī consented by silence. Then, when the night had passed, in the morning the Venerable Udāyī dressed, took his bowl and outer robe, and went to the residence of the brahmin lady of the Verahaccāni clan. There he sat down in the appointed seat. Then, with her own hands, the brahmin lady served and satisfied the Venerable Udāyī with various kinds of delicious food. When the Venerable Udāyī had finished eating and had put away his bowl,[135] the brahmin lady put on her sandals, sat down on a high seat, covered her head, and told him: "Preach the Dhamma, ascetic." Having said, "There will be an occasion for that, sister," he rose from his seat and departed.[136]

A second time that brahmin youth approached the Venerable Udāyī ... (*as above down to:*) ... "See now, madam, you should know that the ascetic Udāyī teaches a Dhamma that is good in the beginning, good in the middle, [123] and good in the end, with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure."

"In such a way, young man, you keep on praising the ascetic Udāyī, but when I told him, 'Preach the Dhamma, ascetic,' he said, 'There will be an occasion for that, sister,' and he rose from his seat and departed."

"That, madam, was because you put on your sandals, sat down on a high seat, covered your head, and told him: 'Preach the Dhamma, ascetic.' For these worthies respect and revere the Dhamma."

"In that case, young man, invite the ascetic Udāyī in my name for tomorrow's meal."

"Yes, madam," he replied. Then he went to the Venerable Udāyī ... (*all as above*) ... When the Venerable Udāyī had finished eating and had put away his bowl, the brahmin lady removed

her sandals, sat down on a low seat, uncovered her head, and said to him: "Venerable sir, what do the arahants maintain must exist for there to be pleasure and pain? And what is it that the arahants maintain must cease to exist for there to be no pleasure and pain?"

"Sister, the arahants maintain that when the eye exists there is pleasure and pain, and when the eye does not exist there is no pleasure and pain. [124] The arahants maintain that when the ear exists there is pleasure and pain, and when the ear does not exist there is no pleasure and pain.... The arahants maintain that when the mind exists there is pleasure and pain, and when the mind does not exist there is no pleasure and pain."

When this was said, the brahmin lady of the Verahaccāni clan said to the Venerable Udāyī: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by Master Udāyī ... (*as in §127*) ... From today let Master Udāyī remember me as a lay follower who has gone for refuge for life."

IV. Devadaha

134 (1) At Devadaha[137]

On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Devadaha. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, I do not say of all bhikkhus that they still have work to do with diligence in regard to the six bases for contact, [125] nor do I say of all bhikkhus that they do not have work to do with diligence in regard to the six bases for contact.

"I do not say of those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of existence, and are completely liberated through final knowledge, that they still have work to do with diligence in regard to the six bases for contact. Why is that? They have done their work with diligence; they are incapable of being negligent.

"But I say of those bhikkhus who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage, that they still have work to do with diligence in regard to the six bases for contact. Why is that? There are, bhikkhus, forms cognizable by the eye that are agreeable and those that are disagreeable. [One should train so that] these do not persist obsessing one's mind even when they are repeatedly experienced. When the mind is not obsessed, tireless energy is aroused, unmuddled mindfulness is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases for contact.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are agreeable and those that are disagreeable. [One should train so that] these do not persist obsessing one's mind even when they are repeatedly experienced. When the mind is not obsessed, tireless energy is aroused, unmuddled mindfulness is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases for contact." [126]

135 (2) The Opportunity

"Bhikkhus, it is a gain for you, it is well gained by you, that you have obtained the opportunity for living the holy life. I have seen, bhikkhus, the hell named 'Contact's Sixfold Base.'[138] There whatever form one sees with the eye is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable. Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the tongue ... Whatever tactile object one feels with the body ... Whatever mental phenomenon one cognizes with the mind is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable.

"It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the opportunity for living the holy life. I have seen, bhikkhus, the heaven named 'Contact's Sixfold Base.'[139] There whatever form one sees with the eye is desirable, never undesirable; lovely, never unlovely; agreeable, never disagreeable.

Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the tongue ... Whatever tactile object one feels with the body ... Whatever mental phenomenon one cognizes with the mind is desirable, never undesirable; lovely, never unlovely; agreeable, never disagreeable.

"It is a gain for you, bhikkhus, it is well gained by you, that you have obtained the opportunity for living the holy life."

136 (3) Delight in Forms (1)[140]

"Bhikkhus, devas and humans delight in forms, take delight in forms, rejoice in forms. With the change, fading away, and cessation of forms, devas and humans dwell in suffering. Devas and humans delight in sounds ... delight in odours ... delight in tastes ... delight in tactile objects ... delight in mental phenomena, [127] take delight in mental phenomena, rejoice in mental phenomena. With the change, fading away, and cessation of mental phenomena, devas and humans dwell in suffering.

"But, bhikkhus, the Tathāgata, the Arahant, the Fully Enlightened One, has understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of forms. He does not delight in forms, does not take delight in forms, does not rejoice in forms. With the change, fading away, and cessation of forms, the Tathāgata dwells happily.

"He has understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of sounds ... odours ... tastes ... tactile objects ... mental phenomena. He does not delight in mental phenomena, does not take delight in mental phenomena, does not rejoice in mental phenomena. With the change, fading away, and cessation of mental phenomena, the Tathāgata dwells happily."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:[141]

"Forms, sounds, odours, tastes,
Tactiles and all objects of mind—
Desirable, lovely, agreeable,
So long as it's said: 'They are.'

"These are considered happiness
By the world with its devas;
But where these cease,
That they consider suffering.

"The noble ones have seen as happiness
The ceasing of identity.
This [view] of those who clearly see
Runs counter to the entire world.[142]

"What others speak of as happiness,
That the noble ones say is suffering;
What others speak of as suffering,
That the noble ones know as bliss.

"Behold this Dhamma hard to comprehend:
Here the foolish are bewildered.
For those with blocked minds it is obscure,
Sheer darkness for those who do not see. [128]

"But for the good it is disclosed,
It is light here for those who see.
The dullards unskilled in the Dhamma
Don't understand it in its presence.

"This Dhamma isn't easily understood
By those afflicted with lust for existence,
Who flow along in the stream of existence,
Deeply mired in Māra's realm.

"Who else apart from the noble ones
Are able to understand this state?
When they have rightly known that state,
The taintless ones are fully quenched."[143]

137 (4) Delight in Forms (2)

(Identical with the preceding sutta, but without the verses.)

138 (5) Not Yours (1)[144]

"Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. The ear is not yours ... [129] ... The mind is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

"Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta's Grove, or to burn them, or to do with them as they wish. Would you think: 'People are carrying us off, or burning us, or doing with us as they wish'?"

"No, venerable sir. For what reason? Because, venerable sir, that is neither our self nor what belongs to our self."

"So too, bhikkhus, the eye is not yours ... The ear ... The mind is not yours ... When you have abandoned it, that will lead to your welfare and happiness."

139 (6) Not Yours (2)

(Identical with the preceding sutta, but stated by way of the six external bases.)

140 (7) Impermanent with Cause (Internal)

"Bhikkhus, the eye is impermanent.[145] The cause and condition for the arising of the eye is also impermanent. As the eye has originated from what is impermanent, how could it be permanent? [130]

"The ear is impermanent.... The mind is impermanent. The cause and condition for the arising of the mind is also impermanent. As the mind has originated from what is impermanent, how could it be permanent?

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye ... towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

141 (8) Suffering with Cause (Internal)

"Bhikkhus, the eye is suffering. The cause and condition for the arising of the eye is also suffering. As the eye has originated from what is suffering, how could it be happiness?

"The ear is suffering.... The mind is suffering. The cause and condition for the arising of the mind is also suffering. As the mind has originated from what is suffering, how could it be happiness?

"Seeing thus ... He understands: '... there is no more for this state of being.'"

142 (9) Nonself with Cause (Internal)

"Bhikkhus, the eye is nonself. The cause and condition for the arising of the eye is also nonself. As the eye has originated from what is nonself, how could it be self?

"The ear is nonself.... The mind is nonself. The cause and condition for the arising of the mind [131] is also nonself. As the mind has originated from what is nonself, how could it be self?

"Seeing thus ... He understands: '... there is no more for this state of being.'"

143 (10)–145 (12) Impermanent with Cause, Etc. (External)

(These three suttas are identical with §§140–42, but are stated by way of the six external sense bases.)

[132] V. NEW AND OLD

146 (1) Kamma

"Bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the way leading to the cessation of kamma. Listen to that and attend closely, I will speak....

"And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as generated and fashioned by volition, as something to be felt.[146] The ear is old kamma ... The mind is old kamma, to be seen as generated and fashioned by volition, as something to be felt. This is called old kamma.

"And what, bhikkhus is new kamma? Whatever action one

does now by body, speech, or mind. This is called new kamma.

"And what, bhikkhus, is the cessation of kamma? When one reaches liberation through the cessation of bodily action, verbal action, and mental action, [133] this is called the cessation of kamma.

"And what, bhikkhus, is the way leading to the cessation of kamma? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Thus, bhikkhus, I have taught old kamma, I have taught new kamma, I have taught the cessation of kamma, I have taught the way leading to the cessation of kamma. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

147 (2) Suitable for Attaining Nibbāna (1)

"Bhikkhus, I will teach you the way that is suitable for attaining Nibbāna.[147] Listen to that....

"And what, bhikkhus, is the way that is suitable for attaining Nibbāna? Here, a bhikkhu sees the eye as impermanent, he sees forms as impermanent, he sees eye-consciousness as impermanent, he sees eye-contact as impermanent, he sees as impermanent whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

"He sees the ear as impermanent ... [134] ... He sees the mind as impermanent, he sees mental phenomena as impermanent, he sees mind-consciousness as impermanent, he sees mind-contact as impermanent, he sees as impermanent whatever feeling arises with mind-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant.

"This, bhikkhus, is the way that is suitable for attaining Nibbāna."

148 (3)–149 (4) Suitable for Attaining Nibbāna (2–3)

(Same as preceding sutta, with "suffering" and "nonself" substituted for "impermanent.") [135]

150 (5) Suitable for Attaining Nibbāna (4)

"Bhikkhus, I will teach the way that is suitable for attaining Nibbāna. Listen to that....

"What do you think, bhikkhus, is the eye permanent or impermanent?"... *(all as in §32)* ...

"Seeing thus ... [136] He understands: '... there is no more for this state of being.'

"This, bhikkhus, is the way that is suitable for attaining Nibbāna."

151 (6) A Student

"Bhikkhus, this holy life is lived without students and without a teacher.[148] A bhikkhu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who has no students and no teacher dwells happily, in comfort.

"And how, bhikkhus, does a bhikkhu who has students and a teacher dwell in suffering, not in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters.[149] *They dwell within him.* Since those evil unwholesome states dwell within him, he is called 'one who has students.' *They assail him.* Since evil unwholesome states assail him, he is called 'one who has a teacher.'

"Further, when a bhikkhu has heard a sound with the ear ... cognized a mental phenomenon with the mind ... [137] he is called 'one who has a teacher.'

"It is in this way that a bhikkhu who has students and a teacher dwells in suffering, not in comfort.

"And how, bhikkhus, does a bhikkhu who has no students and no teacher dwell happily, in comfort? Here, bhikkhus, when a bhikkhu has seen a form with the eye, there do not arise in him evil unwholesome states, memories and intentions connected with the fetters. *They do not dwell within him.* Since those evil unwholesome states do not dwell within him, he is called 'one who has no students.' *They do not assail him.* Since evil unwholesome states do not assail him, he is called 'one who has no teacher.'

"Further, when a bhikkhu has heard a sound with the ear ...

cognized a mental phenomenon with the mind ... he is called 'one who has no teacher.'

"It is in this way, bhikkhus, that a bhikkhu who has no students and no teacher dwells happily, in comfort.

"Bhikkhus, this holy life is lived without students and without a teacher. [138] A bhikkhu who has students and a teacher dwells in suffering, not in comfort. A bhikkhu who has no students and no teacher dwells happily, in comfort."

152 (7) *For What Purpose the Holy Life?*

"Bhikkhus, if wanderers of other sects ask you: 'For what purpose, friends, is the holy life lived under the ascetic Gotama?'—being asked thus, you should answer those wanderers thus: 'It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.' Then, bhikkhus, if those wanderers ask you: 'What, friends, is that suffering for the full understanding of which the holy life is lived under the ascetic Gotama?'—being asked thus, you should answer those wanderers thus:

"'The eye, friends, is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. Forms are suffering: it is for the full understanding of them that the holy life is lived under the Blessed One. Eye-consciousness is suffering ... Eye-contact is suffering ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. The ear is suffering ... The mind is suffering ... Whatever feeling arises with mind-contact as condition ... that too is suffering: it is for the full understanding of this that the holy life is lived under the Blessed One. This, friends, is the suffering for the full understanding of which the holy life is lived under the Blessed One.'

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way."

153 (8) *Is There a Method?*

"Is there a method of exposition, bhikkhus, by means of which a bhikkhu—apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it[150]—[139] can declare final knowledge thus: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"There is a method of exposition by means of which a bhikkhu—apart from faith ... apart from acceptance of a view after pondering it—can declare final knowledge thus: 'Destroyed is birth ... there is no more for this state of being.' And what is that method of exposition? Here, bhikkhus, having seen a form with the eye, if there is lust, hatred, or delusion internally, a bhikkhu understands: 'There is lust, hatred, or delusion internally'; or, if there is no lust, hatred, or delusion internally, he understands: 'There is no lust, hatred, or delusion internally.'[151] Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?"

"No, venerable sir."

"Aren't these things to be understood by seeing them with wisdom?"

"Yes, venerable sir."

"This, bhikkhus, is the method of exposition by means of which a bhikkhu can declare final knowledge thus: 'Destroyed is birth ... there is no more for this state of being.'

"Further, bhikkhus, having heard a sound with the ear ... [140] ... Having cognized a mental phenomenon with the mind, if there is lust, hatred, or delusion internally, a bhikkhu understands: 'There is lust, hatred, or delusion internally'; or, if there is no lust, hatred, or delusion internally, he understands: 'There is no lust, hatred, or delusion internally.' Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?"

"No, venerable sir."

"Aren't these things to be understood by seeing them with wisdom?"

"Yes, venerable sir."

"This, bhikkhus, is the method of exposition by means of which a bhikkhu—apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it—can declare final knowledge thus: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

154 (9) Equipped with Faculties

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'equipped with faculties, equipped with faculties.'[152] In what way, venerable sir, is one equipped with faculties?"

"If, bhikkhu, while one dwells contemplating rise and fall in the eye faculty, one experiences revulsion towards the eye faculty; if, while one dwells contemplating rise and fall in the ear faculty, one experiences revulsion towards the ear faculty; ... if, while one dwells contemplating rise and fall in the mind faculty, one experiences revulsion towards the mind faculty, then, experiencing revulsion, one becomes dispassionate.... When [the mind] is liberated, there comes the knowledge: 'It's liberated.' One understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.' It is in this way, bhikkhu, that one is equipped with faculties." [141]

155 (10) A Speaker on the Dhamma

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma?"[153]

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards the eye, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is

practising for the purpose of revulsion towards the eye, for its [illegible] away and cessation, one can be called a bhikkhu who is practising [illegible] ce with the Dhamma. If, through revulsion [illegible] rough its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life.

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards the ear ... for the purpose of revulsion towards the mind, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards the mind, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards the mind, through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life."

[142]

Division IV
The Fourth Fifty

I. The Destruction of Delight

156 (1) The Destruction of Delight (1)

"Bhikkhus, a bhikkhu sees as impermanent the eye which is actually impermanent: that is his right view.[154] Seeing rightly, he experiences revulsion. With the destruction of delight comes destruction of lust; with the destruction of lust comes destruction of delight. With the destruction of delight and lust the mind is said to be well liberated.

"Bhikkhus, a bhikkhu sees as impermanent the ear which is actually impermanent... the mind which is actually impermanent: that is his right view.... With the destruction of delight and lust the mind is said to be well liberated."

157 (2) The Destruction of Delight (2)

(*The same for the external sense bases.*)

158 (3) The Destruction of Delight (3)

"Bhikkhus, attend carefully to the eye.[155] Recognize the impermanence of the eye as it really is. When a bhikkhu, attending carefully to the eye, recognizes the impermanence of the eye as it really is, he feels revulsion towards the eye. With the destruction of delight comes destruction of lust; with the destruction of lust comes destruction of delight. With the destruction of delight and lust the mind is said to be well liberated. [143]

"Bhikkhus, attend carefully to the ear ... to the mind. Recognize the impermanence of the mind as it really is.... With the destruction of delight and lust the mind is said to be well liberated."

159 (4) The Destruction of Delight (4)

(*The same for the external sense bases.*)

160 (5) Jīvaka's Mango Grove (1)

On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove. There he addressed the bhikkhus thus:[156]

"Bhikkhus, develop concentration. [144] When a bhikkhu is concentrated, things become manifest[157] to him as they really are. And what becomes manifest to him as it really is? The eye becomes manifest to him as it really is—as impermanent. Forms become manifest to him as they really are—as impermanent. Eye-consciousness ... Eye-contact ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—becomes manifest to him as it really is—as impermanent.

"The ear becomes manifest to him as it really is ... The mind becomes manifest to him as it really is ... Whatever feeling arises with mind-contact as condition ... becomes manifest to him as it really is—as impermanent.

"Develop concentration, bhikkhus. When a bhikkhu is concentrated, things become manifest to him as they really are."

161 (6) Jīvaka's Mango Grove (2)

On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove. There he addressed the bhikkhus thus:

"Bhikkhus, make an exertion in seclusion. When a bhikkhu is secluded, things become manifest to him as they really are. And what becomes manifest to him as it really is?"

(*All as in preceding sutta.*) [145]

162 (7) Koṭṭhita (1)

Then the Venerable Mahākoṭṭhita approached the Blessed One ... and said to him:[158] "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Koṭṭhita, you should abandon desire for whatever is impermanent. And what is impermanent? The eye is impermanent; you should abandon desire for it. Forms are impermanent ... Eye-consciousness is impermanent ... Eye-contact is impermanent ... Whatever feeling arises with eye-contact as condition ... that too is impermanent; you should abandon desire for it.

"The ear is impermanent ... The mind is impermanent ... Whatever feeling arises with mind-contact as condition ... that too is impermanent; you should abandon desire for it.

"Koṭṭhita, you should abandon desire for whatever is impermanent." [146]

163 (8) Koṭṭhita (2)

... "Koṭṭhita, you should abandon desire for whatever is suffering."... (*Complete as in preceding sutta.*)

164 (9) Koṭṭhita (3)

... "Koṭṭhita, you should abandon desire for whatever is nonself."... [147]

165 (10) *Abandoning Wrong View*

Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, how should one know, how should one see, for wrong view to be abandoned?"[159]

"Bhikkhu, when one knows and sees the eye as impermanent, wrong view is abandoned. When one knows and sees forms as impermanent ... eye-consciousness as impermanent ... eye-contact as impermanent ... whatever feeling arises with mind-contact as condition ... as impermanent, wrong view is abandoned. It is when one knows and sees thus that wrong view is abandoned."

166 (11) *Abandoning Identity View*

... "Venerable sir, how should one know, how should one see, for identity view to be abandoned?"

"Bhikkhu, when one knows and sees the eye as impermanent, identity view is abandoned."... (*Complete as above.*) [148]

167 (12) *Abandoning the View of Self*

... "Venerable sir, how should one know, how should one see, for the view of self to be abandoned?"

"Bhikkhu, when one knows and sees the eye as impermanent, the view of self is abandoned."... (*Complete as above.*)

II. The Sixtyfold Repetition Series[160]

168 (1) *Desire for the Impermanent (Internal)*

"Bhikkhus, you should abandon desire for whatever is impermanent. And what is impermanent? [149] The eye is impermanent ... The mind is impermanent; you should abandon desire for it. Bhikkhus, you should abandon desire for whatever is impermanent."

169 (2) *Lust for the Impermanent (Internal)*

"Bhikkhus, you should abandon lust for whatever is impermanent. And what is impermanent? The eye is impermanent ... The mind is impermanent; you should abandon lust for it. Bhikkhus, you should abandon lust for whatever is impermanent."

170 (3) *Desire and Lust for the Impermanent (Internal)*

"Bhikkhus, you should abandon desire and lust for whatever is impermanent. And what is impermanent? The eye is impermanent ... The mind is impermanent; you should abandon desire and lust for it. Bhikkhus, you should abandon desire and lust for whatever is impermanent."

171 (4)–173 (6) *Desire for Suffering (Internal), Etc.*

"Bhikkhus, you should abandon desire for whatever is suffering.... You should abandon lust for whatever is suffering.... You should abandon desire and lust for whatever is suffering. And what is suffering? The eye is suffering ... The mind is suffering; you should abandon desire and lust for it. [150] Bhikkhus, you should abandon desire and lust for whatever is suffering."

174 (7)–176 (9) *Desire for Nonself (Internal), Etc.*

"Bhikkhus, you should abandon desire for whatever is nonself.... You should abandon lust for whatever is nonself.... You should abandon desire and lust for whatever is nonself. And what is nonself? The eye is nonself ... The mind is nonself; you should abandon desire for it. Bhikkhus, you should abandon desire and lust for whatever is nonself."

177 (10)–179 (12) *Desire for the Impermanent (External), Etc.*

"Bhikkhus, you should abandon desire for whatever is impermanent.... You should abandon lust for whatever is impermanent.... You should abandon desire and lust for whatever is impermanent. And what is impermanent? Forms are impermanent ... Mental phenomena are impermanent; you should abandon desire and lust for them. Bhikkhus, you should abandon desire and lust for whatever is impermanent."

180 (13)–182 (15) Desire for Suffering (External), Etc.

"Bhikkhus, you should abandon desire for whatever is suffering.... You should abandon lust for whatever is suffering.... You should abandon desire and lust for whatever is suffering. And what is suffering? Forms are suffering... Mental phenomena are suffering; you should abandon desire and lust for them. Bhikkhus, you should abandon desire and lust for whatever is suffering." [151]

183 (16)–185 (18) Desire for Nonself (External), Etc.

"Bhikkhus, you should abandon desire for whatever is nonself.... You should abandon lust for whatever is nonself.... You should abandon desire and lust for whatever is nonself. And what is nonself? Forms are nonself ... Mental phenomena are nonself; you should abandon desire and lust for them. Bhikkhus, you should abandon desire and lust for whatever is nonself."

186 (19) The Past as Impermanent (Internal)

"Bhikkhus, the eye ... the mind of the past was impermanent. Seeing thus, the instructed noble disciple experiences revulsion towards the eye ... towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

187 (20) The Future as Impermanent (Internal)

"Bhikkhus, the eye ... the mind of the future will be impermanent. Seeing thus, the instructed noble disciple experiences revulsion towards the eye ... towards the mind. He understands: '... there is no more for this state of being.'"

188 (21) The Present as Impermanent (Internal)

"Bhikkhus, the eye ... the mind of the present is impermanent.

Seeing thus, the instructed noble disciple experiences revulsion towards the eye ... towards the mind. He understands: '... there is no more for this state of being.'" [152]

189 (22)–191 (24) The Past, Etc., as Suffering (Internal)

"Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is suffering. Seeing thus ... He understands: '... there is no more for this state of being.'"

192 (25)–194 (27) The Past, Etc., as Nonself (Internal)

"Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

195 (28)–197 (30) The Past, Etc., as Impermanent (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are impermanent. Seeing thus ... He understands: '... there is no more for this state of being.'"

198 (31)–200 (33) The Past, Etc., as Suffering (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are suffering. Seeing thus ... He understands: '... there is no more for this state of being.'"

201 (34)–203 (36) The Past, Etc., as Nonself (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

204 (37) What Is Impermanent of the Past (Internal)

"Bhikkhus, the eye ... [153] ... the mind of the past was impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

Seeing thus ... He understands: '... there is no more for this state of being.'"

205 (38) What Is Impermanent of the Future (Internal)

"Bhikkhus, the eye ... the mind of the future will be impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'"

206 (39) What Is Impermanent of the Present (Internal)

"Bhikkhus, the eye ... the mind of the present is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'" [154]

207 (40)–209 (42) What Is Suffering of the Past, Etc. (Internal)

"Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'"

210 (43)–212 (45) What Is Nonself of the Past, Etc. (Internal)

"Bhikkhus, the eye ... the mind of the past ... of the future ... of the present is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'"

213 (46)–215 (48) What Is Impermanent of the Past, Etc. (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the

future ... of the present are impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'" [155]

216 (49)–218 (51) What Is Suffering of the Past, Etc. (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'"

219 (52)–221 (54) What Is Nonself of the Past, Etc. (External)

"Bhikkhus, forms ... mental phenomena of the past ... of the future ... of the present are nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus ... He understands: '... there is no more for this state of being.'"

222 (55) The Bases as Impermanent (Internal)

"Bhikkhus, the eye is impermanent ... the mind is impermanent. Seeing thus ... He understands: '... there is no more for this state of being.'"

223 (56) The Bases as Suffering (Internal)

"Bhikkhus, the eye is suffering ... the mind is suffering. Seeing thus ... He understands: '... there is no more for this state of being.'" [156]

224 (57) The Bases as Nonself (Internal)

"Bhikkhus, the eye is nonself ... the mind is nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

225 (58) The Bases as Impermanent (External)

"Bhikkhus, forms are impermanent... mental phenomena are impermanent. Seeing thus ... He understands: '... there is no more for this state of being.'"

226 (59) The Bases as Suffering (External)

"Bhikkhus, forms are suffering ... mental phenomena are suffering. Seeing thus ... He understands: '... there is no more for this state of being.'"

227 (60) The Bases as Nonself (External)

"Bhikkhus, forms are nonself ... mental phenomena are nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

[157] III. THE OCEAN

228 (1) The Ocean (1)

"Bhikkhus, the uninstructed worldling speaks of 'the ocean, the ocean.' But that is not the ocean in the Noble One's Discipline; that is only a great mass of water, a great expanse of water.

"The eye, bhikkhus, is the ocean for a person; its current consists of forms.[161] One who withstands that current consisting of forms is said to have crossed the ocean of the eye with its waves, whirlpools, sharks, and demons.[162] Crossed over, gone beyond, the brahmin stands on high ground.

"The ear, bhikkhus, is the ocean for a person.... The mind is the ocean for a person; its current consists of mental phenomena. One who withstands that current consisting of mental phenomena is said to have crossed the ocean of the mind with its waves, whirlpools, sharks, and demons. Crossed over, gone beyond, the brahmin stands on high ground."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"One who has crossed this ocean so hard to cross,
With its dangers of sharks, demons, waves,
The knowledge-master who has lived the holy life,
Reached the world's end, is called one gone beyond."

229 (2) The Ocean (2)

"Bhikkhus, the uninstructed worldling speaks of 'the ocean, the ocean.' [158] But that is not the ocean in the Noble One's Discipline; that is only a great mass of water, a great body of water.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. This is called the ocean in the Noble One's Discipline. Here this world with its devas, Māra, and Brahmā, this generation with its ascetics and brahmins, its devas and humans, for the most part is submerged,[163] become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, saṃsāra.

"There are sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Here this world with its devas, Māra, and Brahmā, this generation with its ascetics and brahmins, its devas and humans, for the most part is submerged, become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, saṃsāra.[164]

"One who has expunged lust and hate
Along with [the taint of] ignorance,
Has crossed this ocean so hard to cross
With its dangers of sharks, demons, waves.

"The tie-surmounter, death-forsaker, without acquisitions,
Has abandoned suffering[165] for no renewed existence.
Passed away, he cannot be measured, I say:
He has bewildered the King of Death."

230 (3) The Fisherman Simile

"Bhikkhus, suppose a fisherman would cast a baited hook into a deep lake, [159] and a fish on the lookout for food would swallow it. That fish who has thus swallowed the fisherman's hook would meet with calamity and disaster, and the fisherman could do with it as he wishes. So too, bhikkhus, there are these six hooks in the world for the calamity of beings, for the slaughter[166] of living beings.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, he is called a bhikkhu who has swallowed Māra's hook. He has met with calamity and disaster, and the Evil One can do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable ... tantalizing. If a bhikkhu seeks delight in them ... the Evil One can do with him as he wishes.

"There are, bhikkhus, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, he is called a bhikkhu who has not swallowed Māra's hook, who has broken the hook, demolished the hook. He has not met with calamity and disaster, and the Evil One cannot do with him as he wishes.

"There are, bhikkhus, sounds cognizable by the ear ... mental phenomena cognizable by the mind that are desirable ... tantalizing. If a bhikkhu does not seek delight in them ... the Evil One cannot do with him as he wishes."

231 (4) The Milk-Sap Tree

"Bhikkhus, in regard to forms cognizable by the eye, if in any bhikkhu or bhikkhunī [160] lust still exists and has not been abandoned, if hatred still exists and has not been abandoned, if delusion still exists and has not been abandoned, then even trifling forms that enter into range of the eye obsess the mind, not to speak of those that are prominent. For what reason? Because lust still exists and has not been abandoned, hatred still exists and has not been abandoned, delusion still exists and has not been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

"Suppose, bhikkhus, there was a milk-sap tree[167]—an *assattha* or a banyan or a *pilakkha* or an *udumbara*—fresh, young, tender. If a man breaks it here and there with a sharp axe, would sap come out?"

"Yes, venerable sir. For what reason? Because there is sap."

"So too, bhikkhus, in regard to forms cognizable by the eye ... even trifling forms that enter into range of the eye obsess the mind, not to speak of those that are prominent. For what reason? Because lust still exists and has not been abandoned, hatred still [161] exists and has not been abandoned, delusion still exists and has not been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

"Bhikkhus, in regard to forms cognizable by the eye, if in any bhikkhu or bhikkhunī lust does not exist and has been abandoned, if hatred does not exist and has been abandoned, if delusion does not exist and has been abandoned, then even prominent forms that enter into range of the eye do not obsess the mind, not to speak of those that are trifling. For what reason? Because lust does not exist and has been abandoned, hatred does not exist and has been abandoned, delusion does not exist and has been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind.

"Suppose, bhikkhus, there was a milk-sap tree—an *assattha* or a banyan or a *pilakkha* or an *udumbara*—dried up, desiccated, past its prime. If a man breaks it here and there with a sharp axe, would sap come out?" [162]

"No, venerable sir. For what reason? Because there is no sap."

"So too, bhikkhus, in regard to forms cognizable by the eye ... even prominent forms that enter into range of the eye do not obsess the mind, not to speak of those that are trifling. For what reason? Because lust does not exist and has been abandoned, hatred does not exist and has been abandoned, delusion does not exist and has been abandoned. The same in regard to sounds cognizable by the ear ... mental phenomena cognizable by the mind."

232 (5) *Koṭṭhita*

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Sariputta, is the eye the fetter of forms or are forms the fetter of the eye? Is the ear the fetter of sounds or are sounds the fetter of the ear?... [163] Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?"

"Friend Koṭṭhita, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both: that is the fetter there. The ear is not the fetter of sounds nor are sounds the fetter of the ear, but rather the desire and lust that arise there in dependence on both: that is the fetter there.... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there.

"Suppose, friend, a black ox and a white ox were yoked together by a single harness or yoke. Would one be speaking rightly if one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox'?"

"No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there."

"So too, friend, the eye is not the fetter of forms ... nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there.

"If, friend, the eye were the fetter of forms or if forms were the fetter of the eye, this living of the holy life could not be discerned for the complete destruction of suffering.[168] But since the eye is not the fetter of forms nor are forms the fetter of the eye [164]—but rather the desire and lust that arise there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

"If, friend, the ear were the fetter of sounds or if sounds were the fetter of the ear ... If the mind were the fetter of mental phenomena or if mental phenomena were the fetter of the mind, this living of the holy life could not be discerned for the complete destruction of suffering. But since the mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind—but rather the desire and lust that arise there in dependence on both is the fetter there—the living of the holy life is discerned for the complete destruction of suffering.

"In this way too, friend, it may be understood how that is so: There exists in the Blessed One the eye, the Blessed One sees a form with the eye, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind. There exists in the Blessed One the ear, the Blessed One hears a sound with the ear ... There exists in the Blessed One the nose, the Blessed One smells an odour with the nose ... There exists in the Blessed One the tongue, the Blessed One savours a taste with the tongue ... There exists in the Blessed One the body, the Blessed One feels a tactile object with the body ... There exists in the Blessed One the mind, the Blessed One cognizes [165] a mental phenomenon with the mind, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind.

"In this way, friend, it can be understood how the eye is not the fetter of forms nor forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both is the fetter there; how the ear is not the fetter of sounds nor sounds the fetter of the ear...; how the mind is not the fetter of mental phenomena nor mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both is the fetter there."

233 (6) *Kāmabhū*

On one occasion the Venerable Ānanda and the Venerable Kāmabhū were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Kāmabhū emerged from seclusion and approached the Venerable Ānanda. He exchanged greetings with the Venerable Ānanda and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Ānanda, is the eye the fetter of forms or are

forms the fetter of the eye?... Is the mind the fetter of mental phenomena or are mental phenomena the fetter of the mind?"

"Friend Kāmabhū, the eye is not the fetter of forms nor are forms the fetter of the eye ... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there. [166]

"Suppose, friend, a black ox and a white ox were yoked together by a single harness or yoke. Would one be speaking rightly if one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox'?"

"No, friend. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there."

"So too, friend, the eye is not the fetter of forms ... nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there."

234 (7) Udāyī

On one occasion the Venerable Ānanda and the Venerable Udāyī were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Udāyī emerged from seclusion and approached the Venerable Ānanda. He exchanged greetings with the Venerable Ānanda and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend Ānanda, in many ways [the nature of] this body has been declared, disclosed, and revealed by the Blessed One thus: 'For such a reason this body is nonself.' Is it possible to explain [the nature of] this consciousness in a similar way—to teach, proclaim, establish, disclose, analyse, and elucidate it thus: 'For such a reason this consciousness is nonself'?"

"It is possible, friend Udāyī. Doesn't eye-consciousness arise in dependence on the eye and forms." [167]

"Yes, friend."

"If the cause and condition for the arising of eye-consciousness would cease completely and totally without remainder, could eye-consciousness be discerned?"

"No, friend."

"In this way, friend, this has been declared, disclosed, and revealed by the Blessed One thus: 'For such a reason this consciousness is nonself.'

"Doesn't ear-consciousness arise in dependence on the ear and sounds?... Doesn't mind-consciousness arise in dependence on the mind and mental phenomena?"

"Yes, friend."

"If the cause and condition for the arising of mind-consciousness would cease completely and totally without remainder, could mind-consciousness be discerned?"

"No, friend."

"In this way too, friend, this has been declared, disclosed, and revealed by the Blessed One thus: 'For such a reason this consciousness is nonself.'

"Suppose, friend, a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest.[169] There he would see the trunk of a large plantain tree, straight, fresh, without a fruit-bud core. [168] He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood.

"So too, a bhikkhu does not recognize either a self or anything belonging to a self in these six bases for contact. Since he does not recognize anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

235 (8) The Exposition on Burning

"Bhikkhus, I will teach you a Dhamma exposition on the theme of burning. Listen to that....

"And what, bhikkhus, is the Dhamma exposition on the theme of burning? It would be better, bhikkhus, for the eye faculty to be lacerated by a red-hot iron pin burning, blazing, and glowing, than for one to grasp the sign through the features in a form cognizable by the eye.[170] For if consciousness should stand tied to gratification in the sign or in the features, and if one should die

on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

"It would be better, bhikkhus, for the ear faculty to be lacerated by a sharp iron stake burning, blazing, and glowing, than for one to grasp the sign through the features in a sound cognizable by the ear. For if consciousness should stand tied to gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus. [169]

"It would be better, bhikkhus, for the nose faculty to be lacerated by a sharp nail cutter burning, blazing, and glowing, than for one to grasp the sign through the features in an odour cognizable by the nose. For if consciousness should stand tied to gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

"It would be better, bhikkhus, for the tongue faculty to be lacerated by a sharp razor burning, blazing, and glowing, than for one to grasp the sign through the features in a taste cognizable by the tongue. For if consciousness should stand tied to gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

"It would be better, bhikkhus, for the body faculty to be lacerated by a sharp spear burning, blazing, and glowing, than for one to grasp the sign through the features in a tactile object cognizable by the body. For if consciousness should stand tied to gratification in the sign or in the features, and if one should die on that occasion, it is possible that one will go to one of two destinations: hell or the animal realm. Having seen this danger, I speak thus.

"It would be better, bhikkhus, to sleep—for sleep, I say, is barren for the living, fruitless for the living, insensibility for the living—than to think such thoughts as would induce one who has come under their control to bring about a schism in the Saṅgha. [170] Having seen this danger, I speak thus.[171]

"In regard to this, bhikkhus, the instructed noble disciple reflects thus: 'Leave off lacerating the eye faculty with a red-hot iron pin burning, blazing, and glowing. Let me attend only to this: So the eye is impermanent, forms are impermanent, eye-consciousness is impermanent, eye-contact is impermanent, whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is impermanent.

"'Leave off lacerating the ear faculty with a sharp iron stake burning, blazing, and glowing. Let me attend only to this: So the ear is impermanent, sounds are impermanent, ear-consciousness is impermanent, ear-contact is impermanent, whatever feeling arises with ear-contact as condition ... that too is impermanent.

"'Leave off lacerating the nose faculty with a sharp nail cutter burning, blazing, and glowing. Let me attend only to this: So the nose is impermanent, odours are impermanent, nose-consciousness is impermanent, nose-contact is impermanent, whatever feeling arises with nose-contact as condition ... that too is impermanent.

"'Leave off lacerating the tongue faculty with a sharp razor burning, blazing, and glowing. Let me attend only to this: So the tongue is impermanent, tastes are impermanent, tongue-consciousness is impermanent, tongue-contact is impermanent, whatever feeling arises with tongue-contact as condition ... that too is impermanent.

"'Leave off lacerating the body faculty with a sharp spear burning, blazing, and glowing. Let me attend only to this: So the body is impermanent, [171] tactile objects are impermanent, body-consciousness is impermanent, body-contact is impermanent, whatever feeling arises with body-contact as condition ... that too is impermanent.

"'Leave off sleeping. Let me attend only to this: So the mind is impermanent, mental phenomena are impermanent, mind-consciousness is impermanent, mind-contact is impermanent, whatever feeling arises with mind-contact as condition ... that too is impermanent.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, forms, eye-consciousness, eye-contact, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant ... towards the mind, mental phenomena, mind-consciousness, mind-contact, and whatever feeling arises with mind-contact as condition.... Experiencing revulsion, he becomes dispassionate.

Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"This, bhikkhus, is the Dhamma exposition on the theme of burning."

236 (9) The Simile of Hands and Feet (1)

"Bhikkhus, when there are hands, picking up and putting down are discerned. When there are feet, coming and going are discerned. When there are limbs, bending and stretching are discerned. When there is the belly, hunger and thirst are discerned.

"So too, bhikkhus, when there is the eye, pleasure and pain arise internally with eye-contact as condition.[172] When there is the ear, pleasure and pain arise internally with ear-contact as condition.... When there is the mind, pleasure and pain arise internally with mind-contact as condition.

"When, bhikkhus, there are no hands, picking up and putting down are not discerned. When there are no feet, coming and going are not discerned. When there are no limbs, bending and stretching are not discerned. When there is no belly, hunger and thirst are not discerned.

"So too, bhikkhus, when there is no eye, [172] no pleasure and pain arise internally with eye-contact as condition. When there is no ear, no pleasure and pain arise internally with ear-contact as condition.... When there is no mind, no pleasure and pain arise internally with mind-contact as condition."

237 (10) The Simile of Hands and Feet (2)

"Bhikkhus, when there are hands, there is picking up and putting down....

"So too, bhikkhus, when there is the eye, pleasure and pain arise internally with eye-contact as condition.... When there is the mind, pleasure and pain arise internally with mind-contact as condition.

"When, bhikkhus, there are no hands, there is no picking up and putting down....

"So too, bhikkhus, when there is no eye ... no mind, no pleasure and pain arise internally with mind-contact as condition."

IV. The Vipers

238 (1) The Simile of the Vipers

"Bhikkhus, suppose there were four vipers of fierce heat and deadly venom.[173] Then a man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. They would tell him: 'Good man, these four vipers are of fierce heat and deadly venom. [173] From time to time they must be lifted up; from time to time they must be bathed; from time to time they must be fed; from time to time they must be laid to rest.[174] But if one or another of these vipers ever becomes angry with you, then, good man, you will meet death or deadly suffering. Do whatever has to be done, good man!'

"Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, that man would flee in one direction or another. They would tell him: 'Good man, five murderous enemies are pursuing you, thinking, "Wherever we see him, we will take his life right on the spot." Do whatever has to be done, good man!'

"Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, and of the five murderous enemies, that man would flee in one direction or another. They would tell him: 'Good man, a sixth murderer, an intimate companion,[175] is pursuing you with drawn sword, thinking, "Wherever I see him I will cut off his head right on the spot." Do whatever has to be done, good man!'

"Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, and of the five murderous enemies, and of the sixth murderer, the intimate companion with drawn sword, that man would flee in one direction or another. He would see an empty village. Whatever house he enters is void, deserted, empty. Whatever pot he takes hold of is void, hollow, empty. They would tell him: 'Good man, just now village-attacking dacoits will raid[176] this empty village. Do whatever has to be done, good man!' [174]

"Then, bhikkhus, afraid of the four vipers of fierce heat and deadly venom, and of the five murderous enemies, and of the

sixth murderer—the intimate companion with drawn sword—and of the village-attacking dacoits, that man would flee in one direction or another. He would see a great expanse of water whose near shore was dangerous and fearful, and whose further shore was safe and free from danger, but there would be no ferryboat or bridge for crossing over from the near shore to the far shore.[177]

"Then the man would think: 'There is this great expanse of water whose near shore is dangerous and fearful, and whose further shore is safe and free from danger, but there is no ferryboat or bridge for crossing over. Let me collect grass, twigs, branches, and foliage, and bind them together into a raft, so that by means of that raft, making an effort with my hands and feet, I can get safely across to the far shore.'

"Then the man would collect grass, twigs, branches, and foliage, and bind them together into a raft, so that by means of that raft, making an effort with his hands and feet, he would get safely across to the far shore. Crossed over, gone beyond, the brahmin stands on high ground.[178]

"I have made up this simile, bhikkhus, in order to convey a meaning. This is the meaning here: 'The four vipers of fierce heat and deadly venom': this is a designation for the four great elements—the earth element, the water element, the heat element, the air element.[179]

"'The five murderous enemies': this is a designation for the five aggregates subject to clinging; that is, the material form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging.[180]

"'The sixth murderer, the intimate companion with drawn sword': this is a designation for delight and lust.[181]

"'The empty village': this is a designation for the six internal sense bases. If, bhikkhus, a wise, competent, intelligent person examines them by way of the eye, they appear to be void, hollow, [175] empty. If he examines them by way of the ear ... by way of the mind, they appear to be void, hollow, empty.

"'Village-attacking dacoits': this is a designation for the six external sense bases. The eye, bhikkhus, is attacked by agreeable and disagreeable forms. The ear ... The nose ... The tongue ... The body ... The mind is attacked by agreeable and disagreeable mental phenomena.

"'The great expanse of water': this is a designation for the four floods: the flood of sensuality, the flood of existence, the flood of views, and the flood of ignorance.

"'The near shore, which is dangerous and fearful': this is a designation for identity.[182]

"'The further shore, which is safe and free from danger': this is a designation for Nibbāna.

"'The raft': this is a designation for the Noble Eightfold Path; that is, right view ... right concentration.

"'Making effort with hands and feet': this is a designation for the arousing of energy.

"'Crossed over, gone beyond, the brahmin stands on high ground': this is a designation for the arahant."

239 (2) The Simile of the Chariot

"Bhikkhus, by possessing three qualities, a bhikkhu lives full of happiness and joy in this very life, and he has laid a foundation[183] for the destruction of the taints. What are the three? He is one who guards the doors of the sense faculties, who is moderate in eating, and who is devoted to wakefulness. [176]

"And how, bhikkhus, is a bhikkhu one who guards the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its signs and features. Since, if he left the eye faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its signs and its features. Since, if he left the mind faculty unrestrained, evil unwholesome states of covetousness and displeasure might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.

"Suppose, bhikkhus, a chariot harnessed to thoroughbreds was standing ready on even ground at a crossroads, with a goad on

hand. Then a skilful trainer, a charioteer of horses to be tamed, would mount it and, taking the reins in his left hand and the goad in his right, would drive away and return by any route he wants, whenever he wants. So too, a bhikkhu trains in protecting these six sense faculties, trains in controlling them, trains in taming them, trains in pacifying them. It is in this way, bhikkhus, that a bhikkhu guards the doors of the sense faculties.

"And how, bhikkhus, is a bhikkhu moderate in eating? Here, reflecting wisely, a bhikkhu takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and live in comfort.' [177] Just as a person anoints a wound only for the purpose of enabling it to heal, or just as one greases an axle only for the sake of transporting a load, so a bhikkhu, reflecting wisely, takes food ... for assisting the holy life. It is in this way, bhikkhus, that a bhikkhu is moderate in eating.

"And how, bhikkhus, is a bhikkhu devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion's posture with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. It is in this way, bhikkhus, that a bhikkhu is devoted to wakefulness.

"Bhikkhus, it is by possessing these three qualities that a bhikkhu lives full of happiness and joy in this very life, and he has laid the foundation for the destruction of the taints."

240 (3) The Simile of the Tortoise

"Bhikkhus, in the past a tortoise[184] was searching for food along the bank of a river one evening. On that same evening a jackal was also searching for food along the bank of that same river. When the tortoise saw the jackal in the distance searching for food, [178] it drew its limbs and neck inside its shell and passed the time keeping still and silent.[185]

"The jackal had also seen the tortoise in the distance searching for food, so he approached and waited close by, thinking, 'When this tortoise extends one or another of its limbs or its neck, I will grab it right on the spot, pull it out, and eat it.' But because the tortoise did not extend any of its limbs or its neck, the jackal, failing to gain access to it, lost interest in it and departed.

"So too, bhikkhus, Māra the Evil One is constantly and continually waiting close by you, thinking, 'Perhaps I will gain access to him through the eye or through the ear ... or through the mind.' Therefore, bhikkhus, dwell guarding the doors of the sense faculties. Having seen a form with the eye, do not grasp its signs and features. Since, if you leave the eye faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the eye faculty, undertake the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odour with the nose ... Having savoured a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, do not grasp its signs and features. Since, if you leave the mind faculty unguarded, evil unwholesome states of covetousness and displeasure might invade you, practise the way of its restraint, guard the mind faculty, undertake the restraint of the mind faculty.

"When, bhikkhus, you dwell guarding the doors of the sense faculties, Māra the Evil One, failing to gain access to you, will lose interest in you and depart, just as the jackal departed from the tortoise." [179]

Drawing in the mind's thoughts
As a tortoise draws its limbs into its shell,
Independent, not harassing others, fully quenched,
A bhikkhu would not blame anyone.[186]

241 (4) The Simile of the Great Log (1)

On one occasion the Blessed One was dwelling at Kosambī on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, and he

addressed the bhikkhus thus: "Do you see, bhikkhus, that great log being carried along by the current of the river Ganges?"

"Yes, venerable sir."

"If, bhikkhus, that log does not veer towards the near shore, does not veer towards the far shore, does not sink in mid-stream, does not get cast up on high ground, does not get caught by human beings, does not get caught by nonhuman beings, does not get caught in a whirlpool, and does not become inwardly rotten, it will slant, slope, and incline towards the ocean. For what reason? Because the current of the river Ganges slants, slopes, and inclines towards the ocean.

"So too, bhikkhus, if you do not veer towards the near shore, do not veer towards the far shore, do not sink in mid-stream, do not get cast up on high ground, do not get caught by human beings, do not get caught by nonhuman beings, do not get caught in a whirlpool, and do not become inwardly rotten, [180] you will slant, slope, and incline towards Nibbāna. For what reason? Because right view slants, slopes, and inclines towards Nibbāna."

When this was said, a certain bhikkhu asked the Blessed One: "What, venerable sir, is the near shore? What is the far shore? What is sinking in mid-stream? What is getting cast up on high ground? What is getting caught by human beings, what is getting caught by nonhuman beings, what is getting caught in a whirlpool? What is inward rottenness?"

"'The near shore,' bhikkhu: this is a designation for the six internal sense bases. 'The far shore': this is a designation for the six external sense bases. 'Sinking in mid-stream': this is a designation for delight and lust. 'Getting cast up on high ground': this is a designation for the conceit 'I am.'

"And what, bhikkhu, is getting caught by human beings? Here, someone lives in association with laypeople; he rejoices with them and sorrows with them, he is happy when they are happy and sad when they are sad, and he involves himself in their affairs and duties.[187] This is called getting caught by human beings.

"And what, bhikkhu, is getting caught by nonhuman beings? Here, someone lives the holy life with the aspiration [to be reborn] into a certain order of devas, thinking: 'By this virtue or vow or austerity or holy life I will become a deva or one among the devas.' This is called getting caught by nonhuman beings.

"'Getting caught in a whirlpool': this, bhikkhu, is a designation for the five cords of sensual pleasure.

"And what, bhikkhu, is inward rottenness? Here someone is immoral, one of evil character, of impure and suspect behaviour, secretive in his acts, no ascetic though claiming to be one, [181] not a celibate though claiming to be one, inwardly rotten, corrupt, depraved.[188] This is called inward rottenness."

Now on that occasion the cowherd Nanda was standing near the Blessed One. He then said to the Blessed One: "Venerable sir, I will not veer[189] towards the near shore, I will not veer towards the far shore, I will not sink in mid-stream, I will not get cast up on high ground, I will not get caught by human beings, I will not get caught by nonhuman beings, I will not get caught in a whirlpool, I will not become inwardly rotten. May I receive the going forth under the Blessed One, may I receive the higher ordination?"

"In that case, Nanda, return the cows to their owners."

"The cows will go back of their own accord, venerable sir, out of attachment to the calves."

"Return the cows to their owners, Nanda."

Then the cowherd Nanda returned the cows to their owners, came back to the Blessed One, and said: "The cows have been returned to their owners, venerable sir. May I receive the going forth under the Blessed One, may I receive the higher ordination?"

Then the cowherd Nanda received the going forth under the Blessed One, and he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute ... the Venerable Nanda became one of the arahants."

242 (5) The Simile of the Great Log (2)

On one occasion the Blessed One was dwelling at Kimbilā on the bank of the river Ganges. The Blessed One saw a great log being carried along by the current of the river Ganges, and he addressed the bhikkhus thus: "Do you see, bhikkhus, [182] that great log being carried along by the current of the river Ganges?"

"Yes, venerable sir."... (*as above*) ...

When this was said, the Venerable Kimbila asked the Blessed One: "What, venerable sir, is the near shore ... what is inward rottenness?"

(*Replies as above except the following:*)

"And what, Kimbila, is inward rottenness? Here, Kimbila, a bhikkhu commits a certain defiled offence, an offence of a kind that does not allow for rehabilitation.[190] This is called inward rottenness."

243 (6) Exposition on the Corrupted

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Now on that occasion a new assembly hall had just been built for the Sakyans of Kapilavatthu and it had not yet been inhabited by any ascetic or brahmin or by any human being at all. Then the Sakyans of Kapilavatthu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, a new council hall has just been built for the Sakyans of Kapilavatthu and it has not yet been inhabited by any ascetic or brahmin or by any human being at all. [183] Venerable sir, let the Blessed One be the first to use it. When the Blessed One has used it first, then the Sakyans of Kapilavatthu will use it afterwards. That will lead to their welfare and happiness for a long time."[191]

The Blessed One consented by silence. Then, when the Sakyans understood that the Blessed One had consented, they rose from their seats and, after paying homage to the Blessed One, keeping him on their right, they went to the new assembly hall. They covered it thoroughly with mats, prepared seats, put out a large water jug, and hung up an oil lamp. Then they approached the Blessed One and informed him of this, adding: "Let the Blessed One come at his own convenience."

Then the Blessed One dressed and, taking bowl and robe, went together with the Saṅgha of bhikkhus to the new assembly hall. After washing his feet, he entered the hall and sat down against the central pillar facing east. The bhikkhus too, after washing their feet, entered the hall and sat down against the western wall facing east, with the Blessed One in front of them. The Sakyans of Kapilavatthu too, after washing their feet, entered the hall and sat down against the eastern wall facing west, with the Blessed One in front of them.

The Blessed One then instructed, exhorted, inspired, and gladdened the Sakyans with a Dhamma talk through much of the night, after which he dismissed them, saying: "The night has passed, Gotamas.[192] You may go at your own convenience." [184]

"Yes, venerable sir," they replied. Then they rose from their seats and, after paying homage to the Blessed One, keeping him on their right, they departed. Then, not long after the Sakyans of Kapilavatthu had left, the Blessed One addressed the Venerable Mahāmoggallāna thus: "The Saṅgha of bhikkhus is free from sloth and torpor, Moggallāna. Give a Dhamma talk to the bhikkhus. My back is aching, so I will stretch it."[193]

"Yes, venerable sir," the Venerable Mahāmoggallāna replied.

Then the Blessed One prepared his outer robe folded in four and lay down on his right side in the lion's posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. Thereupon the Venerable Mahāmoggallāna addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"I will teach you, friends, an exposition on the corrupted and the uncorrupted.[194] Listen to it and attend closely, I will speak."

"Yes, friend," those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"How, friends, is one corrupted? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form.[195] He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. [185] Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder.

"This is called, friends, a bhikkhu who is corrupted amidst forms cognizable by the eye, corrupted amidst sounds cognizable by the ear, corrupted amidst odours cognizable by the nose,

corrupted amidst tastes cognizable by the tongue, corrupted amidst tactile objects cognizable by the body, corrupted amidst mental phenomena cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him through the eye, Māra gains access to him, Māra gets a hold on him. If Māra approaches him through the ear ... through the mind, Māra gains access to him, Māra gets a hold on him.

"Suppose, friends, there is a shed made of reeds or of grass, dried up, desiccated, past its prime. If a man approaches it from the east with a blazing grass torch, or from the west, from the north, from the south, from below, or from above, whichever way he approaches it the fire gains access to it, the fire gets a hold on it. So too, friends, when a bhikkhu dwells thus, if Māra approaches him through the eye ... through the mind, Māra gains access to him, Māra gets a hold on him.

"When a bhikkhu dwells thus, forms overwhelm him; he does not overwhelm forms. Sounds overwhelm him; [186] he does not overwhelm sounds. Odours overwhelm him; he does not overwhelm odours. Tastes overwhelm him; he does not overwhelm tastes. Tactile objects overwhelm him; he does not overwhelm tactile objects. Mental phenomena overwhelm him; he does not overwhelm mental phenomena. This is called, friends, a bhikkhu who is overwhelmed by forms, overwhelmed by sounds, overwhelmed by odours, overwhelmed by tastes, overwhelmed by tactile objects, overwhelmed by mental phenomena—one who is overwhelmed and who does not overwhelm. Evil unwholesome states have overwhelmed him, states that defile, that lead to renewed existence, that bring trouble, that result in suffering, and that lead to future birth, aging, and death.

"It is in this way, friends, that one is corrupted.

"And how, friends, is one uncorrupted? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder.

"This is called, friends, a bhikkhu who is uncorrupted amidst forms cognizable by the eye, uncorrupted amidst sounds cognizable by the ear, uncorrupted amidst odours cognizable by the nose, uncorrupted amidst tastes cognizable by the tongue, uncorrupted amidst tactile objects cognizable by the body, uncorrupted amidst mental phenomena cognizable by the mind. When a bhikkhu dwells thus, if Māra approaches him through the eye, Māra fails to gain access to him, Māra fails to get a hold on him. If Māra approaches him through the ear ... through the mind, Māra fails to gain access to him, Māra fails to get a hold on him.

"Suppose, friends, there is a peaked house or a hall [187] built of thickly packed clay and freshly plastered. If a man approaches it from the east with a blazing grass torch, or from the west, from the north, from the south, from below, or from above, whichever way he approaches it the fire fails to gain access to it, the fire fails to get a hold on it. So too, friends, when a bhikkhu dwells thus, if Māra approaches him through the eye ... through the mind, Māra fails to gain access to him, Māra fails to get a hold on him.

"When a bhikkhu dwells thus, he overwhelms forms; forms do not overwhelm him. He overwhelms sounds; sounds do not overwhelm him. He overwhelms odours; odours do not overwhelm him. He overwhelms tastes; tastes do not overwhelm him. He overwhelms tactile objects; tactile objects do not overwhelm him. He overwhelms mental phenomena; mental phenomena do not overwhelm him. This is called, friends, a bhikkhu who overwhelms forms, who overwhelms sounds, who overwhelms odours, who overwhelms tastes, who overwhelms tactile objects, who overwhelms mental phenomena—one who overwhelms and who is not overwhelmed. He has overwhelmed those evil unwholesome states that defile, that lead to renewed existence, that bring trouble, that result in suffering, and that lead to future birth, aging, and death.

"It is in this way, friends, that one is uncorrupted."

Then the Blessed One got up and addressed the Venerable Mahāmoggallāna thus: "Good, good, Moggallāna! You have

spoken well to the bhikkhus the exposition on the corrupted and the uncorrupted."

This is what the Venerable Mahāmoggallāna said. [188] The Teacher approved. Elated, those bhikkhus delighted in the Venerable Mahāmoggallāna's statement.

244 (7) States That Entail Suffering

"Bhikkhus, when a bhikkhu understands as they really are the origin and the passing away of all states whatsoever that entail suffering, then sensual pleasures have been seen by him in such a way that as he looks at them sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures; then he has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself thus and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him.[196]

"And how, bhikkhus, does a bhikkhu understand as they really are the origin and the passing away of all states whatsoever that entail suffering?[197] 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away': it is in such a way that a bhikkhu understands as they really are the origin and the passing away of all states whatsoever that entail suffering.

"And how, bhikkhus, are sensual pleasures seen by a bhikkhu in such a way that as he looks at them sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures? Suppose there is a charcoal pit deeper than a man's height, filled with glowing coals without flame or smoke.[198] A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab him by both arms and drag him towards the charcoal pit. The man would wriggle his body this way and that. For what reason? Because he knows: [189] 'I will fall into this charcoal pit and I will thereby meet death or deadly suffering.' So too, bhikkhus, when a bhikkhu has seen sensual pleasures as similar to a charcoal pit, sensual desire, sensual affection, sensual infatuation, and sensual passion do not lie latent within him in regard to sensual pleasures.

"And how, bhikkhus, has a bhikkhu comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself thus and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him? Suppose a man would enter a thorny forest. There would be thorns in front of him, thorns behind him, thorns to his left, thorns to his right, thorns below him, thorns above him. He would go forward mindfully,[199] he would go back mindfully, thinking, 'May no thorn prick me!' So too, bhikkhus, whatever in the world has a pleasing and agreeable nature is called a thorn in the Noble One's Discipline. Having understood this thus as 'a thorn,'[200] one should understand restraint and nonrestraint.

"And how, bhikkhus, is there nonrestraint? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. It is in such a way that there is nonrestraint.

"And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, [190] wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. It is in such a way that there is restraint.

"When, bhikkhus, a bhikkhu is conducting himself and dwelling in such a way, if occasionally, due to a lapse of mindfulness, evil unwholesome memories and intentions connected with the fetters arise in him, slow might be the arising of his mindfulness, but then he quickly abandons them, dispels them, puts an end to them, obliterates them.[201] Suppose a man let two or three drops of water fall onto an iron plate heated for a whole day. Slow might be the falling of the water drops, but then they would quickly vaporize and vanish. So too, when a bhikkhu is conducting himself and dwelling in such a way ... slow might be the arising of his mindfulness, but then he quickly abandons them, dispels them, puts an end to them, obliterates them.

"Thus a bhikkhu has comprehended a mode of conduct and manner of dwelling in such a way that as he conducts himself and as he dwells thus, evil unwholesome states of covetousness and displeasure do not flow in upon him.

"When a bhikkhu is conducting himself thus and dwelling thus, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept wealth, saying: 'Come, good man, why let these saffron robes weigh you down? Why roam around with a shaven head and a begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.' Indeed, bhikkhus, when that bhikkhu is conducting himself thus and dwelling thus, it is impossible that he will give up the training and return to the lower life. [191]

"Suppose, bhikkhus, that when the river Ganges slants, slopes, and inclines towards the east, a great crowd of people would come along bringing a shovel and basket, thinking: 'We will make this river Ganges slant, slope, and incline towards the west.' What do you think, bhikkhus, would that great crowd of people be able to make the river Ganges slant, slope, and incline towards the west?"

"No, venerable sir. For what reason? Because the river Ganges slants, slopes, and inclines towards the east, and it is not easy to make it slant, slope, and incline towards the west. That great crowd of people would only reap fatigue and vexation."

"So too, bhikkhus, when a bhikkhu is conducting himself thus and dwelling thus, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept wealth ... [but] it is impossible that he will give up the training and return to the lower life. For what reason? Because for a long time his mind has slanted, sloped, and inclined towards seclusion. Thus it is impossible that he will give up the training and return to the lower life."

245 (8) The Kiṃsuka *Tree*

One bhikkhu approached another and asked him: "In what way, friend, is a bhikkhu's vision well purified?"[202]

"When, friend, a bhikkhu understands as they really are the origin and the passing away of the six bases for contact, [192] in this way his vision is well purified."[203]

Then the first bhikkhu, dissatisfied with the other's answer, approached another bhikkhu and asked him: "In what way, friend, is a bhikkhu's vision well purified?"

"When, friend, a bhikkhu understands as they really are the origin and the passing away of the five aggregates subject to clinging, in this way his vision is well purified."

Again, the first bhikkhu, dissatisfied with the other's answer, approached still another bhikkhu and asked him: "In what way, friend, is a bhikkhu's vision well purified?"

"When, friend, a bhikkhu understands as they really are the origin and the passing away of the four great elements, in this way his vision is well purified."

Again, the first bhikkhu, dissatisfied with the other's answer, approached still another bhikkhu and asked him: "In what way, friend, is a bhikkhu's vision well purified?"

"When, friend, a bhikkhu understands as it really is: 'Whatever is subject to origination is all subject to cessation,' in this way his vision is well purified."

Then the first bhikkhu, dissatisfied with the other's answer, approached the Blessed One, reported everything that had happened, [193] and asked: "In what way, venerable sir, is a bhikkhu's vision well purified?"

"Bhikkhu, suppose there was a man who had never before seen a *kiṃsuka* tree.[204] He might approach a man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree is blackish, like a charred stump.' On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"Then that man, dissatisfied with the other's answer, might approach another man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree is reddish, like a piece of meat.' On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"Then that man, dissatisfied with the other's answer, might approach still another man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree has strips of bark hanging down and burst pods, like an acacia tree.'[205] On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"Then that man, dissatisfied with the other's answer, [194] might approach still another man who had seen a *kiṃsuka* tree and ask him: 'Sir, what is a *kiṃsuka* tree like?' The other might answer: 'Good man, a *kiṃsuka* tree has plenty of leaves and foliage and gives abundant shade, like a banyan tree.' On that occasion a *kiṃsuka* tree was for him exactly as it had been in the other man's sight.

"So too, bhikkhu, those superior men answered as they were disposed in just the way their own vision had been well purified.[206]

"Suppose, bhikkhu, a king had a frontier city with strong ramparts, walls, and arches, and with six gates.[207] The gatekeeper posted there would be wise, competent, and intelligent; one who keeps out strangers and admits acquaintances. A swift pair of messengers would come from the east and ask the gatekeeper: 'Where, good man, is the lord of this city?' He would reply: 'He is sitting in the central square.' Then the swift pair of messengers would deliver a message of reality to the lord of the city and leave by the route by which they had arrived. Similarly, messengers would come from the west, from the north, from the south, deliver their message, and leave by the route by which they had arrived.

"I have made up this simile, bhikkhu, in order to convey a meaning. This is the meaning here: 'The city': this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of boiled rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and dispersal.[208] 'The six gates': this is a designation for the six internal sense bases. 'The gatekeeper': this is a

designation for mindfulness. [195] 'The swift pair of messengers': this is a designation for serenity and insight. 'The lord of the city': this is designation for consciousness.[209] 'The central square': this is a designation for the four great elements—the earth element, the water element, the heat element, the air element. 'A message of reality': this is a designation for Nibbāna.[210] 'The route by which they had arrived': this is a designation for the Noble Eightfold Path; that is, right view ... right concentration."

246 (9) The Simile of the Lute

"Bhikkhus, if in any bhikkhu or bhikkhunī desire or lust or hatred or delusion or aversion of mind should arise in regard to forms cognizable by the eye, such a one should rein in the mind from them thus:[211] 'This path is fearful, dangerous, strewn with thorns, covered by jungle, a deviant path, an evil path, a way beset by scarcity.[212] This is a path followed by inferior people; it is not the path followed by superior people. This is not for you.' In this way the mind should be reined in from these states regarding forms cognizable by the eye. So too regarding sounds cognizable by the ear ... regarding mental phenomena cognizable by the mind.

"Suppose, bhikkhus, that the barley has ripened and the watchman is negligent. If a bull fond of barley enters the barley field, he might indulge himself as much as he likes. [196] So too, bhikkhus, the uninstructed worldling who does not exercise restraint over the six bases for contact indulges himself as much as he likes in the five cords of sensual pleasure.[213]

"Suppose, bhikkhus, that the barley has ripened and the watchman is vigilant. If a bull fond of barley enters the barley field, the watchman would catch hold of him firmly by the muzzle. While holding him firmly by the muzzle, he would get a secure grip on the locks between his horns and, keeping him in check there, would give him a sound beating with his staff. After giving him that beating, he would drive the bull away. This might happen a second time and a third time. Thus that bull fond of barley, whether he has gone to the village or the forest, whether he is accustomed to standing or to sitting, remembering the previous beating he got from the staff, would not enter that barley field again.

"So too, bhikkhus, when a bhikkhu's mind has been subdued, well subdued,[214] regarding the six bases for contact, it then becomes inwardly steady, settled, unified, and concentrated.

"Suppose, bhikkhus, there was a king or a royal minister who had never before heard the sound of a lute. He might hear the sound of a lute and say: 'Good man, what is making this sound—so tantalizing, so lovely, so intoxicating, [197] so entrancing, so enthralling?' They would say to him: 'Sire, it is a lute that is making this sound—so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling.' He would reply: 'Go, man, bring me that lute.'

"They would bring him the lute and tell him: 'Sire, this is that lute, the sound of which was so tantalizing, so lovely, so intoxicating, so entrancing, so enthralling.' The king would say: 'I've had enough with this lute, man. Bring me just that sound.' The men would reply: 'This lute, sire, consists of numerous components, of a great many components, and it gives off a sound when it is played upon with its numerous components; that is, in dependence on the parchment sounding board, the belly, the arm, the head, the strings, the plectrum, and the appropriate effort of the musician.[215] So it is, sire, that this lute consisting of numerous components, of a great many components, gives off a sound when it is played upon with its numerous components.'

"The king would split the lute into ten or a hundred pieces, then he would reduce these to splinters. Having reduced them to splinters, he would burn them in a fire and reduce them to ashes, and he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Then he would say: 'A poor thing, indeed sir, is this so-called lute, as well as anything else called a lute. How the multitude are utterly heedless about it, utterly taken in by it!'[216]

"So too, bhikkhus, a bhikkhu investigates form to the extent that there is a range for form, he investigates feeling to the extent that there is a range for feeling, he investigates perception to the extent that there is a range for perception, he investigates volitional formations to the extent that there is a range for volitional formations, he investigates consciousness to the extent that there is a range for consciousness. [198] As he investigates form to the extent that there is a range for form ... consciousness to the extent that there is a range for consciousness, whatever notions of 'I' or 'mine' or 'I am' had occurred to him before no longer occur to him."[217]

247 (10) The Simile of the Six Animals

"Bhikkhus, suppose a man with limbs wounded and festering would enter a wood of thorny reeds,[218] and the *kusa* thorns would prick his feet and the reed blades would slash his limbs. Thus that man would thereby experience even more pain and displeasure. So too, bhikkhus, some bhikkhu here, gone to the village or the forest, meets someone who reproaches him thus: 'This venerable one, acting in such a way, behaving in such a way, is a foul village thorn.' Having understood him thus as a 'thorn,' one should understand restraint and nonrestraint.[219]

"And how, bhikkhus is there nonrestraint? Here, having seen a form with the eye, a bhikkhu is intent upon a pleasing form and repelled by a displeasing form. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is intent upon a pleasing mental phenomenon and repelled by a displeasing mental phenomenon. He dwells without having set up mindfulness of the body, with a limited mind, and he does not understand as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder.

"Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, [199] a jackal, and a monkey, and tie each by a strong rope. Having done so, he would tie the ropes together with a knot in the middle and release them. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking, 'Let me enter an anthill.' The crocodile would pull another way, thinking, 'Let me enter the water.' The bird would pull another way, thinking, 'Let me fly up into the sky.' The dog would pull another way, thinking, 'Let me enter a village.' The jackal would pull another way, thinking, 'Let

me enter a charnel ground.' The monkey would pull another way, thinking, 'Let me enter a forest.'

"Now when these six animals become worn out and fatigued, they would be dominated by the one among them that was strongest; they would submit to it and come under its control. So too, bhikkhus, when a bhikkhu has not developed and cultivated mindfulness directed to the body, the eye pulls in the direction of agreeable forms and disagreeable forms are repulsive; the ear pulls in the direction of agreeable sounds and disagreeable sounds are repulsive; the nose pulls in the direction of agreeable odours and disagreeable odours are repulsive; the tongue pulls in the direction of agreeable tastes and disagreeable tastes are repulsive; the body pulls in the direction of agreeable tactile objects and disagreeable tactile objects are repulsive; the mind pulls in the direction of agreeable mental phenomena and disagreeable mental phenomena are repulsive.

"It is in such a way that there is nonrestraint.

"And how, bhikkhus, is there restraint? Here, having seen a form with the eye, a bhikkhu is not intent upon a pleasing form and not repelled by a displeasing form. He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. Having heard a sound with the ear ... Having cognized a mental phenomenon with the mind, he is not intent upon a pleasing mental phenomenon and not repelled by a displeasing mental phenomenon. [200] He dwells having set up mindfulness of the body, with a measureless mind, and he understands as it really is that liberation of mind, liberation by wisdom, wherein those evil unwholesome states cease without remainder. It is in such a way that there is restraint.

"Suppose, bhikkhus, a man would catch six animals—with different domains and different feeding grounds—and tie them by a strong rope. He would catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, and tie each by a strong rope. Having done so, he would bind them to a strong post or pillar. Then those six animals with different domains and different feeding grounds would each pull in the direction of its own feeding ground and domain. The snake would pull one way, thinking,

'Let me enter an anthill' ... (*as above*) ... The monkey would pull another way, thinking, 'Let me enter a forest.'

"Now when these six animals become worn out and fatigued, they would stand close to that post or pillar, they would sit down there, they would lie down there. So too, bhikkhus, when a bhikkhu has developed and cultivated mindfulness directed to the body, the eye does not pull in the direction of agreeable forms nor are disagreeable forms repulsive; the ear does not pull in the direction of agreeable sounds nor are disagreeable sounds repulsive; the nose does not pull in the direction of agreeable odours nor are disagreeable odours repulsive; the tongue does not pull in the direction of agreeable tastes nor are disagreeable tastes repulsive; the body does not pull in the direction of agreeable tactile objects nor are disagreeable tactile objects repulsive; the mind does not pull in the direction of agreeable mental phenomena nor are disagreeable mental phenomena repulsive.

"It is in such a way that there is restraint.

"'A strong post or pillar': this, bhikkhus, is a designation for mindfulness directed to the body. Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves." [201]

248 (11) The Sheaf of Barley

"Bhikkhus, suppose a sheaf of barley were set down at a crossroads. Then six men would come along with flails in their hands[220] and they would strike that sheaf of barley with the six flails. Thus that sheaf of barley would be well struck, having been struck by the six flails. Then a seventh man would come along with a flail in his hand and he would strike that sheaf of barley with the seventh flail. Thus that sheaf of barley would be struck even still more thoroughly, having been struck by the seventh flail.

"So too, bhikkhus, the uninstructed worldling is struck in the eye by agreeable and disagreeable forms; struck in the ear by agreeable and disagreeable sounds; struck in the nose by agreeable and disagreeable odours; struck in the tongue by agreeable

and disagreeable tastes; struck in the body by agreeable and disagreeable tactile objects; struck in the mind by agreeable and disagreeable mental phenomena. If that uninstructed worldling sets his mind upon future renewed existence,[221] then that senseless man is struck even still more thoroughly, just like the sheaf of barley struck by the seventh flail.

"Once in the past, bhikkhus, the devas and the asuras were arrayed for battle.[222] Then Vepacitti, lord of the asuras, addressed the asuras thus: 'Good sirs, if in this impending battle the asuras win and the devas are defeated, bind Sakka, lord of the devas, by his four limbs and neck and bring him to me in the city of the asuras.' And Sakka, lord of the devas, addressed the Tāvatiṃsa devas: 'Good sirs, if in this impending battle the devas win and the asuras are defeated, bind Vepacitti, lord of the asuras, by his four limbs and neck and bring him to me in Sudhamma, the assembly hall of the devas.'

"In that battle the devas won and the asuras were defeated. [202] Then the Tāvatiṃsa devas bound Vepacitti by his four limbs and neck and brought him to Sakka in Sudhamma, the assembly hall of the devas. And there Vepacitti, lord of the asuras, was bound by his four limbs and neck.

"When it occurred to Vepacitti: 'The devas are righteous, the asuras are unrighteous; now right here I have gone to the city of the devas,' he then saw himself freed from the bonds around his limbs and neck and he enjoyed himself furnished and endowed with the five cords of divine sensual pleasure. But when it occurred to him: 'The asuras are righteous, the devas are unrighteous; now I will go there to the city of the asuras,' then he saw himself bound by his four limbs and neck and he was deprived of the five cords of divine sensual pleasure.

"So subtle, bhikkhus, was the bondage of Vepacitti, but even subtler than that is the bondage of Māra. In conceiving, one is bound by Māra; by not conceiving, one is freed from the Evil One.[223]

"Bhikkhus, 'I am' is a conceiving; 'I am this' is a conceiving; 'I shall be' is a conceiving; 'I shall not be' is a conceiving; 'I shall consist of form' is a conceiving; 'I shall be formless' is a conceiving; 'I shall be percipient' is a conceiving; 'I shall be nonpercipient' is a conceiving; 'I shall be neither percipient nor nonpercipient' is a conceiving.[224] Conceiving is a disease, conceiving is a tumour, conceiving is a dart. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell with a mind devoid of conceiving.'

"Bhikkhus, 'I am' is a perturbation;[225] 'I am this' is a perturbation; 'I shall be' is a perturbation ... 'I shall be neither percipient nor nonpercipient' is a perturbation. Perturbation [203] is a disease, perturbation is a tumour, perturbation is a dart. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell with an imperturbable mind.'

"Bhikkhus, 'I am' is a palpitation; 'I am this' is a palpitation; 'I shall be' is a palpitation ... 'I shall be neither percipient nor nonpercipient' is a palpitation. Palpitation is a disease, palpitation is a tumour, palpitation is a dart. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell with a mind devoid of palpitation.'

"Bhikkhus, 'I am' is a proliferation; 'I am this' is a proliferation; 'I shall be' is a proliferation ... 'I shall be neither percipient nor nonpercipient' is a proliferation. Proliferation is a disease, proliferation is a tumour, proliferation is a dart. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell with a mind devoid of proliferation.'

"Bhikkhus, 'I am' is an involvement with conceit;[226] 'I am this' is an involvement with conceit; 'I shall be' is an involvement with conceit; 'I shall not be' is an involvement with conceit; 'I shall consist of form' is an involvement with conceit; 'I shall be formless' is an involvement with conceit ; 'I shall be percipient' is an involvement with conceit; 'I shall be nonpercipient' is an involvement with conceit; 'I shall be neither percipient nor nonpercipient' is an involvement with conceit. Involvement with conceit is a disease, involvement with conceit is a tumour, involvement with conceit is a dart. Therefore, bhikkhus, you should train yourselves thus: 'We will dwell with a mind in which conceit has been struck down.' Thus should you train yourselves."

[204]

Chapter II

36 *Vedanāsaṃyutta*

Connected Discourses on Feeling

I. With Verses

1 (1) Concentration

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings."

A disciple of the Buddha, mindful,
Concentrated, comprehending clearly,
Understands feelings
And the origin of feelings,
Where they finally cease,
And the path leading to their destruction.
With the destruction of feelings
A bhikkhu is hungerless and fully quenched.[227]

2 (2) Pleasure

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings." [205]

Whether it be pleasant or painful
Along with the neither-painful-nor-pleasant,
Both the internal and the external,
Whatever kind of feeling there is:
Having known, "This is suffering,
Perishable, disintegrating,"

Having touched and touched them, seeing their fall,
Thus one loses one's passion for them.[228] •

3 (3) Abandonment

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. The underlying tendency to lust should be abandoned in regard to pleasant feeling. The underlying tendency to aversion should be abandoned in regard to painful feeling. The underlying tendency to ignorance should be abandoned in regard to neither-painful-nor-pleasant feeling.[229]

"When, bhikkhus, a bhikkhu has abandoned the underlying tendency to lust in regard to pleasant feeling, the underlying tendency to aversion in regard to painful feeling, and the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, then he is called a bhikkhu without underlying tendencies,[230] one who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit,[231] he has made an end to suffering."

When one experiences pleasure,
If one does not understand feeling
The tendency to lust is present
For one not seeing the escape from it.

When one experiences pain,
If one does not understand feeling
The tendency to aversion is present
For one not seeing the escape from it.

The One of Broad Wisdom has taught
With reference to that peaceful feeling,
Neither-painful-nor-pleasant:
If one seeks delight even in this,
One is still not released from suffering. [206]

But when a bhikkhu who is ardent
Does not neglect clear comprehension,
Then that wise man fully understands
Feelings in their entirety.

Having fully understood feelings,
He is taintless in this very life.
Standing in Dhamma, with the body's breakup
The knowledge-master cannot be reckoned.

4 (4) The Bottomless Abyss

"Bhikkhus, when the uninstructed worldling makes the statement, 'In the great ocean there is a bottomless abyss,'[232] he makes such a statement about something that is nonexistent and unreal. This, bhikkhus, is rather a designation for painful bodily feelings, that is, 'bottomless abyss.'

"When the uninstructed worldling is contacted by a painful bodily feeling, he sorrows, grieves, and laments; he weeps and beats his breast and becomes distraught. This is called an uninstructed worldling who has not risen up in the bottomless abyss, one who has not gained a foothold.

"But, bhikkhus, when the instructed noble disciple is contacted by a painful bodily feeling, he does not sorrow, grieve, or lament; he does not weep and beat his breast and become distraught. This is called an instructed noble disciple who has risen up in the bottomless abyss, one who has gained a foothold."

One who cannot endure
The arisen painful feelings,
Bodily feelings that sap one's life,
Who trembles when they touch him,
A weakling of little strength
Who weeps out loud and wails:
He has not risen up in the bottomless abyss,
Nor has he even gained a foothold. [207]

But one who is able to endure them—
The arisen painful feelings,
Bodily feelings that sap one's life—
Who trembles not when they touch him:
He has risen up in the bottomless abyss,
And he has also gained a foothold.

5 (5) Should Be Seen

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. Pleasant feeling, bhikkhus, should be seen as painful;[233] painful feeling should be seen as a dart; neither-painful-nor-pleasant feeling should be seen as impermanent.

"When, bhikkhus, a bhikkhu has seen pleasant feeling as painful, painful feeling as a dart, and neither-painful-nor-pleasant feeling as impermanent, he is called a bhikkhu who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit, he has made an end to suffering."

One who has seen the pleasant as painful
And the painful as a dart,
Seen as impermanent the peaceful feeling
Neither painful nor pleasant:
He is a bhikkhu who sees rightly,
One who fully understands feelings.

Having fully understood feelings,
He is taintless in this very life.
Standing in Dhamma, with the body's breakup
The knowledge-master cannot be reckoned.

6 (6) The Dart

"Bhikkhus, the uninstructed worldling feels a pleasant feeling, a painful feeling, and a neither-painful-nor-pleasant feeling. The instructed noble disciple too feels a pleasant feeling, [208] a painful feeling, and a neither-painful-nor-pleasant feeling. Therein, bhikkhus, what is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Bhikkhus, when the uninstructed worldling is being contacted by a painful feeling, he sorrows, grieves, and laments; he weeps beating his breast and becomes distraught. He feels two feelings—a bodily one and a mental one. Suppose they were to strike a man with a dart, and then they would strike him immediately afterwards with a second dart,[234] so that the man would feel a feeling caused by two darts. So too, when the uninstructed worldling is being contacted by a painful feeling ... he feels two feelings—a bodily one and a mental one.

"Being contacted by that same painful feeling, he harbours aversion towards it. When he harbours aversion towards painful feeling, the underlying tendency to aversion towards painful feeling lies behind this. Being contacted by painful feeling, he seeks delight in sensual pleasure. For what reason? Because the uninstructed worldling does not know of any escape from painful feeling other than sensual pleasure.[235] When he seeks delight in sensual pleasure, the underlying tendency to lust for pleasant feeling lies behind this. He does not understand as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. When he does not understand these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling lies behind this.

"If he feels a pleasant feeling, he feels it attached. If he feels a painful feeling, he feels it attached. [209] If he feels a neither-painful-nor-pleasant feeling, he feels it attached. This, bhikkhus, is called an uninstructed worldling who is attached to birth, aging, and death; who is attached to sorrow, lamentation, pain, displeasure, and despair; who is attached to suffering, I say.

"Bhikkhus, when the instructed noble disciple is contacted by a painful feeling, he does not sorrow, grieve, or lament; he does not weep beating his breast and become distraught.[236] He feels one feeling—a bodily one, not a mental one. Suppose they were to strike a man with a dart, but they would not strike him immediately afterwards with a second dart, so that the man would feel a feeling caused by one dart only. So too, when the instructed noble disciple is contacted by a painful feeling ... he feels one feeling—a bodily one, not a mental one.

"Being contacted by that same painful feeling, he harbours no aversion towards it. Since he harbours no aversion towards painful feeling, the underlying tendency to aversion towards painful feeling does not lie behind this. Being contacted by painful feeling, he does not seek delight in sensual pleasure. For what reason? Because the instructed noble disciple knows of an escape from painful feeling other than sensual pleasure. Since he does not seek delight in sensual pleasure, the underlying tendency to lust for pleasant feeling does not lie behind this. He understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of these feelings. Since he understands these things, the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling does not lie behind this.

"If he feels a pleasant feeling, he feels it detached. If he feels a painful feeling, [210] he feels it detached. If he feels a neither-painful-nor-pleasant feeling, he feels it detached. This, bhikkhus, is called a noble disciple who is detached from birth, aging, and death; who is detached from sorrow, lamentation, pain, displeasure, and despair; who is detached from suffering, I say.

"This, bhikkhus, is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling."

The wise one, learned, does not feel
The pleasant and painful [mental] feeling.
This is the great difference between
The wise one and the worldling.

For the learned one who has comprehended Dhamma,
Who clearly sees this world and the next,
Desirable things do not provoke his mind,
Towards the undesired he has no aversion.

For him attraction and repulsion no more exist;
Both have been extinguished, brought to an end.
Having known the dust-free, sorrowless state,
The transcender of existence rightly understands.

7 (7) The Sick Ward (1)

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, in the evening, the Blessed One emerged from seclusion and went to the sick ward,[237] where he sat down in the appointed seat and addressed the bhikkhus thus: [211]

"Bhikkhus, a bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having put away covetousness and displeasure in regard to the world. It is in such a way that a bhikkhu is mindful.

"And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkhu exercises clear comprehension.

"A bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: 'There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on this very body. But this body is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the body and in pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment.[238] As he dwells thus, [212] the underlying tendency to lust in regard to the body and in regard to pleasant feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: 'There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the body and in painful feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to the body and in regard to painful feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: 'There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this body. But this body is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a body that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in the body and in neither-painful-nor-pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to the body and in regard to neither-painful-nor-pleasant feeling is abandoned by him. [213]

"If he feels a pleasant feeling,[239] he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a

painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'

"Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, when a bhikkhu feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'"

8 (8) The Sick Ward (2)

(*As in preceding sutta down to the second injunction:*) [214]

"A bhikkhu should await his time mindful and clearly comprehending. This is our instruction to you.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a pleasant feeling, he understands thus: 'There has arisen in me a pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in contact and in pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to lust in regard to contact and in regard to pleasant feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a painful feeling, he understands thus: 'There has arisen in me a painful feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the painful feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in contact and in painful feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to aversion in regard to contact and in regard to painful feeling is abandoned by him.

"Bhikkhus, while a bhikkhu dwells thus, mindful and clearly comprehending, diligent, ardent, and resolute, if there arises in him a neither-painful-nor-pleasant feeling, he understands thus: 'There has arisen in me a neither-painful-nor-pleasant feeling. Now that is dependent, not independent. Dependent on what? Dependent on just this contact. But this contact is impermanent, conditioned, dependently arisen. So when the neither-painful-nor-pleasant feeling has arisen in dependence on a contact that is impermanent, conditioned, dependently arisen, how could it be permanent?' He dwells contemplating impermanence in contact and in neither-painful-nor-pleasant feeling, he dwells contemplating vanishing, contemplating fading away, contemplating cessation, contemplating relinquishment. As he dwells thus, the underlying tendency to ignorance in regard to contact and in regard to neither-painful-nor-pleasant feeling is abandoned by him.

"If he feels a pleasant feeling ... (*all as in preceding sutta*) ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'"

9 (9) Impermanent

"Bhikkhus, these three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings are impermanent, conditioned, dependently arisen, subject to destruction, subject to vanishing, subject to fading away, subject to cessation." [215]

10 (10) Rooted in Contact

"Bhikkhus, these three feelings are born of contact, rooted in contact, with contact as their source and condition. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

"In dependence on a contact to be experienced as pleasant, bhikkhus, a pleasant feeling arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasant feeling that arose in dependence on that contact to be experienced as pleasant—ceases and subsides.

"In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—the painful feeling that arose in dependence on that contact to be experienced as painful—ceases and subsides.

"In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides;[240] so too, these three feelings are born of contact, rooted in contact, with contact as their source and condition. In dependence on the appropriate contacts the corresponding feelings arise; with the cessation of the appropriate contacts the corresponding feelings cease."

[216]

II. Alone

11 (1) Alone

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: 'Three feeling have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by the Blessed One. But the Blessed One has said: "Whatever is felt is included in suffering." Now with reference to what was this stated by the Blessed One?'"

"Good, good, bhikkhu! These three feelings have been spoken of by me: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by me. And I have also said: 'Whatever is felt is included in suffering.' That has been stated by me with reference to the impermanence of formations. That has been stated by me with reference to formations being subject to destruction ... to formations being subject to vanishing ... to formations being subject to fading away [217] ... to formations being subject to cessation ... to formations being subject to change.[241]

"Then, bhikkhu, I have also taught the successive cessation of formations.[242] For one who has attained the first jhāna, speech has ceased. For one who has attained the second jhāna, thought and examination have ceased. For one who has attained the third jhāna, rapture has ceased. For one who has attained the fourth jhāna, in-breathing and out-breathing have ceased. For one who has attained the base of the infinity of space, the perception of form has ceased. For one who has attained the base of the infinity of consciousness, the perception pertaining to the base of the infinity of space has ceased. For one who has attained the base of nothingness, the perception pertaining to the base of the infinity of consciousness has ceased. For one who has attained the base of neither-perception-nor-nonperception, the perception pertaining to the base of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a bhikkhu whose taints are destroyed, lust has ceased, hatred has ceased, delusion has ceased.

"Then, bhikkhu, I have also taught the successive subsiding of formations. For one who has attained the first jhāna speech has subsided.... For one who has attained the cessation of perception and feeling, perception and feeling have subsided. For a bhikkhu whose taints are destroyed, lust has subsided, hatred has subsided, delusion has subsided.

"There are, bhikkhu, these six kinds of tranquillization. For one who has attained the first jhāna, speech has been tranquillized. For one who has attained the second jhāna, thought and examination

have been tranquillized. For one who has attained the third jhāna, rapture has been tranquillized. For one who has attained the fourth jhāna, in-breathing and out-breathing have been tranquillized. [218] For one who has attained the cessation of perception and feeling, perception and feeling have been tranquillized. For a bhikkhu whose taints are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized."

12 (2) The Sky (1)

"Bhikkhus, just as various winds blow in the sky: winds from the east, winds from the west, winds from the north, winds from the south, dusty winds and dustless winds, cold winds and hot winds, mild winds and strong winds; so too, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises."

Just as many diverse winds
Blow back and forth across the sky,
Easterly winds and westerly winds,
Northerly winds and southerly winds,
Dusty winds and dustless winds,
Sometimes cold, sometimes hot,
Those that are strong and others mild—
Winds of many kinds that blow;

So in this very body here
Various kinds of feelings arise,
Pleasant ones and painful ones,
And those neither painful nor pleasant.

But when a bhikkhu who is ardent[243]
Does not neglect clear comprehension,
Then that wise man fully understands
Feelings in their entirety.

Having fully understood feelings,
He is taintless in this very life.
Standing in Dhamma, with the body's breakup,
The knowledge-master cannot be reckoned. [219]

13 (3) The Sky (2)

(Same as the preceding, but without the verses.)

14 (4) The Guest House

"Bhikkhus, suppose there is a guest house. People come from the east, west, north, and south and lodge there; khattiyas, brahmins, vessas, and suddas come and lodge there. So too, bhikkhus, various feelings arise in this body: pleasant feeling arises, painful feeling arises, neither-painful-nor-pleasant feeling arises; carnal pleasant feeling arises; carnal painful feeling arises; carnal neither-painful-nor-pleasant feeling arises; spiritual pleasant feeling arises; spiritual painful feeling arises; spiritual neither-painful-nor-pleasant feeling arises."[244]

15 (5) Ānanda (1)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what now is feeling? What is the origin of feeling? What is the cessation of feeling? [220] What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?"

"Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling—are called feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration. The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling.

"Then, Ānanda, I have also taught the successive cessation of formations ... (*as in §11*).... [221] For a bhikkhu whose taints are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized."

16 (6) Ānanda (2)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the Venerable Ānanda as he was sitting to one side: "Ānanda, what now is feeling? What is the origin of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend closely, Ānanda. I will speak."

"Yes, venerable sir," the Venerable Ānanda replied. The Blessed One said this:

"Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling—are called feeling...."

(*All as in the preceding sutta.*)

17 (7)–18 (8) A Number of Bhikkhus

(*These two suttas are identical with §§15–16 except that in each "a number of bhikkhus" is the interlocutor in place of Ānanda.*) [222–23]

19 (9) Pañcakaṅga

Then the carpenter Pañcakaṅga approached the Venerable Udāyī, paid homage to him, sat down to one side, and asked him: "Venerable Udāyī, how many kinds of feelings have been spoken of by the Blessed One?"[245]

"Three kinds of feelings, carpenter, have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three kinds of feelings that have been spoken of by the Blessed One."

When this was said, the carpenter Pañcakaṅga said to the Venerable Udāyī: "The Blessed One did not speak of three kinds of feelings, Venerable Udāyī. He spoke of two kinds of feelings: pleasant feeling and painful feeling. As to this neither-painful-nor-pleasant feeling, venerable sir, the Blessed One has said that this is included in the peaceful and sublime pleasure."

A second time [224] and a third time the Venerable Udāyī stated his position, and a second time and a third time the carpenter Pañcakaṅga stated his, but the Venerable Udāyī could not convince the carpenter Pañcakaṅga nor could the carpenter Pañcakaṅga convince the Venerable Udāyī.

The Venerable Ānanda heard this conversation between the Venerable Udāyī and the carpenter Pañcakaṅga. Then he approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation. [The Blessed One said:]

"Ānanda, it was a true method of exposition that the carpenter Pañcakaṅga would not approve of from the bhikkhu Udāyī, and it was a true method of exposition that the bhikkhu Udāyī would not approve of from the carpenter Pañcakaṅga. I have spoken of two kinds of feelings by [one] method of exposition; I have spoken of three kinds of feelings by [another] method of exposition; I have spoken of five kinds of feelings ... six kinds of feelings ... eighteen kinds of feelings ... thirty-six kinds of feelings by [another] method of exposition; [225] and I have spoken of one hundred and eight kinds of feelings by [still another] method of exposition. Thus, Ānanda, the Dhamma has been taught by me through [different] methods of exposition.[246]

"When the Dhamma has been taught by me in such a way through [different] methods of exposition, it may be expected of those who will not concede, allow, and approve of what is well stated and well spoken by others that they will become contentious and quarrelsome and engage in disputes, and that they will dwell stabbing each other with verbal daggers. But when the Dhamma has been taught by me in such a way through [different] methods of exposition, it may be expected of those who will concede, allow, and approve of what is well stated and well spoken by others that they will live in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.

"Ānanda, there are these five cords of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes

cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The pleasure and joy that arise in dependence on these five cords of sensual pleasure: this is called sensual pleasure.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. This is that other kind of happiness more excellent and sublime than the previous kind of happiness. [226]

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of

happiness? Here, Ānanda, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.[247]

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. [227] Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters and dwells in the base of the infinity of space. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' a bhikkhu enters and dwells in the base of the infinity of consciousness. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' a bhikkhu enters and dwells in the base of nothingness. This [228] is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base

of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-nonperception. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.

"Though some may say, 'This is the supreme pleasure and joy that beings experience,' I would not concede this to them. Why is that? Because there is another kind of happiness more excellent and sublime than that happiness. And what is that other kind of happiness? Here, Ānanda, by completely transcending the base of neither-perception-nor-nonperception, a bhikkhu enters and dwells in the cessation of perception and feeling. This is that other kind of happiness more excellent and sublime than the previous kind of happiness.[248]

"Now it is possible, Ānanda, that wanderers of other sects might speak thus: 'The ascetic Gotama speaks of the cessation of perception and feeling, and he maintains that it is included in happiness. What is that? How is that?' When wanderers of other sects speak thus, Ānanda, they should be told: 'The Blessed One, friends, does not describe a state as included in happiness only with reference to pleasant feeling. But rather, friends, wherever happiness is found and in whatever way, the Tathāgata describes that as included in happiness.'"[249]

20 (10) Bhikkhus

"Bhikkhus, I have spoken of two kinds of feelings by [one] method of exposition.... Thus, bhikkhus, the Dhamma has been taught by me through [different] methods of exposition...."

(*Complete as in the preceding sutta.*) [229]

[230] III. The Theme of the Hundred and Eight

21 (1) Sīvaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the wanderer Moḷiyasīvaka approached the Blessed One and exchanged greetings with him.[250] When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, there are some ascetics and brahmins who

hold such a doctrine and view as this: 'Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past.'[251] What does Master Gotama say about this?"

"Some feelings, Sīvaka, arise here originating from bile disorders: that some feelings arise here originating from bile disorders one can know for oneself, and that is considered to be true in the world. Now when those ascetics and brahmins hold such a doctrine and view as this, 'Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,' they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.[252]

"Some feelings, Sīvaka, arise here originating from phlegm disorders ... originating from wind disorders ... originating from an imbalance [of the three] ... produced by change of climate ... produced by careless behaviour ... caused by assault ... [231] produced as the result of kamma: how some feelings arise here produced as the result of kamma one can know for oneself, and that is considered to be true in the world.[253] Now when those ascetics and brahmins hold such a doctrine and view as this, 'Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,' they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins."

When this was said, the wanderer Moḷiyasīvaka said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

Bile, phlegm, and also wind,
Imbalance and climate too,
Carelessness and assault,
With kamma result as the eighth.

22 (2) The Theme of the Hundred and Eight

"Bhikkhus, I will teach you a Dhamma exposition on the theme of the hundred and eight. Listen to that....

"And what, bhikkhus, is the Dhamma exposition on the theme of the hundred and eight? I have spoken of two kinds of feelings by [one] method of exposition; I have spoken of three kinds of feelings by [another] method of exposition; I have spoken of five kinds of feelings ... six kinds of feelings ... eighteen kinds of feelings ... thirty-six kinds of feelings by [another] method of exposition; and I have spoken of one hundred and eight kinds of feelings by [still another] method of exposition.

"And what, bhikkhus, are the two kinds of feelings? Bodily and mental. These are called the two kinds of feelings. [232]

"And what, bhikkhus, are the three kinds of feelings? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are called the three kinds of feelings.

"And what, bhikkhus, are the five kinds of feelings? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. These are called the five kinds of feelings.[254]

"And what, bhikkhus, are the six kinds of feelings? Feeling born of eye-contact ... feeling born of mind-contact. These are called the six kinds of feeling.

"And what, bhikkhus, are the eighteen kinds of feelings? Six examinations accompanied by joy, six examinations accompanied by displeasure, six examinations accompanied by equanimity. These are called the eighteen kinds of feelings.[255]

"And what, bhikkhus, are the thirty-six kinds of feelings? Six types of joy based on the household life, six types of joy based on renunciation; six types of displeasure based on the household life, six types of displeasure based on renunciation; six types of equanimity based on the household life, six types of equanimity based on renunciation. These are called the thirty-six kinds of feelings.[256]

"And what, bhikkhus, are the hundred and eight kinds of feelings? The [above] thirty-six feelings in the past, the [above] thirty-six feelings in the future, the [above] thirty-six feelings at present. These are called the hundred and eight kinds of feelings.

"This, bhikkhus, is the Dhamma exposition on the theme of the hundred and eight."

23 (3) A Certain Bhikkhu

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what now is feeling? What is the origin of feeling? What is the way leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?" [233]

"There are, bhikkhu, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called feeling. With the arising of contact there is the arising of feeling. Craving is the way leading to the origination of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.

"The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling."

24 (4) Before

"Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: "What now is feeling? What is the origin of feeling? What is the way leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?"

"Then, bhikkhus, it occurred to me: 'There are these three feelings ... (*all as in preceding sutta*) ... this is the escape from feeling.'"

25 (5) Knowledge[257]

"'These are feelings': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the origin of feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"'This is the way leading to the origination of feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"'This is the cessation of feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light. [234]

"'This is the way leading to the cessation of feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

"'This is the gratification in feeling' ... 'This is the danger in feeling' ... 'This is the escape from feeling': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light."

26 (6) A Number of Bhikkhus

(*Identical with §23 except that "a number of bhikkhus" are the interlocutors rather than "a certain bhikkhu."*)

27 (7) Ascetics and Brahmins (1)

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

"Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these three feelings:[258] these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things as they really are: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood." [235]

28 (8) Ascetics and Brahmins (2)

"Those ascetics or brahmins, bhikkhus, who do not understand as they really are the origination and the passing away, the gratification, the danger, and the escape in the case of these three feelings: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things as they really are: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

29 (9) Ascetics and Brahmins (3)

"Those ascetics or brahmins, bhikkhus, who do not understand feeling, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics ... nor do they enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand feeling, its origin, its cessation, and the way leading to its cessation: these I consider to be ascetics among ascetics ... and they enter and dwell in the goal of asceticism and the goal of brahminhood."

30 (10) Simple Version

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling."[259]

31 (11) Spiritual

"Bhikkhus, there is carnal rapture, there is spiritual rapture, there is rapture more spiritual than the spiritual. There is carnal happiness, there is spiritual happiness, there is happiness more spiritual than the spiritual. There is carnal equanimity, there is spiritual equanimity, there is equanimity more spiritual than the spiritual. There is carnal deliverance, there is spiritual deliverance, there is deliverance more spiritual than the spiritual.

"And what, bhikkhus, is carnal rapture? There are, bhikkhus,

these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The rapture that arises in dependence on these five cords of sensual pleasure: this is called carnal rapture. [236]

"And what, bhikkhus, is spiritual rapture? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called spiritual rapture.

"And what, bhikkhus, is rapture more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises rapture. This is called rapture more spiritual than the spiritual.[260]

"And what, bhikkhus, is carnal happiness? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The happiness that arises in dependence on these five cords of sensual pleasure: this is called carnal happiness.

"And what, bhikkhus, is spiritual happiness? Here, bhikkhus, secluded from sensual pleasures ... a bhikkhu enters and dwells in the first jhāna ... the second jhāna.... With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' This is called spiritual happiness.

"And what, bhikkhus, is happiness more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, [237] liberated from delusion, there arises happiness. This is called happiness more spiritual than the spiritual.

"And what, bhikkhus, is carnal equanimity? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The equanimity that arises in dependence on these five cords of sensual pleasure: this is called carnal equanimity.

"And what, bhikkhus, is spiritual equanimity? With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

"And what, bhikkhus, is equanimity more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises equanimity. This is called equanimity more spiritual than the spiritual.

"And what, bhikkhus, is carnal deliverance? Deliverance connected with the form sphere is carnal deliverance.

"And what, bhikkhus, is spiritual deliverance? Deliverance connected with the formless sphere is spiritual deliverance.[261]

"And what, bhikkhus, is deliverance more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises deliverance. This is called deliverance more spiritual than the spiritual."

[238] Chapter III

37 Mātugāmasaṃyutta

Connected Discourses on Women

I. First Repetition Series
(Women)

1 (1) Agreeable and Disagreeable (1)

"Bhikkhus, when a woman possesses five factors she is extremely disagreeable to a man. What five? She is not beautiful, not wealthy, not virtuous; she is lethargic; and she does not beget children. When a woman possesses these five factors she is extremely disagreeable to a man.

"Bhikkhus, when a woman possesses five factors she is extremely agreeable to a man. What five? She is beautiful, wealthy, and virtuous; she is clever and industrious; and she begets children. When a woman possesses these five factors she is extremely agreeable to a man."

2 (2) Agreeable and Disagreeable (2)

"Bhikkhus, when a man possesses five factors he is extremely disagreeable to a woman. What five? He is not handsome, not wealthy, not virtuous; he is lethargic; and he does not beget children. [239] When a man possesses these five factors he is extremely disagreeable to a woman.

"Bhikkhus, when a man possesses five factors he is extremely agreeable to a woman. What five? He is handsome, wealthy, and virtuous; he is clever and industrious; and he begets children. When a man possesses these five factors he is extremely agreeable to a woman."

(*The same as the above.*)

3 (3) Peculiar

"Bhikkhus, there are five kinds of suffering peculiar to women,[262] which women experience but not men. What five?

"Here, bhikkhus, even when young, a woman goes to live with her husband's family and is separated from her relatives. This is the first kind of suffering peculiar to women....

"Again, a woman is subject to menstruation. This is the second kind of suffering peculiar to women....

"Again, a woman becomes pregnant. This is the third kind of suffering peculiar to women....

"Again, a woman gives birth. This is the fourth kind of suffering peculiar to women....

"Again, a woman is made to serve a man. This is the fifth kind of suffering peculiar to women....

"These, bhikkhus, are the five kinds of suffering peculiar to women, which women experience but not men." [240]

4 (4) Three Qualities

"Bhikkhus, when a woman possesses three qualities, with the breakup of the body, after death, she is generally reborn in a state of misery, in a bad destination, in the nether world, in hell. What are the three? Here, bhikkhus, in the morning a woman dwells at home with her heart obsessed by the taint of selfishness; at noon she dwells at home with her heart obsessed by envy; in the evening she dwells at home with her heart obsessed by sensual lust. When a woman possesses these three qualities ... she is generally reborn in a state of misery ... in hell."

(Anuruddha: (i) The Dark Side)

5 (5) Angry

Then the Venerable Anuruddha approached the Blessed One ... and said to him:[263] "Here, venerable sir, with the divine eye, which is purified and surpasses the human, I see women, with the breakup of the body, after death, being reborn in a state of misery, in a bad destination, in the nether world, in hell. When a woman possesses how many qualities, venerable sir, is she reborn thus?"

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell. What five?

"She is without faith, shameless, unafraid of wrongdoing, angry, unwise. When a woman possesses these five qualities [241] she is reborn in a state of misery ... in hell."

6 (6)–13 (13) Malicious, Etc.

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell. What five?

"She is without faith, shameless, unafraid of wrongdoing, malicious, [envious ... stingy ... of loose conduct ... immoral ... unlearned ... lazy ... muddle-minded,][264] unwise. When a woman possesses these five qualities she is reborn in a state of misery ... in hell." [242–43]

14 (14) The Five

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a state of misery, in a bad destination, in the nether world, in hell. What are the five?

"She destroys life, takes what is not given, engages in sexual misconduct, speaks falsehood, and indulges in wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities she is reborn in a state of misery ... in hell."

II. Second Repetition Series
(Anuruddha)

(Anuruddha: (ii) The Bright Side)

15 (1) Without Anger

Then the Venerable Anuruddha approached the Blessed One ... and said to him: "Here, venerable sir, with the divine eye, which is purified and surpasses the human, I see women, with the breakup of the body, after death, being reborn in a good destination, in a heavenly world. When a woman possesses how many qualities, venerable sir, is she reborn thus?"

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world. What are the five?

"She has faith, she has a sense of shame, she is afraid of wrongdoing, she is without anger, she is wise. When a woman possesses these five qualities [244] she is reborn in a good destination, in a heavenly world."

16 (2)–23 (9) Without Malice, Etc.

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world. What are the five?

"She has faith, she has a sense of shame, she is afraid of wrongdoing, she is without malice, [without envy ... not stingy ... not of loose conduct ... virtuous ... learned ... energetic ... mindful,][265] wise. When a woman possesses these five qualities she is reborn in a good destination, in a heavenly world." [245]

24 (10) The Five Precepts

"When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world. What are the five?

"She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world."

[246] III. Powers

25 (1) Confident

"Bhikkhus, there are five powers of a woman. What are the five? The power of beauty, the power of wealth, the power of relatives,

the power of sons, the power of virtue. These are the five powers of a woman. When a woman possesses these five powers, she dwells confident at home."

26 (2) Having Won Over

"Bhikkhus, there are five powers of a woman.... (*as above*) ... When a woman possesses these five powers, she dwells at home having won over her husband."[266]

27 (3) Under Her Control

"Bhikkhus, there are five powers of a woman.... (*as above*) ... When a woman possesses these five powers, she abides with her husband under her control."

28 (4) One

"Bhikkhus, when a man possesses one power, he abides with a woman under his control. What is that one power? The power of authority. When a woman has been overcome by the power of authority, neither the power of beauty can rescue her, nor the power of wealth, nor the power of relatives, nor the power of sons, nor the power of virtue." [247]

29 (5) In That Respect

"Bhikkhus, there are these five powers of a woman. What are the five? The power of beauty, the power of wealth, the power of relatives, the power of sons, the power of virtue.

"If, bhikkhus, a woman possesses the power of beauty but not the power of wealth, then she is deficient in that respect. But if she possesses the power of beauty and the power of wealth too, then she is complete in that respect.

"If, bhikkhus, a woman possesses the powers of beauty and wealth, but not the power of relatives, then she is deficient in that respect. But if she possesses the powers of beauty and wealth, and the power of relatives too, then she is complete in that respect.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, and relatives, but not the power of sons, then she is deficient in that respect. But if she possesses the powers of beauty, wealth, and relatives, and the power of sons too, then she is complete in that respect.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, but not the power of virtue, then she is deficient in that respect. But if she possesses the powers of beauty, wealth, relatives, and sons, and the power of virtue too, then she is complete in that respect.

"These are the five powers of a woman."

30 (6) They Expel

"Bhikkhus, there are these five powers of a woman ... [248] ... the power of virtue.

"If, bhikkhus, a woman possesses the power of beauty but not the power of virtue, they expel her; they do not accommodate her in the family.[267]

"If, bhikkhus, a woman possesses the powers of beauty and wealth, but not the power of virtue, they expel her; they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, and relatives, but not the power of virtue, they expel her; they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the powers of beauty, wealth, relatives, and sons, but not the power of virtue, they expel her; they do not accommodate her in the family.

"If, bhikkhus, a woman possesses the power of virtue but not the power of beauty, they accommodate her in the family; they do not expel her.[268]

"If, bhikkhus, a woman possesses the power of virtue but not the power of wealth, they accommodate her in the family; they do not expel her.

"If, bhikkhus, a woman possesses the power of virtue but not the power of relatives, they accommodate her in the family; they do not expel her.

"If, bhikkhus, a woman possesses the power of virtue but not the power of sons, they accommodate her in the family; they do not expel her.

"These are the five powers of a woman."

31 (7) The Cause

"Bhikkhus, there are these five powers of a woman ... the power of virtue.

"Bhikkhus, it is not because of the power of beauty, or the power of wealth, or the power of relatives, or the power of sons, that with the breakup of the body, after death, a woman is reborn in a good destination, in a heavenly world. It is because of the power of virtue that a woman is reborn in a good destination, in a heavenly world.

"These are the five powers of a woman." [249]

32 (8) Situations

"Bhikkhus, there are five situations that are difficult to obtain for a woman who has not done merit. What are the five?

"She may wish: 'May I be born into a suitable family!' This is the first situation that is difficult to obtain for a woman who has not done merit.

"She may wish: 'Having been born into a suitable family, may I marry into a suitable family!' This is the second situation....

"She may wish: 'Having been born into a suitable family and having married into a suitable family, may I dwell at home without a rival!'[269] This is the third situation....

"She may wish: 'Having been born into a suitable family ... dwelling at home without a rival, may I bear sons!' This is the fourth situation.... [250]

"She may wish: 'Having been born into a suitable family ... having borne sons, may I abide with my husband under my control!' This is the fifth situation....

"These are the five situations that are difficult to obtain for a woman who has not done merit.

"Bhikkhus, there are five situations that are easy to obtain for a woman who has done merit. What are the five?

"She may wish: 'May I be born into a suitable family!' This is the first situation....

"She may wish: 'Having been born into a suitable family ... having borne sons, may I abide with my husband under my control!' This is the fifth situation....

"These are the five situations that are easy to obtain for a woman who has done merit."

33 (9) Confident

"Bhikkhus, when a woman possesses five qualities she dwells confident at home. What are the five? She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, liquor, and intoxicants that cause negligence. When a woman possesses these five qualities she dwells confident at home."

34 (10) Growth

"Bhikkhus, growing in five areas of growth, a woman noble disciple grows with a noble growth, and she acquires the essence, acquires the best, of this bodily existence. What are the five? She grows in faith, in virtue, in learning, in generosity, and in wisdom. Growing in these five areas of growth, a woman noble disciple grows with a noble growth, and she acquires the essence, acquires the best, of this bodily existence.

> "When she grows here in faith and virtue,
> In wisdom, generosity, and learning,
> The virtuous woman lay disciple
> Acquires right here the essence for herself."

[251] Chapter IV

38 *Jambukhādakasaṃyutta*
Connected Discourses with Jambukhādaka

1 A Question on Nibbāna

On one occasion the Venerable Sāriputta was dwelling in Magadha at Nālakagāma. Then the wanderer Jambukhādaka[270] approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, it is said, 'Nibbāna, Nibbāna.' What now is Nibbāna?"

"The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called Nibbāna.[271]

"But, friend, is there a path, is there a way for the realization of this Nibbāna?"

"There is a path, friend, there is a way for the realization of this Nibbāna." [252]

"And what, friend, is that path, what is that way for the realization of this Nibbāna?"

"It is, friend, this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, friend, this is the way for the realization of this Nibbāna."

"Excellent is the path, friend, excellent is the way for the realization of this Nibbāna. And it is enough, friend Sāriputta, for diligence."

2 Arahantship

"Friend Sāriputta, it is said, 'arahantship, arahantship.' What now is arahantship?"

"The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called arahantship."

"But, friend, is there a path, is there a way for the realization of this arahantship?"

"There is a path, friend, there is a way for the realization of this arahantship."

"And what, friend, is that path, what is that way for the realization of this arahantship?"

"It is, friend, this Noble Eightfold Path; that is, right view ... right concentration. This is the path, friend, this is the way for the realization of this arahantship."

"Excellent is the path, friend, excellent is the way for the realization of this arahantship. And it is enough, friend Sāriputta, for diligence."

3 Proponents of Dhamma

"Friend Sāriputta, who are the proponents of Dhamma in the world? Who are practising well in the world? Who are the fortunate ones in the world?"

"Those, friend, who teach the Dhamma for the abandonment of lust, [253] for the abandonment of hatred, for the abandonment of delusion: they are the proponents of Dhamma in the world. Those who are practising for the abandonment of lust, for the abandonment of hatred, for the abandonment of delusion: they are practising well in the world. Those for whom lust, hatred, and delusion have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising: they are the fortunate ones in the world."[272]

"But, friend, is there a path, is there a way for the abandonment of this lust, hatred, and delusion?"

"There is a path, friend, there is a way for the abandonment of this lust, hatred, and delusion."

"And what, friend, is that path...?"

"It is, friend, this Noble Eightfold Path...."

"Excellent is the path, friend, excellent is the way for the abandonment of this lust, hatred, and delusion. And it is enough, friend Sāriputta, for diligence."

4 For What Purpose?

"For what purpose, friend Sāriputta, is the holy life lived under the ascetic Gotama?"

"It is, friend, for the full understanding of suffering that the holy life is lived under the Blessed One."

"But, friend, is there a path, is there a way for the full understanding of this suffering?"

"There is a path, friend, there is a way ... [254] this Noble Eightfold Path...."

5 Consolation

"Friend Sāriputta, it is said, 'one who has attained consolation, one who has attained consolation.' In what way, friend, has one attained consolation?"[273]

"When, friend, a bhikkhu understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, in this way he has attained consolation."

"But, friend, is there a path, is there a way for the realization of this consolation?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

6 Supreme Consolation

"Friend Sāriputta, it is said, 'one who has attained supreme consolation, one who has attained supreme consolation.' In what way, friend, has one attained supreme consolation?"

"When, friend, [255] having understood as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, a bhikkhu is liberated by nonclinging, in this way he has attained supreme consolation."

"But, friend, is there a path, is there a way for the realization of this supreme consolation?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

7 Feeling

"Friend Sāriputta, it is said, 'feeling, feeling.' What now is feeling?"

"There are, friend, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings."

"But, friend, is there a path, is there a way for the full understanding of these three feelings?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...." [256]

8 Taints

"Friend Sāriputta, it is said, 'taint, taint.' What now is a taint?"

"There are, friend, these three taints: the taint of sensuality, the taint of existence, the taint of ignorance. These are the three taints."

"But, friend, is there a path, is there a way for the abandonment of these three taints?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

9 Ignorance

"Friend Sāriputta, it is said, 'ignorance, ignorance.' What now is ignorance?"

"Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance."

"But, friend, is there a path, is there a way for the abandonment of this ignorance?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...." [257]

10 Craving

"Friend Sāriputta, it is said, 'craving, craving.' What now is craving?"

"There are, friend, these three kinds of craving: craving for sensual pleasures, craving for existence, craving for extermination. These are the three kinds of craving."

"But, friend, is there a path, is there a way for the abandonment of this craving?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

11 Floods

"Friend Sāriputta, it is said, 'flood, flood.' What now is a flood?"

"There are, friend, these four floods: the flood of sensuality, the flood of existence, the flood of views, the flood of ignorance. These are the four floods."

"But, friend, is there a path, is there a way for the abandonment of these four floods?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...." [258]

12 Clinging

"Friend Sāriputta, it is said, 'clinging, clinging.' What now is clinging?"

"There are, friend, these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. These are the four kinds of clinging."

"But, friend, is there a path, is there a way for the abandonment of these four kinds of clinging?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

13 Existence

"Friend Sāriputta, it is said, 'existence, existence.' What now is existence?"

"There are, friend, these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. These are the three kinds of existence."

"But, friend, is there a path, is there a way for the full understanding of these three kinds of existence?" [259]

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

14 Suffering

"Friend Sāriputta, it is said, 'suffering, suffering.' What now is suffering?"

"There are, friend, these three kinds of suffering: the suffering due to pain, the suffering due to formations, the suffering due to change. These are the three kinds of suffering."[274]

"But, friend, is there a path, is there a way for the full understanding of these three kinds of suffering?"

"There is a path, friend, there is a way ... this Noble Eightfold Path...."

15 Identity

"Friend Sāriputta, it is said, 'identity, identity.' What now is identity?"

"These five aggregates subject to clinging, friend, have been called identity by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, [260] the consciousness aggregate subject to clinging. These five aggregates subject to clinging have been called identity by the Blessed One."

"But, friend, is there a path, is there a way for the full understanding of this identity?"

"There is a path, friend, there is a way for the full understanding of this identity."

"And what, friend, is that path, what is that way for the full understanding of this identity."

"It is, friend, this Noble Eightfold Path; that is, right view ... right concentration. This is the path, friend, this is the way for the full understanding of this identity."

"Excellent is the path, friend, excellent is the way for the full understanding of this identity. And it is enough, friend Sāriputta, for diligence."

16 Difficult to Do

"Friend Sāriputta, what is difficult to do in this Dhamma and Discipline?"

"Going forth, friend, is difficult to do in this Dhamma and Discipline."

"What, friend, is difficult to do by one who has gone forth?"

"To find delight, friend, is difficult to do by one who has gone forth."

"What, friend, is difficult to do by one who has found delight?"

"Practice in accordance with the Dhamma, friend, is difficult to do by one who has found delight."

"But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?"

"Not long, friend."[275]

[261] Chapter V

39 *Sāmaṇḍakasaṃyutta*

Connected Discourses with Sāmaṇḍaka

1–16 A Question on Nibbāna, Etc.

On one occasion the Venerable Sāriputta was dwelling among the Vajjians at Ukkacelā. Then the wanderer Sāmaṇḍaka approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, it is said, 'Nibbāna, Nibbāna.' What now is Nibbāna?"...

(*The remainder of this saṃyutta is identical with the preceding one except for the identity of the interlocutor.*) [262]

"But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?"

"Not long, friend."

Chapter VI

40 *Moggallānasaṃyutta*

Connected Discourses with Moggallāna

1 *The First Jhāna*

On one occasion the Venerable Mahāmoggallāna was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. [263] There the Venerable Mahāmoggallāna addressed the bhikkhus thus: "Friends, bhikkhus!"[276]

"Friend!" those bhikkhus replied. The Venerable Mahāmoggallāna said this:

"Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the first jhāna, the first jhāna." What now is the first jhāna?'

"Then, friends, it occurred to me: 'Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. This is called the first jhāna.'

"Then, friends, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna.... While I dwelt therein perception and attention accompanied by sensuality assailed me.[277]

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the first jhāna. Steady your mind in the first jhāna, unify your mind in the first jhāna, concentrate your mind in the first jhāna.' Then, friends, on a later occasion, secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelt in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge[278] with the assistance of the Teacher,' it is of me that one could rightly say this."

2 *The Second Jhāna*

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the second jhāna, the second jhāna." What now is the second jhāna?'[279]

"Then, friends, it occurred to me: 'Here, [264] with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called the second jhāna.'

"Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhāna.... While I dwelt therein perception and attention accompanied by thought and examination assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the second jhāna. Steady your mind in the second jhāna, unify your mind in the second jhāna, concentrate your mind in the second jhāna.' Then, on a later occasion, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

3 *The Third Jhāna*

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the third jhāna, the third jhāna." What now is the third jhāna?'

"Then, friends, it occurred to me: 'Here, with the fading away

as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: "He is equanimous, mindful, one who dwells happily." This is called the third jhāna.'

"Then, friends, with the fading away as well of rapture ... I entered and dwelt in the third jhāna.... While I dwelt therein perception and attention accompanied by rapture assailed me. [265]

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the third jhāna. Steady your mind in the third jhāna, unify your mind in the third jhāna, concentrate your mind in the third jhāna.' Then, on a later occasion, with the fading away as well of rapture, I dwelt equanimous and, mindful and clearly comprehending, I experienced happiness with the body; I entered and dwelt in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.'

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

4 The Fourth Jhāna

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the fourth jhāna, the fourth jhāna." What now is the fourth jhāna?'

"Then, friends, it occurred to me: 'Here, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called the fourth jhāna.'

"Then, friends, with the abandoning of pleasure and pain ... I entered and dwelt in the fourth jhāna.... While I dwelt therein perception and attention accompanied by happiness assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the fourth jhāna. Steady your mind in the fourth jhāna, unify your mind in the fourth jhāna, concentrate your mind in the fourth jhāna.' Then, on a later occasion, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, [266] I entered and dwelt in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

5 The Base of the Infinity of Space

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the base of the infinity of space, the base of the infinity of space." What now is the base of the infinity of space?'

"Then, friends, it occurred to me: 'Here, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that "space is infinite," a bhikkhu enters and dwells in the base of the infinity of space. This is called the base of the infinity of space.'

"Then, friends, with the complete transcendence of perceptions of forms ... I entered and dwelt in the base of the infinity of space. While I dwelt therein perception and attention accompanied by forms assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of the infinity of space. Steady your mind in the base of the infinity of space, unify your mind in the base of the infinity of space, concentrate your mind in the base of the infinity of space.' Then, on a later occasion, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that 'space is infinite,' I entered and dwelt in the base of the infinity of space.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

6 The Base of the Infinity of Consciousness

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the base of the infinity of consciousness, the base of the infinity of consciousness." What now is the base of the infinity of consciousness?' [267]

"Then, friends, it occurred to me: 'Here, by completely transcending the base of the infinity of space, aware that "consciousness is infinite," a bhikkhu enters and dwells in the base of the infinity of consciousness. This is called the base of the infinity of consciousness.'

"Then, friends, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' I entered and dwelt in the base of the infinity of consciousness. While I dwelt therein perception and attention accompanied by the base of the infinity of space assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of the infinity of consciousness. Steady your mind in the base of the infinity of consciousness, unify your mind in the base of the infinity of consciousness, concentrate your mind in the base of the infinity of consciousness.' Then, on a later occasion, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' I entered and dwelt in the base of the infinity of consciousness.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

7 The Base of Nothingness

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the base of nothingness, the base of nothingness." What now is the base of nothingness?'

"Then, friends, it occurred to me: 'Here, by completely transcending the base of the infinity of consciousness, aware that "there is nothing," a bhikkhu enters and dwells in the base of nothingness. This is called the base of nothingness.'

"Then, friends, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' I entered and dwelt in the base of nothingness. While I dwelt therein perception and attention accompanied by the base of the infinity of consciousness assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of nothingness. Steady your mind in the base of nothingness, [268] unify your mind in the base of nothingness, concentrate your mind in the base of nothingness.' Then, on a later occasion, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' I entered and dwelt in the base of nothingness.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

8 The Base of Neither-Perception-Nor-Nonperception

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the base of neither-perception-nor-nonperception, the base of neither-perception-nor-nonperception." What now is the base of neither-perception-nor-nonperception?'

"Then, friends, it occurred to me: 'Here, by completely transcending the base of nothingness, a bhikkhu enters and dwells in the base of neither-perception-nor-nonperception. This is called the base of neither-perception-nor-nonperception.'

"Then, friends, by completely transcending the base of nothingness, I entered and dwelt in the base of neither-perception-nor-nonperception. While I dwelt therein perception and attention accompanied by the base of nothingness assailed me.

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the base of neither-perception-nor-nonperception. Steady your mind in the base of neither-perception-nor-nonperception, unify your mind in the base of neither-perception-nor-nonperception, concentrate your mind in the base of neither-perception-nor-nonperception.' Then, on a

later occasion, by completely transcending the base of nothingness, I entered and dwelt in the base of neither-perception-nor-nonperception. This is called the base of neither-perception-nor-nonperception.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

9 The Signless

... "Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: 'It is said, "the signless concentration of mind, the signless concentration of mind." What now is the signless concentration of mind?'[280]

"Then, friends, it occurred to me: 'Here, [269] by nonattention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is called the signless concentration of mind.'

"Then, friends, by nonattention to all signs, I entered and dwelt in the signless concentration of mind. While I dwelt therein my consciousness followed along with signs.[281]

"Then, friends, the Blessed One came to me by means of spiritual power and said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding the signless concentration of mind. Steady your mind in the signless concentration of mind, unify your mind in the signless concentration of mind, concentrate your mind in the signless concentration of mind.' Then, on a later occasion, by nonattention to all signs, I entered and dwelt in the signless concentration of mind.

"If, friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."

10 Sakka

I

On one occasion the Venerable Mahāmoggallāna was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta's Grove and reappeared among the Tāvatiṃsa devas. Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. [270] Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. Good, lord of the devas, is the going for refuge to the Dhamma. Because of going for refuge to the Dhamma, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. Good, lord of the devas, is the going for refuge to the Saṅgha. Because of going for refuge to the Saṅgha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"Good, Sir Moggallāna, is the going for refuge to the Buddha ... to the Dhamma ... to the Saṅgha. Because of going for refuge to the Saṅgha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās ... seven hundred devatās ... eight hundred devatās ... eighty thousand devatās.[282] Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(*The conversation is exactly the same as above.*) [271]

II

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the possession of confirmed confidence in the Buddha thus:[283] 'The Blessed One is an arahant, fully enlightened, accomplished in true knowledge and conduct, for-

tunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

"Good, lord of the devas, is the possession of confirmed confidence in the Dhamma thus: [272] 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' Because of possessing confirmed confidence in the Dhamma, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

"Good, lord of the devas, is the possession of confirmed confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' Because of possessing confirmed confidence in the Saṅgha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

"Good, lord of the devas, is the possession of the virtues dear to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha ... the possession of confirmed confidence in the Dhamma ... the possession of confirmed confidence in the Saṅgha ... [273] ... the possession of the virtues dear to the noble ones, unbroken ... leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās ... seven hundred devatās ... eight hundred devatās ... eighty thousand

devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(*As above.*) [274]

III

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, some beings here, [275] with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. They surpass other devas in ten respects: in celestial life span, in celestial beauty, in celestial happiness, in celestial fame, in celestial sovereignty, and in celestial forms, sounds, odours, tastes, and tactile objects.

"Good, lord of the devas, is the going for refuge to the Dhamma ... the going for refuge to the Saṅgha. Because of going for refuge to the Saṅgha ... and in celestial forms, sounds, odours, tastes, and tactile objects."

"Good, Sir Moggallāna, is the going for refuge to the Buddha ... to the Dhamma ... to the Saṅgha. Because of going for refuge to the Saṅgha ... and in celestial forms, sounds, odours, tastes, and tactile objects."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās ... seven hundred devatās... [276] ... eight hundred devatās ... eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(*As above.*)

IV

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with five hundred devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna

and stood to one side. [277] The Venerable Mahāmoggallāna then said to him:

"Good, lord of the devas, is the possession of confirmed confidence in the Buddha thus: 'The Blessed One is … teacher of devas and humans, the Enlightened One, the Blessed One.' Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. They surpass other devas in ten respects: in celestial life span, in celestial beauty, in celestial happiness, in celestial fame, in celestial sovereignty, and in celestial forms, sounds, odours, tastes, and tactile objects.

"Good, lord of the devas, is the possession of confirmed confidence in the Dhamma thus … the possession of confirmed confidence in the Saṅgha thus … Good, lord of the devas, is the possession of the virtues dear to the noble ones, unbroken … leading to concentration. Because of possessing the virtues dear to the noble ones … and in celestial forms, sounds, odours, tastes, and tactile objects."

"Good, Sir Moggallāna, is the possession of confirmed confidence in the Buddha … the possession of confirmed confidence in the Dhamma … the possession of confirmed confidence in the Saṅgha … [278] … the possession of the virtues dear to the noble ones, unbroken … leading to concentration. Because of possessing the virtues dear to the noble ones some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world. They surpass other devas in ten respects: in celestial life span, in celestial beauty, in celestial happiness, in celestial fame, in celestial sovereignty, and in celestial forms, sounds, odours, tastes, and tactile objects."

Then Sakka, lord of the devas, approached the Venerable Mahāmoggallāna together with six hundred devatās … seven hundred devatās … eight hundred devatās … eighty thousand devatās. Having approached, he paid homage to the Venerable Mahāmoggallāna and stood to one side. The Venerable Mahāmoggallāna then said to him:

(*As above.*) [279–80]

11 Candana

Then Candana, a young deva….
Then Suyāma, a young deva….
Then Santusita, a young deva….
Then Sunimmita, a young deva….
Then Vasavatti, a young deva….
(To be elaborated in full exactly as in §10.)[284]

[281] Chapter VII

41 *Cittasaṃyutta*

Connected Discourses with Citta

1 The Fetter

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove.

Now on that occasion, when the elder bhikkhus had returned from their alms round, after their meal they assembled in the pavilion and were sitting together when this conversation arose: "Friends, 'the fetter' and 'the things that fetter': are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?"

Some elder bhikkhus answered thus: "Friends, 'the fetter' and 'the things that fetter' are different in meaning and also different in phrasing." But some [other] elder bhikkhus answered thus: "Friends, 'the fetter' and 'the things that fetter' are one in meaning and different only in phrasing."

Now on that occasion Citta the householder had arrived in Migapathaka on some business.[285] [282] Then Citta the householder heard: "A number of elder bhikkhus, it is said, on returning from their alms round, had assembled in the pavilion after their meal and were sitting together when this conversation arose...." Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: "I have heard, venerable sirs, that when a number of elder bhikkhus were sitting together this conversation arose: 'Friends, "the fetter" and "the things that fetter": are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?'"

"That is so, householder."

"Venerable sirs, 'the fetter' and 'the things that fetter' are different in meaning and also different in phrasing. I will give you a simile for this, since some wise people here understand the meaning of a statement by means of a simile.

"Suppose, venerable sirs, a black ox and a white ox were yoked together by a single harness or yoke.[286] Would one be speaking rightly if one were to say: 'The black ox is the fetter of the white ox; the white ox is the fetter of the black ox'?" [283]

"No, householder. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there."

"So too, friend, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both: that is the fetter there. The ear is not the fetter of sounds ... The nose is not the fetter of odours ... The tongue is not the fetter of tastes ... The body is not the fetter of tactile objects ... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arises there in dependence on both: that is the fetter there."

"It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom that ranges over the deep Word of the Buddha."

2 Isidatta (1)

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: "Venerable sirs, let the elders consent to accept tomorrow's meal from me."

The elder bhikkhus consented by silence. [284] Then Citta the householder, having understood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bowls and outer robes, and went to the residence of Citta the householder. There they sat down on the appointed seats. Then Citta the householder approached the

elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

"Venerable Elder, it is said, 'diversity of elements, diversity of elements.' In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?"[287]

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.[288]

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Saṅgha.[289] Then the Venerable Isidatta said to the venerable chief elder: "Allow me, venerable elder, to answer Citta the householder's question."

"Answer it, friend Isidatta."

"Now, householder, are you asking thus: 'Venerable elder, it is said, "diversity of elements, diversity of elements." In what way, venerable sir, has the diversity of elements been spoken of by the Blessed One?'" [285]

"Yes, venerable sir."

"This diversity of elements, householder, has been spoken of by the Blessed One thus: the eye element, form element, eye-consciousness element ... the mind element, mental-phenomena element, mind-consciousness element. It is in this way, householder, that the diversity of elements has been spoken of by the Blessed One."

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta's words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had put away their bowls,[290] they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: "It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up."[291]

3 Isidatta (2)

(*Opening as in the preceding sutta down to:*) [286]

Then Citta the householder approached the elder bhikkhus, paid homage to them, sat down to one side, and said to the venerable chief elder:

"Venerable Elder, there are various views that arise in the world: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'—these as well as the sixty-two views mentioned in the Brahmajāla.[292] Now when what exists do these views come to be? When what is nonexistent do these views not come to be?"

When this was said, the venerable chief elder was silent. A second time and a third time Citta the householder asked the same question, and a second time and a third time the venerable chief elder was silent.

Now on that occasion the Venerable Isidatta was the most junior bhikkhu in that Saṅgha. Then the Venerable Isidatta said to the venerable chief elder: "Allow me, venerable elder, to answer Citta the householder's question."

"Answer it, friend Isidatta." [287]

"Now, householder, are you asking thus: 'Venerable elder, there are various views that arise in the world: "The world is eternal" ... —these as well as the sixty-two speculative views mentioned in the Brahmajāla. Now when what exists do these views come to be? When what is nonexistent do these views not come to be?'"

"Yes, venerable sir."

"As to the various views that arise in the world, householder, 'The world is eternal' ... —these as well as the sixty-two speculative views mentioned in the Brahmajāla: when there is identity view, these views come to be; when there is no identity view, these views do not come to be."

"But, venerable sir, how does identity view come to be?"

"Here, householder, the uninstructed worldling, who has no regard for the noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for the good persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in

form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. It is in such a way that identity view comes to be."

"And, venerable sir, how does identity view not come to be?"

"Here, householder, the instructed noble disciple, who has regard for the noble ones and is skilled and disciplined in their Dhamma, who has regard for the good persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... or perception as self ... or volitional formations as self ... or consciousness as self ... or self as in consciousness. It is in such a way that identity view does not come to be." [288]

"Venerable sir, where does Master Isidatta come from?"

"I come from Avanti, householder."

"There is, venerable sir, a clansman from Avanti named Isidatta, an unseen friend of ours, who has gone forth. Has the venerable one ever met him?"

"Yes, householder."

"Where is that venerable one now dwelling, venerable sir?"

When this was said, the Venerable Isidatta was silent.

"Is the master Isidatta?"

"Yes, householder."

"Then let Master Isidatta delight in the delightful Wild Mango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Isidatta with robes, almsfood, lodgings, and medicinal requisites."

"That is kindly said, householder."

Then Citta the householder, having delighted and rejoiced in the Venerable Isidatta's words, with his own hand served and satisfied the elder bhikkhus with the various kinds of delicious food. When the elder bhikkhus had finished eating and had put away their bowls, they rose from their seats and departed.

Then the venerable chief elder said to the Venerable Isidatta: "It is good, friend Isidatta, that the answer to this question occurred to you. The answer did not occur to me. Therefore, friend Isidatta, whenever a similar question comes up at some other time, you should clear it up."

Then the Venerable Isidatta set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.[293]

4 Mahaka's Miracle

On one occasion a number of elder bhikkhus were dwelling at Macchikāsaṇḍa in the Wild Mango Grove. [289] Then Citta the householder approached those elder bhikkhus, paid homage to them, sat down to one side, and said to them: "Venerable sirs, let the elders consent to accept tomorrow's meal from me in my cowshed."

The elder bhikkhus consented by silence. Then Citta the householder, having understood that the elders had consented, rose from his seat, paid homage to them, and departed, keeping them on his right.

When the night had passed, in the morning the elder bhikkhus dressed, took their bowls and outer robes, and went to the cowshed of Citta the householder. There they sat down on the appointed seats.

Then Citta the householder, with his own hand, served and satisfied the elder bhikkhus with delicious milk-rice made with ghee. When the elder bhikkhus had finished eating and had put away their bowls, they rose from their seats and departed.

Then Citta the householder, having said, "Give away the remainder," followed close behind the elder bhikkhus. Now on that occasion the heat was sweltering,[294] and the elders went along as if their bodies were melting because of the food they had eaten.

Now on that occasion the Venerable Mahaka was the most junior bhikkhu in that Saṅgha. Then the Venerable Mahaka said to the venerable chief elder: "It would be good, venerable elder, if a cool wind would blow, and a canopy of clouds would form, and the sky would drizzle."

"That would be good, friend."

Then the Venerable Mahaka performed such a feat of spiritual power [290] that a cool wind blew, and a canopy of clouds formed, and the sky drizzled.

Then it occurred to Citta the householder: "Such is the spiritual power and might possessed by the most junior bhikkhu in this Saṅgha!"

Then, when the Venerable Mahaka arrived at the monastery, he said to the venerable chief elder: "Is this much enough, Venerable Elder?"

"That's enough, friend Mahaka. What's been done is sufficient, friend Mahaka, what's been offered is sufficient."

Then the elder bhikkhus went to their dwellings and the Venerable Mahaka went to his own dwelling.

Then Citta the householder approached the Venerable Mahaka, paid homage to him, sat down to one side, and said to him: "It would be good, venerable sir, if Master Mahaka would show me a superhuman miracle of spiritual power."

"Then, householder, spread your cloak upon the verandah and scatter a bundle of grass upon it."

"Yes, venerable sir," Citta the householder replied, and he spread his cloak upon the verandah and scattered a bundle of grass upon it.

Then, when he had entered his dwelling and shut the bolt, the Venerable Mahaka performed a feat of spiritual power such that a flame shot through the keyhole and the chink of the door and burnt the grass but not the cloak.[295] Citta the householder shook out his cloak and stood to one side, shocked and terrified.

Then the Venerable Mahaka came out of his dwelling and said to Citta the householder: "Is this much enough, householder?" [291]

"That's enough, Venerable Mahaka. What's been done is sufficient, Venerable Mahaka, what's been offered is sufficient. Let Master Mahaka delight in the delightful Wild Mango Grove at Macchikāsaṇḍa. I will be zealous in providing Master Mahaka with robes, almsfood, lodgings, and medicinal requisites."

"That is kindly said, householder."

Then the Venerable Mahaka set his lodging in order and, taking bowl and robe, he left Macchikāsaṇḍa. When he left Macchikāsaṇḍa, he left for good and he never returned.

5 Kāmabhū (1)

On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabhū, paid homage to him, and sat down to one side. The Venerable Kāmabhū then said to him:

"This has been said, householder:

"'With faultless wheel and a white awning,
The one-spoked chariot rolls.
See it coming, trouble-free,
The stream cut, without bondage.'[296]

How, householder, should the meaning of this brief statement be understood in detail?"

"Was this stated by the Blessed One, venerable sir?"

"Yes, householder."

"Then wait a moment, venerable sir, while I consider its meaning."

Then, after a moment's silence, Citta the householder said to the Venerable Kāmabhū: [292]

"'Faultless': this, venerable sir, is a designation for the virtues. 'White awning': this is a designation for liberation. 'One spoke': this is a designation for mindfulness. 'Rolls': this is a designation for going forward and returning. 'Chariot': this is a designation for this body consisting of the four great elements, originating from mother and father, built up out of rice and gruel, subject to impermanence, to being worn and rubbed away, to breaking apart and dispersal.

"Lust, venerable sir, is trouble; hatred is trouble; delusion is trouble. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'trouble-free.' The 'one who is coming' is a designation for the arahant.

"'The stream': this, venerable sir, is a designation for craving. For a bhikkhu whose taints are destroyed, this has been abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'one with the stream cut.'

"Lust, venerable sir, is bondage; hatred is bondage; delusion is bondage. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. Therefore the bhikkhu whose taints are destroyed is called 'one no more in bondage.'

"Thus, venerable sir, when it was said by the the Blessed One:

"'With faultless wheel and a white awning,
The one-spoked chariot rolls.
See it coming, trouble-free,
The stream cut, without bondage'—

it is in such a way that I understand in detail the meaning of what was stated by the Blessed One in brief."

"It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom that ranges over the deep Word of the Buddha." [293]

6 Kāmabhū (2)

On one occasion the Venerable Kāmabhū was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder approached the Venerable Kāmabhū, paid homage to him, sat down to one side, and said to him: "Venerable sir, how many kinds of formations are there?"[297]

"There are, householder, three kinds of formations: the bodily formation, the verbal formation, and the mental formation."[298]

"Good, venerable sir," Citta the householder said. Then, having delighted and rejoiced in the Venerable Kāmabhū's statement, he asked him a further question: "But, venerable sir, what is the bodily formation? What is the verbal formation? What is the mental formation?"

"In-breathing and out-breathing, householder, are the bodily formation; thought and examination are the verbal formation; perception and feeling are the mental formation."

"Good, venerable sir," Citta the householder said. Then ... he asked him a further question: "But, venerable sir, why are in-breathing and out-breathing the bodily formation? Why are thought and examination the verbal formation? Why are perception and feeling the mental formation?"

"Householder, in-breathing and out-breathing are bodily, these things are dependent upon the body; that is why in-breathing and out-breathing are the bodily formation. First one thinks and examines, then afterwards one breaks into speech; that is why thought and examination are the verbal formation. Perception and feeling are mental, these things are dependent upon the mind; that is why perception and feeling are the mental formation."

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, how does the attainment of the cessation of perception and feeling come about?"[299]

"Householder, when a bhikkhu is attaining the cessation of perception and feeling, it does not occur to him: 'I will attain the cessation of perception and feeling,' or 'I am attaining the cessation of perception and feeling,' or 'I have attained the cessation of perception and feeling'; [294] but rather his mind has previously been developed in such a way that it leads him to such a state."[300]

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, when a bhikkhu is attaining the cessation of perception and feeling, which of these things ceases first in him: the bodily formation, the verbal formation, or the mental formation?"

"Householder, when a bhikkhu is attaining the cessation of perception and feeling, first the verbal formation ceases, after that the bodily formation, and after that the mental formation."[301]

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, what is the difference between one who is dead and gone, and a bhikkhu who has attained the cessation of perception and feeling?"

"Householder, in the case of one who is dead and gone, the bodily formation has ceased and subsided, the verbal formation has ceased and subsided, the mental formation has ceased and subsided; his vitality is extinguished, his physical heat has been dissipated, and his faculties are fully broken up. In the case of a bhikkhu who has attained the cessation of perception and feeling, the bodily formation has ceased and subsided, the verbal formation has ceased and subsided, the mental formation has ceased and subsided; but his vitality is not extinguished, his physical heat has not been dissipated, and his faculties are serene.[302] This is the difference between one who is dead and gone, and a bhikkhu who has attained the cessation of perception and feeling."

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, how does emergence from the cessation of perception and feeling come about?"

"Householder, when a bhikkhu is emerging from the attainment

of the cessation of perception and feeling, it does not occur to him: 'I will emerge from the attainment of the cessation of perception and feeling,' or 'I am emerging from the attainment of the cessation of perception and feeling,' or 'I have emerged from the attainment of the cessation of perception and feeling'; but rather his mind has previously been developed in such a way that it leads him to such a state."[303] [295]

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, which of these things arises first in him: the bodily formation, the verbal formation, or the mental formation?"

"Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, first the mental formation arises, after that the bodily formation, and after that the verbal formation."[304]

Saying, "Good, venerable,"... he then asked him a further question: "Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact touch him?"

"Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, three kinds of contact touch him: emptiness-contact, signless-contact, undirected-contact."[305]

Saying, "Good, venerable sir,"... he then asked him a further question: "Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, towards what does his mind slant, slope, and incline?"

"Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, his mind slants, slopes, and inclines towards seclusion."[306]

"Good, venerable sir," Citta the householder said. Then, having delighted and rejoiced in the Venerable Kāmabhū's statement, he asked him a further question: "Venerable sir, how many things are helpful for the attainment of the cessation of perception and feeling?"

"Indeed, householder, you are asking last what should have been asked first; but still I will answer you. For the attainment of the cessation of perception and feeling, two things are helpful: serenity and insight."[307]

7 Godatta

On one occasion the Venerable Godatta was dwelling at Macchikāsaṇḍa in the Wild Mango Grove. [296] Then Citta the householder approached the Venerable Godatta, paid homage to him, and sat down to one side. The Venerable Godatta then said to him as he was sitting to one side:[308]

"Householder, the measureless liberation of mind, the liberation of mind by nothingness, the liberation of mind by emptiness, and the signless liberation of mind: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?"

"There is a method, venerable sir, by which these things are different in meaning and also different in phrasing, and there is a method by which they are one in meaning and different only in phrasing.

"And what, venerable sir, is the method by which these things are different in meaning and also different in phrasing? Here a bhikkhu dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, without ill will. He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, without ill will. This is called the measureless liberation of mind.[309]

"And what, venerable sir, is the liberation of mind by nothingness? Here, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' a bhikkhu enters and dwells in the base of nothingness. This is called the liberation of mind by nothingness.[310]

"And what, venerable sir, is the liberation of mind by emptiness? Here a bhikkhu, gone to the forest or to the foot of a tree or to an empty hut, reflects thus: 'Empty is this of self [297] or of

what belongs to self.' This is called the liberation of mind by emptiness.[311]

"And what, venerable sir, is the signless liberation of mind? Here, with nonattention to all signs, a bhikkhu enters and dwells in the signless concentration of mind. This is called the signless liberation of mind.[312]

"This, venerable sir, is the method by which these things are different in meaning and also different in phrasing.[313] And what, venerable sir, is the method by which these things are one in meaning and different only in phrasing?

"Lust, venerable sir, is a maker of measurement, hatred is a maker of measurement, delusion is a maker of measurement. For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are measureless liberations of mind, the unshakable liberation of mind is declared the chief among them.[314] Now that unshakable liberation of mind is empty of lust, empty of hatred, empty of delusion.

"Lust, venerable sir, is a something, hatred is a something, delusion is a something.[315] For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are liberations of mind by nothingness, the unshakable liberation of mind is declared the chief among them. Now that unshakable liberation of mind is empty of lust, empty of hatred, empty of delusion.

"Lust, venerable sir, is a maker of signs, hatred is a maker of signs, delusion is a maker of signs.[316] For a bhikkhu whose taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are signless liberations of mind, the unshakable liberation of mind is declared the chief among them. Now that unshakable liberation of mind is empty of lust, empty of hatred, empty of delusion.

"This, venerable sir, is the method by which these things are one in meaning and different only in phrasing."[317]

"It is a gain for you, householder, it is well gained by you, householder, in that you have the eye of wisdom that ranges over the deep Word of the Buddha."

8 Nigaṇṭha Nātaputta

Now on that occasion Nigaṇṭha Nātaputa had arrived at Macchikāsaṇḍa [298] together with a large retinue of nigaṇṭhas.[318] Citta the householder heard about this and, together with a number of lay followers, approached Nigaṇṭha Nātaputta.[319] He exchanged greetings with Nigaṇṭha Nātaputta and, when they had concluded their greetings and cordial talk, sat down to one side. Nigaṇṭha Nātaputta then said to him: "Householder, do you have faith in the ascetic Gotama when he says: 'There is a concentration without thought and examination, there is a cessation of thought and examination'?"[320]

"In this matter, venerable sir, I do not go by faith in the Blessed One[321] when he says: 'There is a concentration without thought and examination, there is a cessation of thought and examination.'"

When this was said, Nigaṇṭha Nātaputta looked up proudly[322] towards his own retinue and said: "See this, sirs! How straightforward is this Citta the householder! How honest and open! One who thinks that thought and examination can be stopped might imagine he could catch the wind in a net or arrest the current of the river Ganges with his own fist."

"What do you think, venerable sir, which is superior: knowledge or faith?"

"Knowledge, householder, is superior to faith."

"Well, venerable sir, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. [299] Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture ... I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain ... I enter and dwell in the fourth jhāna.

"Since I know and see thus, venerable sir, in what other ascetic or brahmin need I place faith regarding the claim that there is a concentration without thought and examination, a cessation of thought and examination?"

When this was said, Nigaṇṭha Nātaputta looked askance at his

own retinue and said: "See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!"

"Just now, venerable sir, we understood you to say: 'See this, sirs! How straightforward is this Citta the householder! How honest and open!'—yet now we understand you to say: 'See this, sirs! How crooked is this Citta the householder! How fraudulent and deceptive!' If your former statement is true, venerable sir, then your latter statement is false, while if your former statement is false, then your latter statement is true.

"Further, venerable sir, these ten reasonable questions come up. When you understand their meaning, then you might respond to me along with your retinue.[323] One question, one synopsis, one answer. Two questions, two synopses, two answers. Three ... four ... five ... six ... seven ... [300] eight ... nine ... ten questions, ten synopses, ten answers."

Then Citta the householder rose from his seat and departed without having asked Nigaṇṭha Nātaputta these ten reasonable questions.[324]

9 The Naked Ascetic Kassapa

Now on that occasion the naked ascetic Kassapa, who in lay life had been an old friend of Citta the householder, had arrived in Macchikāsaṇḍa. Citta the householder heard about this and approached the naked ascetic Kassapa. He exchanged greetings with him and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How long has it been, Venerable Kassapa, since you went forth?"

"It has been thirty years, householder, since I went forth."

"In these thirty years, venerable sir, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones,[325] any dwelling in comfort?"

"In these thirty years since I went forth, householder, I have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning my seat."[326]

When this was said, Citta the householder said to him: "It is wonderful indeed, sir! It is amazing indeed, sir! How well

expounded is the Dhamma[327] in that, after thirty years, [301] you have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning your seat."

"But, householder, how long has it been it since you became a lay follower?"

"In my case too, venerable sir, it has been thirty years."

"In these thirty years, householder, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?"

"How could I not, venerable sir?[328] For to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Then, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, to whatever extent I wish, with the fading away as well of rapture ... I enter and dwell in the third jhāna.... Then, to whatever extent I wish, with the abandoning of pleasure and pain ... I enter and dwell in the fourth jhāna. Further, if I were to die before the Blessed One does, it would not be surprising if the Blessed One were to declare of me: 'There is no fetter bound by which Citta the householder could return to this world.'"[329]

When this was said, the naked ascetic Kassapa said to Citta the householder: "It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma, in that a layman clothed in white can attain a superhuman distinction in knowledge and vision worthy of the noble ones, a dwelling in comfort. [302] May I receive the going forth in this Dhamma and Discipline, may I receive the higher ordination?"

Then Citta the householder took the naked ascetic Kassapa to the elder bhikkhus and said to them: "Venerable sirs, this naked ascetic Kassapa is an old friend of ours from lay life. Let the elders give him the going forth, let them give him the higher ordination. I will be zealous in providing him with robes, almsfood, lodging, and medicinal requisites."

Then the naked ascetic Kassapa received the going forth in this Dhamma and Discipline, he received the higher ordination. And

soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Kassapa became one of the arahants.

10 Seeing the Sick

Now on that occasion Citta the householder was sick, afflicted, gravely ill. Then a number of park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to Citta the householder: "Make a wish, householder, thus: 'May I become a wheel-turning monarch in the future!'"

When this was said, Citta the householder said to those devatās: "That too is impermanent; that too is unstable; one must abandon that too and pass on."

When this was said, Citta the householder's friends and companions, relatives and kinsmen, said to him: [303] "Set up mindfulness, master. Don't babble."

"What did I say that makes you speak to me thus."

"You said to us: 'That too is impermanent; that too is unstable; one must abandon that too and pass on.'"

"That was because park devatās, grove devatās, tree devatās, and devatās dwelling in medicinal herbs and forest giants assembled and said to me: 'Make a wish, householder, thus: "May I become a wheel-turning monarch in the future!"' And I said to them: 'That too is impermanent; that too is unstable; one must abandon that too and pass on.'"

"What advantage do those devatās see, master, that they speak to you thus?"

"It occurs to those devatās: 'This Citta the householder is virtuous, of good character. If he should wish: "May I become a wheel-turning monarch in the future!"—as he is virtuous, this wish of his would succeed because of its purity. The righteous king of righteousness will provide righteous offerings.'[330] Seeing this advantage, those devatās assembled and said: 'Make a wish, householder, thus: "May I become a wheel-turning monarch in the future!"' And I said to them: 'That too is impermanent; that too is unstable; one must abandon that too and pass on.'"

"Then exhort us too, householder."

"Therefore, you should train yourselves thus: [304] 'We will be possessed of confirmed confidence in the Buddha thus: "The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One."

"'We will be possessed of confirmed confidence in the Dhamma thus: "The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."

"'We will be possessed of confirmed confidence in the Saṅgha thus: "The Saṅgha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world."

"'Whatever there may be in our family that can be given away, all that we will share unreservedly with the virtuous ones who are of good character.' It is in such a way that you should train yourselves."

Then, having inspired confidence in the Buddha, the Dhamma, and the Saṅgha among his friends and colleagues, his relatives and kinsmen, and having exhorted them in generosity,[331] Citta the householder passed away.

[305] Chapter VIII

42 *Gāmaṇisaṃyutta*

Connected Discourses to Headmen

1 Caṇḍa

At Sāvatthī. Then the headman Caṇḍa the Wrathful[332] approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what is the cause and reason why someone here is reckoned as wrathful? And what is the cause and reason why someone here is reckoned as gentle?"[333]

"Here, headman, someone has not abandoned lust. Because he has not abandoned lust, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful. He has not abandoned hatred. Because he has not abandoned hatred, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful. He has not abandoned delusion. Because he has not abandoned delusion, other people irritate him. Being irritated by others, he manifests irritation: he is reckoned as wrathful.

"This, headman, is the cause and reason why someone here is reckoned as wrathful.

"Here, headman, someone has abandoned lust. Because he has abandoned lust, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle. He has abandoned hatred. Because he has abandoned hatred, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle. He has abandoned delusion. Because he has abandoned delusion, other people do not irritate him. Not being irritated by others, he does not manifest irritation: he is reckoned as gentle.

"This, headman, is the cause and reason why someone here is reckoned as gentle." [306]

When this was said, Caṇḍa the headman said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

2 Talapuṭa

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then Talapuṭa the troupe headman[334] approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, I have heard it said among actors of old in the lineage of teachers: 'If an actor, in the theatre or the arena, entertains and amuses people by truth and lies,[335] then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One say about that?"

"Enough, headman, let it be! Don't ask me that!"

A second time and a third time Talapuṭa the troupe headman said: "Venerable sir, I have heard it said among actors of old in the lineage of teachers: ... [307] ... What does the Blessed One say about that?"

"Surely, headman, I am not getting through to you[336] when I say, 'Enough, headman, let it be! Don't ask me that!' But still, I will answer you. In the theatre or arena, among beings who are not yet free from lust, who are bound by the bondage of lust, an actor entertains them with titillating things that excite them even more strongly to lust. In the theatre or arena, among beings who are not yet free from hatred, who are bound by the bondage of hatred, an actor entertains them with infuriating things that excite them even more strongly to hatred. In the theatre or arena, among beings who are not yet free from delusion, who are bound by the bondage of delusion, an actor entertains them with bewildering things that excite them even more strongly to delusion.

"Thus, being intoxicated and negligent himself, having made

others intoxicated and negligent, with the breakup of the body, after death, he is reborn in the 'Hell of Laughter.'[337] But should he hold such a view as this: 'If an actor, in the theatre or the arena, entertains and amuses people by truth and lies, then with the breakup of the body, after death, he is reborn in the company of the laughing devas'—that is a wrong view on his part. For a person with wrong view, I say, there is one of two destinations: either hell or the animal realm."[338]

When this was said, Talapuṭa the troupe headman cried out and burst into tears. [The Blessed One said:] "So I did not get through to you when I said, 'Enough, headman, let it be! Don't ask me that!'"

"I am not crying, venerable sir, because of what the Blessed One said to me, but because I have been tricked, cheated, and deceived for a long time by those actors of old in the lineage of teachers who said: 'If an actor, [308] in the theatre or the arena, entertains and amuses people by truth and lies, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.'

"Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Saṅgha. May I receive the going forth under the Blessed One, venerable sir, may I receive the higher ordination?"

Then Talapuṭa the troupe headman received the going forth under the Blessed One, he received the higher ordination. And soon, not long after his higher ordination ... the Venerable Talapuṭa became one of the arahants.

3 *Yodhājīva*

Then the headman Yodhājīva the Mercenary[339] approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, I have heard it said by mercenaries of old in the lineage of teachers: 'When a mercenary is one who strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.'[340] What does the Blessed One say about that?"

"Enough, headman, let it be! Don't ask me that!"

A second time and a third time Yodhājīva the headman said: "Venerable sir, I have heard it said by mercenaries of old in the lineage of teachers: ... What does the Blessed One say about that?" [309]

"Surely, headman, I am not getting through to you when I say, 'Enough, headman, let it be! Don't ask me that!' But still, I will answer you. When, headman, a mercenary is one who strives and exerts himself in battle, his mind is already low, depraved, misdirected by the thought: 'Let these beings be slain, slaughtered, annihilated, destroyed, or exterminated.' If others then slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the 'Battle-Slain Hell.'[341] But should he hold such a view as this: 'When a mercenary strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas'—that is a wrong view on his part. For a person with wrong view, I say, there is one of two destinations: either hell or the animal realm."

When this was said, Yodhājīva the headman cried out and burst into tears. [The Blessed One said:] "So I did not get through to you when I said, 'Enough, headman, let it be! Don't ask me that!'"

"I am not crying, venerable sir, because of what the Blessed One said to me, but because I have been tricked, cheated, and deceived for a long time by those mercenaries of old in the lineage of teachers who said: 'When a mercenary is one who strives and exerts himself in battle, if others slay him and finish him off while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of the battle-slain devas.'

"Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life." [310]

4 Hatthāroha

Then the headman Hatthāroha the Elephant Warrior approached the Blessed One ... (*text is elided, ending:*) "... who has gone for refuge for life."

5 Assāroha

Then the headman Assāroha the Cavalry Warrior approached the Blessed One ... and said to him:

(*All as in §3 except phrased in terms of the cavalry warrior* (assāroha) *who strives and exerts himself in battle.*) [311]

6 Asibandhakaputta

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grove. [312] Then Asibandhakaputta the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, the brahmins of the western region—those who carry around waterpots, wear garlands of water plants, immerse themselves in water, and tend the sacred fire—are said to direct a dead person upwards, to guide him along, and conduct him to heaven.[342] But the Blessed One, the Arahant, the Perfectly Enlightened One, is able to bring it about that with the breakup of the body, after death, the entire world might be reborn in a good destination, in a heavenly world."

"Well then, headman, I will question you about this. Answer as you see fit. What do you think, headman? Suppose there is a person here who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, speaks divisively, speaks harshly, chatters idly, one who is covetous, full of ill will, and holds wrong view. Then a great crowd of people would come together and assemble around him, and they would send up prayers and recite praise and circumambulate him making reverential salutations, saying: 'With the breakup of the body, after death, may this person be reborn in a good destination, in a heavenly world.' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate him making reverential salutations, would that person, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world?"

"No, venerable sir."

"Suppose, headman, a person would hurl a huge boulder into a deep pool of water. Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it making reverential salutations, saying: 'Emerge, good boulder! Rise up, [313] good boulder! Come up on to high ground, good boulder!' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it making reverential salutations, would that boulder emerge, rise up, and come up on to high ground?"

"No, venerable sir."

"So, too, headman, if a person is one who destroys life ... and holds wrong view, even though a great crowd of people would come together and assemble around him ... still, with the breakup of the body, after death, that person will be reborn in a state of misery, in a bad destination, in the nether world, in hell.

"What do you think, headman? Suppose there is a person here who abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, from divisive speech, from harsh speech, from idle chatter, one who is not covetous, without ill will, who holds right view. Then a great crowd of people would come together and assemble around him, and they would send up prayers and recite praise and circumambulate him making reverential salutations, saying: 'With the breakup of the body, after death, may this person be reborn in a state of misery, in a bad destination, in the nether world, in hell.' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate him making reverential salutations, would that person, with the breakup of the body, after death, be reborn in a state of misery ... in hell?"

"No, venerable sir."

"Suppose, headman, a man submerges a pot of ghee or a pot of oil in a deep pool of water and breaks it. Any of its shards or fragments there would sink downwards, but the ghee or oil would rise upwards. [314] Then a great crowd of people would come together and assemble around it, and they would send up

prayers and recite praise and circumambulate it making reverential salutations, saying: 'Sink down, good ghee or oil! Settle, good ghee or oil! Go downwards, good ghee or oil!' What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it making reverential salutations, would that ghee or oil sink down or settle or go downwards?"

"No, venerable sir."

"So, too, headman, if a person is one who abstains from the destruction of life ... who holds right view, even though a great crowd of people would come together and assemble around him ... still, with the breakup of the body, after death, that person will be reborn in a good destination, in a heavenly world."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

7 The Simile of the Field

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grove. Then Asibandhakaputta the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, doesn't the Blessed One dwell compassionate towards all living beings?"

"Yes, headman, the Tathāgata dwells compassionate towards all living beings."

"Then why is it, venerable sir, that the Blessed One teaches the Dhamma thoroughly to some, yet not so thoroughly to others?" [315]

"Well then, headman, I will question you about this. Answer as you see fit. What do you think, headman? Suppose a farmer here had three fields: one excellent, one of middling quality, and one inferior—rough, salty, with bad ground. What do you think, headman? If that farmer wishes to sow seed, where would he sow it first: in the excellent field, in the field of middling quality, or in the field that was inferior, the one that was rough, salty, with bad ground?"

"If, venerable sir, that farmer wishes to sow seed, he would sow it in the excellent field. Having sown seed there, he would next sow seed in the field of middling quality. Having sown seed there, he might or might not sow seed in the field that was inferior, the one that was rough, salty, with bad ground. For what reason? Because at least it can be used as fodder for the cattle."

"Headman, just like the field that is excellent are the bhikkhus and bhikkhunīs to me. I teach them the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.

"Then, headman, just like the field of middling quality are the male and female lay followers to me. To them too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.

"Then, headman, just like that field that is inferior—[316] rough, salty, with bad ground—are the ascetics, brahmins, and wanderers of other sects to me. Yet to them too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because if they understand even a single sentence, that will lead to their welfare and happiness for a long time.

"Suppose, headman, a man had three waterpots: one without cracks, which does not let water seep through and escape; one without cracks, but which lets water seep through and escape; and one with cracks, which lets water seep through and escape. What do you think, headman? If that man wants to store water, where would he store it first: in the waterpot that is without cracks, which does not let water seep through and escape; or in the waterpot that is without cracks, but which lets water seep through and escape; or in the waterpot that has cracks, which lets water seep through and escape?"

"If, venerable sir, that man wants to store water, he would store it in the waterpot that is without cracks, which does not let water seep through and escape. Having stored water there, he would next store it in the waterpot that is without cracks, but

which lets water seep through and escape. Having stored it there, he might or might not store it in the waterpot that has cracks, which lets water seep through and escape. For what reason? Because it can at least be used for washing dishes."

"Headman, just like the waterpot that is without cracks, which does not let water seep through and escape, are the bhikkhus and bhikkhunis to me. I teach them the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.

"Then, headman, just like the waterpot that is without cracks, but which lets water seep through and escape, are the male and female lay followers to me. To them [317] too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because they dwell with me as their island, with me as their shelter, with me as their protector, with me as their refuge.

"Then, headman, just like the waterpot that has cracks, which lets water seep through and escape, are the ascetics, brahmins, and wanderers of other sects to me. Yet to them too I teach the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I reveal the holy life that is perfectly complete and pure. For what reason? Because if they understand even a single sentence, that will lead to their welfare and happiness for a long time."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

8 The Conch Blower

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grove. Then Asibandhakaputta the headman, a lay disciple of the niganṭhas,[343] approached the Blessed One.... The Blessed One then said to him as he was sitting to one side:

"In what way, headman, does Nigaṇṭha Nātaputta teach the Dhamma to his disciples?"

"Venerable sir, Nigaṇṭha Nātaputta teaches the Dhamma to his disciples thus: 'Anyone at all who destroys life is bound for a state of misery, bound for hell. Anyone at all who takes what is not given is bound for a state of misery, bound for hell. Anyone at all who engages in sexual misconduct is bound for a state of misery, bound for hell. Anyone at all who speaks falsehood is bound for a state of misery, bound for hell. One is led on [to rebirth] by the manner in which one usually dwells.' It is in such a way, venerable sir, that Nigaṇṭha Nātaputta teaches the Dhamma to his disciples."

"If, headman, it were the case that one is led on [to rebirth] by the manner in which one usually dwells, [318] then according to Nigaṇṭha Nātaputta's word, no one at all would be bound for a state of misery, bound for hell. What do you think, headman? In the case of a person who destroys life, if one compares one occasion with another, whether by day or by night, which is more frequent: the occasions when he is destroying life or those when he is not doing so?"

"In the case of a person who destroys life, venerable sir, if one compares one occasion with another, whether by day or by night, the occasions when he is destroying life are infrequent while those when he is not doing so are frequent."

"So, headman, if it were the case that one is led on [to rebirth] by the manner in which one usually dwells, then according to Nigaṇṭha Nātaputta's word no one at all would be bound for a state of misery, bound for hell.

"What do you think, headman? In the case of a person who takes what is not given ... who engages in sexual misconduct ... [319] who speaks falsehood, if one compares one occasion with another, whether by day or by night, which is more frequent: the occasions when he is speaking falsehood or those when he is not speaking falsehood?"

"In the case of a person who speaks falsehood, venerable sir, if one compares one occasion with another, whether by day or by night, the occasions when he is speaking falsehood are infrequent while those when he is not speaking falsehood are frequent."

"So, headman, if it were the case that one is led on [to rebirth] by the manner in which one usually dwells, then according to

Nigaṇṭha Nātaputta's word no one at all would be bound for a state of misery, bound for hell.

"Here, headman, some teacher holds such a doctrine and view as this: 'Anyone at all who destroys life ... who takes what is not given ... who engages in sexual misconduct ... who speaks falsehood is bound for a state of misery, is bound for hell.' Then a disciple has full confidence in that teacher. It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who destroys life is bound for a state of misery, bound for hell." Now I have destroyed life, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion and that state of mind, and if he does not relinquish that view, then according to his deserts he will be, as it were, dropped off in hell.[344]

"It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who takes what is not given is bound for a state of misery, bound for hell." Now I have taken what is not given, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion ... he will be, as it were, dropped off in hell.

"It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who engages in sexual misconduct [320] is bound for a state of misery, bound for hell." Now I have engaged in sexual misconduct, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion ... he will be, as it were, dropped off in hell.

"It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who speaks falsehood is bound for a state of misery, bound for hell." Now I have spoken falsehood, so I too am bound for a state of misery, bound for hell.' Thus he acquires such a view. If he does not abandon that assertion ... he will be, as it were, dropped off in hell.

"But here, headman, a Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. In many ways he criticizes and censures the destruction of life, and he says: 'Abstain from the destruction of life.' He criticizes and censures the taking of what is not given, and he says: 'Abstain from taking what is not given.' He criticizes and censures sexual misconduct, and he says: 'Abstain from sexual misconduct.' He criticizes and censures false speech, and he says: 'Abstain from false speech.'

"Then a disciple has full confidence in that teacher. He reflects thus: 'In many ways the Blessed One criticizes and censures the destruction of life, and he says: "Abstain from the destruction of life." Now I have destroyed life to such and such an extent. That wasn't proper; that wasn't good. But though I feel regret over this, that evil deed of mine cannot be undone.' Having reflected thus, he abandons the destruction of life and he abstains from the destruction of life in the future. Thus there comes about the abandoning of that evil deed;[345] thus there comes about the transcending of that evil deed.

"He reflects thus: 'In many ways the Blessed One criticizes and censures the taking of what is not given, and he says: "Abstain from taking what is not given." Now I have taken what is not given to such and such an extent. That wasn't proper; that wasn't good. But though I feel regret over this, that evil deed of mine cannot be undone.' Having reflected thus, [321] he abandons the taking of what is not given and he abstains from taking what is not given in the future. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

"He reflects thus: 'In many ways the Blessed One criticizes and censures sexual misconduct, and he says: "Abstain from sexual misconduct." Now I have engaged in sexual misconduct to such and such an extent. That wasn't proper; that wasn't good. But though I feel regret over this, that evil deed of mine cannot be undone.' Having reflected thus, he abandons sexual misconduct and he abstains from sexual misconduct in the future. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

"He reflects thus: 'In many ways the Blessed One criticizes and censures false speech, and he says: "Abstain from false speech." Now I have spoken falsehood to such and such an extent. That wasn't proper; that wasn't good. But though I feel regret over this, that evil deed of mine cannot be undone.' Having reflected thus, he abandons false speech and he abstains from false speech in the future. Thus there comes about the abandoning of that evil deed; thus there comes about the transcending of that evil deed.

"Having abandoned the destruction of life, he abstains from the destruction of life. Having abandoned the taking of what is not given, he abstains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is uncovetous. [322] Having abandoned ill will and hatred, he has a mind without ill will. Having abandoned wrong view, he is one of right view.

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, without ill will. Just as a strong conch blower can easily send his signal to the four quarters, so too, when the liberation of mind by lovingkindness is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there.[346]

"He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, without ill will. Just as a strong conch blower can easily send his signal to the four quarters, so too, when the liberation of mind by equanimity is developed and cultivated in this way, any limited kamma that was done does not remain there, does not persist there."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

9 Families

On one occasion the Blessed One, while wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus, arrived at Nālandā. [323] He stayed there at Nālandā in Pāvārika's Mango Grove.

Now on that occasion Nālandā was in the grip of famine, a time of scarcity, with crops blighted and turned to straw.[347] On that occasion Nigaṇṭha Nātaputta was residing at Nālandā together with a large retinue of nigaṇṭhas. Then Asibandhakaputta the headman, a lay disciple of the nigaṇṭhas, approached Nigaṇṭha Nātaputta, paid homage to him, and sat down to one side. Nigaṇṭha Nātaputta then said to him: "Come, headman, refute the doctrine of the ascetic Gotama. Then a good report concerning you will be spread about thus: 'Asibandhakaputta the headman has refuted the doctrine of the ascetic Gotama, who is so powerful and mighty.'"

"But how, venerable sir, shall I refute the doctrine of the ascetic Gotama, who is so powerful and mighty?"

"Go, headman, approach the ascetic Gotama and ask him: 'Venerable sir, doesn't the Blessed One in many ways praise sympathy towards families, the protection of families, compassion towards families?' If, when he is questioned by you thus, the ascetic Gotama answers, 'Yes, headman, the Tathāgata in many ways praises sympathy for families, the protection of families, compassion for families,' then you should say to him: 'Then why, venerable sir, is the Blessed One wandering on tour with a large Saṅgha of bhikkhus at a time of famine, a time of scarcity, when crops are blighted and have turned to straw? The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families.' When the ascetic Gotama is posed this dilemma by you, he will neither be able to throw it up nor to gulp it down." [324]

"Yes, venerable sir," Asibandhakaputta the headman replied. Then he rose from his seat and, after paying homage to Nigaṇṭha Nātaputta, keeping him on his right, he departed and went to the Blessed One. After paying homage to the Blessed One, he sat down to one side and said to him: "Venerable sir, doesn't the Blessed One in many ways praise sympathy for families, the protection of families, compassion for families?"

"Yes, headman, the Tathāgata in many ways praises sympathy for families, the protection of families, compassion for families."

"Then why, venerable sir, is the Blessed One wandering on tour with a large Saṅgha of bhikkhus at a time of famine, a time of scarcity, when crops are blighted and have turned to straw? The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families."

"I recollect ninety-one aeons back, headman, but I do not recall any family that has ever been destroyed merely by offering cooked almsfood. Rather, whatever families there are that are rich, with much wealth and property, with abundant gold and silver, with abundant possessions and means of subsistence, with abundant wealth and grain, they have all become so from giving, from truthfulness, and from self-control.[348]

"There are, headman, eight causes and conditions for the destruction of families. Families come to destruction on account of the king, or on account of thieves, or on account of fire, or on account of water; or they do not find what they have put away;[349] or mismanaged undertakings fail; or there arises within a family a wastrel who squanders, dissipates, and fritters away its wealth; [325] and impermanence is the eighth. These are the eight causes and conditions for the destruction of families. But while these eight causes and conditions for the destruction of families exist, if anyone speaks thus of me: 'The Blessed One is practising for the annihilation of families, for the calamity of families, for the destruction of families,' if he does not abandon that assertion and that state of mind, and if he does not relinquish that view, then according to his deserts he will be, as it were, dropped off in hell."

When this was said, Asibandhakaputta the headman said to the Blessed One: "Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

10 Maṇicūḷaka

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the members of the king's retinue had assembled in the royal palace and were sitting together when the following conversation arose: "Gold and silver are allowable for the ascetics following the Sakyan son; the ascetics following the Sakyan son consent to gold and silver; the ascetics following the Sakyan son accept gold and silver."

Now on that occasion Maṇicūḷaka the headman was sitting in that assembly. Then Maṇicūḷaka the headman said to that assembly: "Do not speak thus, masters. Gold and silver are not allowable for the ascetics following the Sakyan son; the ascetics following the Sakyan son do not consent to gold and silver; the ascetics following the Sakyan son do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver."[350] And Maṇicūḷaka was able to convince that assembly.

Then Maṇicūḷaka approached the Blessed One, paid homage to him, and sat down to one side. [326] Sitting to one side, he reported to the Blessed One all that had happened, adding: "I hope, venerable sir, that when I answered thus I stated what has been said by the Blessed One and did not misrepresent him with what is contrary to fact; that I explained in accordance with the Dhamma, and that no reasonable consequence of my statement gives ground for criticism."

"For sure, headman, when you answered thus you stated what has been said by me and did not misrepresent me with what is contrary to fact; you explained in accordance with the Dhamma, and no reasonable consequence of your statement gives ground for criticism. For, headman, gold and silver are not allowable for the ascetics following the Sakyan son; the ascetics following the Sakyan son do not consent to gold and silver; the ascetics following the Sakyan son do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver. If gold and silver are allowable for anyone, the five cords of sensual pleasure are allowable for him. If the five cords of sensual pleasure are allowable for anyone, you can definitely consider him to be one who does not have the character of an ascetic or of a follower of the Sakyan son.

"Further, headman, I say this: 'Straw may be sought by one needing straw; timber may be sought by one needing timber; a cart may be sought by one needing a cart; a workman may be sought by one needing a workman.' [327] But I do not say that there is any method by which gold and silver may be consented to or sought."

11 Bhadraka

On one occasion the Blessed One was dwelling at a town of the Mallans named Uruvelakappa. Then Bhadraka the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "It would be good, venerable sir, if the Blessed One would teach me about the origin and the passing away of suffering."

"If, headman, I were to teach you about the origin and the passing away of suffering with reference to the past, saying, 'So it was in the past,' perplexity and uncertainty about that might arise in you. And if I were to teach you about the origin and the passing away of suffering with reference to the future, saying, 'So it will be in the future,' perplexity and uncertainty about that might arise in you. Instead, headman, while I am sitting right here, and you are sitting right there, I will teach you about the origin and the passing away of suffering. Listen to that and attend closely, I will speak."

"Yes, venerable sir," Bhadraka the headman replied. The Blessed One said this:

"What do you think, headman? Are there any people in Uruvelakappa on whose account sorrow, lamentation, pain, displeasure, and despair would arise in you if they were to be executed, imprisoned, fined, or censured?"[351]

"There are such people, venerable sir."

"But are there any people in Uruvelakappa on whose account [328] sorrow, lamentation, pain, displeasure, and despair would not arise in you in such an event?"

"There are such people, venerable sir."

"What, headman, is the cause and reason why in relation to some people in Uruvelakappa sorrow, lamentation, pain, displeasure, and despair would arise in you if they were to be executed, imprisoned, fined, or censured, while in regard to others no such sorrow, lamentation, pain, displeasure, and despair would arise in you?"

"Those people in Uruvelakappa, venerable sir, in relation to whom sorrow, lamentation, pain, displeasure, and despair would arise in me if they were to be executed, imprisoned, fined, or censured—these are the ones for whom I have desire and attachment. But those people in Uruvelakappa in relation to whom no sorrow, lamentation, pain, displeasure, and despair would arise in me—these are the ones for whom I have no desire and attachment."

"Headman, by means of this principle that is seen, understood, immediately attained, fathomed, apply the method to the past and to the future thus:[352] 'Whatever suffering arose in the past, all that arose rooted in desire, with desire as its source; for desire is the root of suffering. Whatever suffering will arise in the future, all that will arise rooted in desire, with desire as its source; for desire is the root of suffering.'"

"It is wonderful, venerable sir! It is amazing, venerable sir! How well that has been stated by the Blessed One: 'Whatever suffering arises, [329] all that is rooted in desire, has desire as its source; for desire is the root of suffering.'[353] Venerable sir, I have a boy named Ciravāsī, who stays at an outside residence. I rise early and send a man, saying, 'Go, man, and find out how Ciravāsī is.' Until that man returns, venerable sir, I am upset, thinking, 'I hope Ciravāsī has not met with any affliction!'"

"What do you think, headman? If Ciravāsī were to be executed, imprisoned, fined, or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?"

"Venerable sir, if Ciravāsī were to be executed, imprisoned, fined, or censured, even my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?"

"In this way too, headman, it can be understood: 'Whatever suffering arises, all that arises rooted in desire, with desire as its source; for desire is the root of suffering.'

"What do you think, headman? Before you saw Ciravāsī's mother or heard about her, did you have any desire, attachment, or affection for her?"

"No, venerable sir."

"Then was it, headman, because of seeing her or hearing about her that this desire, attachment, and affection arose in you?"

"Yes, venerable sir."

"What do you think, headman? If Ciravāsī's mother were to be executed, imprisoned, fined, or censured, would sorrow, lamentation, pain, displeasure, and despair arise in you?" [330]

"Venerable sir, if Ciravāsī's mother were to be executed, imprisoned, fined, or censured, even my life would be upset, so how could sorrow, lamentation, pain, displeasure, and despair not arise in me?"

"In this way too, headman, it can be understood: 'Whatever suffering arises, all that arises rooted in desire, with desire as its source; for desire is the root of suffering.'"

12 Rāsiya

Then Rāsiya the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, I have heard: 'The ascetic Gotama criticizes all austerity. He categorically blames and reviles any ascetic who leads a rough life.' Do those who speak thus, venerable sir, state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma so that no reasonable consequence of their assertion would be open to criticism?"

"Those who speak thus, headman, do not state what has been said by me but misrepresent me with untruth and falsehood.

I

"There are, headman, these two extremes which should not be cultivated by one who has gone forth into homelessness: the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, [331] which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that middle way awakened to by the Tathāgata, which gives rise to vision ... leads to Nibbāna? It is this Noble Eightfold Path; that is, right view ... right concentration. This is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.[354]

II

"There are, headman, these three persons who enjoy sensual pleasures existing in the world. What three?[355]

(i)

"Here, headman, someone who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

(ii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(iii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth unlawfully, by violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

(iv)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, [332] he does not make himself happy and pleased, nor does he share it and do meritorious deeds.

(v)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(vi)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, both by violence and without violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds.

(vii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he does

not make himself happy and pleased, nor does he share it and do meritorious deeds.

(viii)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he makes himself happy and pleased, but he does not share it and do meritorious deeds.

(ix)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, he makes himself happy and pleased, and he shares it and does meritorious deeds. But he uses his wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape.

(x)

"Then, headman, someone here who enjoys sensual pleasures seeks wealth lawfully, without violence. Having done so, [333] he makes himself happy and pleased, and he shares it and does meritorious deeds. And he uses his wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

III

(i)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be criticized on three grounds. On what three grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not make himself happy and pleased'—this is the second ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the third ground on which he may be criticized. This one enjoying sensual pleasures may be criticized on these three grounds.

(ii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be criticized on two grounds and praised on one ground. On what two grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the second ground on which he may be criticized. And on what one ground may he be praised? 'He makes himself happy and pleased'—this is the one ground on which he may be praised. This one enjoying sensual pleasures may be criticized on these two grounds and praised on this one ground.

(iii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth unlawfully, by violence, and [334] makes himself happy and pleased, and shares it and does meritorious deeds, may be criticized on one ground and praised on two grounds. On what one ground may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the one ground on which he may be criticized. And on what two grounds may he be praised? 'He makes himself happy and pleased'—this is the first ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the second ground on which he may be praised. This one enjoying sensual pleasures may be criticized on this one ground and praised on these two grounds.

(iv)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be praised on one ground and criticized on three grounds. On what one ground may he be praised? 'He seeks wealth lawfully, without violence'—this is the one ground on which he may be praised. On what three grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not make himself happy and pleased'—this is the second ground on which he may be criti-

cized. 'He does not share it and do meritorious deeds'—this is the third ground on which he may be criticized. This one enjoying sensual pleasures may be praised on this one ground and criticized on these three grounds.

(v)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be praised on two grounds and criticized on two grounds. On what two grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. [335] On what two grounds may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the first ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the second ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these two grounds and criticized on these two grounds.

(vi)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth both lawfully and unlawfully, both by violence and without violence, and who makes himself happy and pleased and shares it and does meritorious deeds, may be praised on three grounds and criticized on one ground. On what three grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the third ground on which he may be praised. On what one ground may he be criticized? 'He seeks wealth unlawfully, by violence'—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these three grounds and criticized on this one ground.

(vii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and who does not make himself happy and pleased nor share it and do meritorious deeds, may be praised on one ground and criticized on two grounds. On what one ground may he be praised? 'He seeks wealth lawfully, without violence'—this is the one ground on which he may be praised. On what two grounds may he be criticized? 'He does not make himself happy and pleased'—this is the first ground on which he may be criticized. 'He does not share it and do meritorious deeds'—this is the second ground on which he may be criticized. This one enjoying sensual pleasures may be praised on this one ground and criticized on these two grounds. [336]

(viii)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and who makes himself happy and pleased but does not share it and do meritorious deeds, may be praised on two grounds and criticized on one ground. On what two grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. On what one ground may he be criticized? 'He does not share it and do meritorious deeds'—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these two grounds and criticized on this one ground.

(ix)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and makes himself happy and pleased, and shares it and does meritorious deeds, but who uses that wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape—he may be praised on three grounds and criticized on one ground. On what three grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the third ground on which he may be praised. On what one ground

may he be criticized? 'He uses that wealth while being tied to it, infatuated with it, blindly absorbed in it, not seeing the danger in it, not understanding the escape'—this is the one ground on which he may be criticized. This one enjoying sensual pleasures may be praised on these three grounds and criticized on this one ground.

(x)

"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and makes himself happy and pleased, and shares it and does meritorious deeds, [337] and who uses that wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape—he may be praised on four grounds. On what four grounds may he be praised? 'He seeks wealth lawfully, without violence'—this is the first ground on which he may be praised. 'He makes himself happy and pleased'—this is the second ground on which he may be praised. 'He shares it and does meritorious deeds'—this is the third ground on which he may be praised. 'He uses that wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape'—this is the fourth ground on which he may be praised. This one enjoying sensual pleasures may be praised on these four grounds.

IV

"There are, headman, these three kinds of ascetics of rough life existing in the world. What three?

(i)

"Here, headman, some ascetic of rough life has gone forth out of faith from the household life into homelessness with the thought: 'Perhaps I may achieve a wholesome state; perhaps I may realize a superhuman distinction in knowledge and vision worthy of the noble ones.'[356] He afflicts and torments himself, yet he does not achieve a wholesome state or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

(ii)

"Then, headman, some ascetic of rough life has gone forth out of faith.... He afflicts and torments himself, and achieves a wholesome state, yet he does not realize a superhuman distinction in knowledge and vision worthy of the noble ones. [338]

(iii)

"Then, headman, some ascetic of rough life has gone forth out of faith.... He afflicts and torments himself, achieves a wholesome state, and realizes a superhuman distinction in knowledge and vision worthy of the noble ones.

V

(i)

"Therein, headman, the ascetic of rough life who afflicts and torments himself, yet does not achieve a wholesome state or realize a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on three grounds. On what three grounds may he be criticized? 'He afflicts and torments himself'—this is the first ground on which he may be criticized. 'He does not achieve a wholesome state'—this is the second ground on which he may be criticized. 'He does not realize a superhuman distinction in knowledge and vision worthy of the noble ones'—this is the third ground on which he may be criticized. This ascetic of rough life may be criticized on these three grounds.

(ii)

"Therein, headman, the ascetic of rough life who afflicts and torments himself, and achieves a wholesome state, yet does not realize a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on two grounds and praised on one ground. On what two grounds may he be criticized? 'He afflicts and torments himself'—this is the first ground on which he may be criticized. 'He does not realize a superhuman distinction in knowledge and vision worthy of the noble ones'—this is the second ground on which he may be criticized. On what one ground may he be praised? 'He achieves a wholesome state'—this is the one ground on which he may be praised. This ascetic

of rough life may be criticized on these two grounds and praised on this one ground. [339]

(iii)

"Therein, headman, the ascetic of rough life who afflicts and torments himself, achieves a wholesome state, and realizes a superhuman distinction in knowledge and vision worthy of the noble ones, may be criticized on one ground and praised on two grounds. On what one ground may he be criticized? 'He afflicts and torments himself'—this is the one ground on which he may be criticized. On what two grounds may he be praised? 'He achieves a wholesome state'—this is the first ground on which he may be praised. 'He realizes a superhuman distinction in knowledge and vision worthy of the noble ones'—this is the second ground on which he may be praised. This ascetic of rough life may be criticized on this one ground and praised on these two grounds.

VI

"There are, headman, these three kinds of wearing away that are directly visible,[357] immediate, inviting one to come and see, applicable, to be personally experienced by the wise. What three?

(i)

"Someone is lustful, and on account of lust he intends for his own affliction, for the affliction of others, for the affliction of both. When lust is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

(ii)

"Someone is full of hatred, and on account of hatred he intends for his own affliction, for the affliction of others, for the affliction of both. When hatred is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both. [340] The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

(iii)

"Someone is deluded, and on account of delusion he intends for his own affliction, for the affliction of others, for the affliction of both. When delusion is abandoned, he does not intend for his own affliction, or for the affliction of others, or for the affliction of both. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"These, headman, are the three kinds of wearing away that are directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."

When this was said, Rāsiya the headman said to the Blessed One: "Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

13 *Pāṭaliya*

On one occasion the Blessed One was dwelling among the Koliyans where there was a town of the Koliyans named Uttara. Then Pāṭaliya the headman approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"I have heard, venerable sir: 'The ascetic Gotama knows magic.'[358] I hope, venerable sir, that those who say, 'The ascetic Gotama knows magic,' state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; that they explain in accordance with the Dhamma, and that no reasonable consequence of their assertion gives ground for criticism. For we would not wish to misrepresent the Blessed One, venerable sir."

"Those, headman, who say, 'The ascetic Gotama knows magic,' state what has been said by me and do not misrepresent me with what is contrary to fact; they explain in accordance with the Dhamma, and no reasonable consequence of their assertion gives ground for criticism." [341]

"Then, sir, we did not believe the plain truth asserted by those ascetics and brahmins who said, 'The ascetic Gotama knows magic.' Indeed, sir, the ascetic Gotama is a magician!"[359]

"Headman, does one who asserts, 'I know magic,' also assert, 'I am a magician'?"

"So it is, Blessed One! So it is, Fortunate One!"

"Well then, headman, I will question you about this same matter. Answer as you see fit.

I

(i)

"What do you think, headman? Do you know the Koliyans' hirelings with drooping head-dresses?"[360]

"I do, venerable sir."

"What do you think, headman? What is the job of the Koliyans' hirelings with drooping head-dresses?"

"Their job, venerable sir, is to arrest thieves for the Koliyans and to carry the Koliyans' messages."

"What do you think, headman? Do you know whether the Koliyans' hirelings with drooping head-dresses are virtuous or immoral?"

"I know, venerable sir, that they are immoral, of bad character. They are to be included among those in the world who are immoral, of bad character."

"Would one be speaking rightly, headman, if one were to say: 'Pāṭaliya the headman knows the Koliyans' hirelings with drooping head-dresses, who are immoral, of bad character. Pāṭaliya the headman too is immoral, of bad character'?"

"No, venerable sir. I am quite different from the Koliyans' hirelings with drooping head-dresses. My character is quite different from theirs." [342]

"If, headman, it can be said about you, 'Pāṭaliya the headman knows the Koliyans' hirelings with drooping head-dresses, who are immoral, of bad character, but Pāṭaliya the headman is not immoral, of bad character,' then why can't it be said about the Tathāgata: 'The Tathāgata knows magic, but the Tathāgata is not a magician'? I understand magic, headman, and the result of magic, and I understand how a magician, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

(ii)

"I understand, headman, the destruction of life, and the result of the destruction of life, and I understand how one who destroys

life, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

"I understand, headman, the taking of what is not given ... sexual misconduct ... false speech ... divisive speech ... harsh speech ... [343] ... idle chatter ... covetousness ... ill will and hatred ... wrong view, and the result of wrong view, and I understand how one who holds wrong view, faring along, with the breakup of the body, after death, is reborn in a state of misery, in a bad destination, in the nether world, in hell.

II

"There are, headman, some ascetics and brahmins who hold such a doctrine and view as this: 'Anyone at all who destroys life experiences pain and grief in this very life. Anyone at all who takes what is not given ... who engages in sexual misconduct ... who speaks falsely experiences pain and grief in this very life.'

(i)

"Someone here, headman, is seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king. They ask someone about him: 'Sir, what has this man done, that he has been garlanded and adorned ... enjoying sensual pleasures with women as if he were a king?' [344] They answer: 'Sir, this man attacked the king's enemy and took his life. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... enjoying sensual pleasures with women as if he were a king.'

(ii)

"Then, headman, someone here is seen with his arms tightly bound behind him with a strong rope, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly tied behind his back ... he is beheaded to the south of the city?' They answer: 'Sir, this man, an enemy of the king, has taken the

life of a man or a woman. That is why the rulers, having had him arrested, imposed such a punishment upon him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it [still again]."

"Therein, headman, when those ascetics and brahmins who hold such a doctrine and view as this say: 'Anyone at all who destroys life experiences pain and grief here and now,' do they speak truthfully or falsely?"

"Falsely, venerable sir."

"Are those who prattle empty falsehood virtuous or immoral?" [345]

"Immoral, venerable sir."

"Are those who are immoral and of bad character practising wrongly or rightly?"

"Practising wrongly, venerable sir."

"Do those who are practising wrongly hold wrong view or right view?"

"Wrong view, venerable sir."

"Is it proper to place confidence in those who hold wrong view?"

"No, venerable sir."

(iii)

"Then, headman, someone here is seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king. They ask someone about him: 'Sir, what has this man done, that he has been garlanded and adorned ... enjoying sensual pleasures with women as if he were a king?' They answer: 'Sir, this man attacked the king's enemy and stole a gem. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... enjoying sensual pleasures with women as if he were a king.'

(iv)

"Then, headman, someone here is seen with his arms tightly bound behind him with a strong rope, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly bound behind him ... he is beheaded to the south of the city?' They answer: 'Sir, this man, an enemy of the king, stole something from a village or a forest, he committed theft. That is why the rulers, having had him arrested, imposed such a punishment on him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it [still again]." [346]

"Therein, headman, when those ascetics and brahmins who hold such a doctrine and view as this say: 'Anyone at all who takes what is not given experiences pain and grief here and now,' do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?"

"No, venerable sir."

(v)

"Then, headman, someone here is seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king. They ask someone about him: 'Sir, what has this man done, that he has been garlanded and adorned ... enjoying sensual pleasures with women as if he were a king?' They answer: 'Sir, this man seduced the wives of the king's enemy. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned ... enjoying sensual pleasures with women as if he were a king.'

(vi)

"Then, headman, someone here is seen with his arms tightly bound behind him with a strong rope, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly bound behind him ... he is beheaded to the south of the city?' They answer: 'Sir, this man seduced women and girls of good

families. That is why the rulers, having had him arrested, imposed such a punishment upon him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it [still again]."

"Therein, headman, when those ascetics and brahmins who hold such a doctrine and view as this say: 'Anyone at all who engages in sexual misconduct experiences pain and grief here and now,' do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?"

"No, venerable sir." [347]

(vii)

"Then, headman, someone here is seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king. They ask someone about him: 'Sir, what has this man done, that he has been garlanded and adorned ... enjoying sensual pleasures with women as if he were a king?' They answer: 'Sir, this man amused the king with false speech. The king was pleased with him and bestowed a reward upon him. That is why this man is garlanded and adorned .... enjoying sensual pleasures with women as if he were a king.'

(viii)

"Then, headman, someone here is with his arms tightly bound behind him with a strong rope, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city. They ask someone about him: 'Sir, what has this man done, that with his arms tightly bound behind him ... he is beheaded to the south of the city?' They answer: 'Sir, this man has brought to ruin a householder or a householder's son with false speech. That is why the rulers, having had him arrested, imposed such a punishment upon him.'

"What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, venerable sir, and I have heard of it, and I will hear of it [still again]."

"Therein, headman, when those ascetics and brahmins who hold such a doctrine and view as this say: 'Anyone at all who speaks falsely experiences pain and grief here and now,' [348] do they speak truthfully or falsely?... Is it proper to place confidence in those who hold wrong view?"

"No, venerable sir.

III

"It is wonderful, venerable sir! It is amazing, venerable sir! I have a rest house in which there are beds, seats, a waterpot, and an oil lamp. When any ascetic or brahmin comes to reside there, then I share it with him to the best of my means and ability. In the past, venerable sir, four teachers—holding different views, with different convictions, different preferences—came to dwell in that rest house.

(i)

"One teacher held such a doctrine and view as this:[361] 'There is nothing given, nothing offered, nothing presented in charity; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

(ii)

"One teacher held such a doctrine and view as this: 'There is what is given, [349] what is offered, what is presented in charity; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'

(iii)

"One teacher held such a doctrine and view as this:[362] 'When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when

one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another's wife, utters falsehood—no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by self-control, by speaking truth, there is no merit and no outcome of merit.'

(iv)

"One teacher held such a doctrine and view as this: 'When one acts or makes others act, when one mutilates or makes others mutilate ... [350] ... evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and an outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be evil and an outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be merit and an outcome of merit. By giving, by taming oneself, by self-control, by speaking truth, there is merit and an outcome of merit.'

"There arose in me, venerable sir, the perplexity and doubt: 'Which of these honourable ascetics and brahmins speak truth and which speak falsehood?'"

"It is fitting for you to be perplexed, headman, fitting for you to doubt. Doubt has arisen in you about a perplexing matter."

"I have confidence in the Blessed One thus: 'The Blessed One is

capable of teaching me the Dhamma in such a way that I might abandon this state of perplexity.'"

IV

"There is, headman, concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon this state of perplexity.[363] And what, headman, is concentration of the Dhamma?

(i)

"Herein, headman, having abandoned the destruction of life, the noble disciple abstains from the destruction of life. Having abandoned the taking of what is not given, he abstains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned false speech, he abstains from false speech. [351] Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is uncovetous. Having abandoned ill will and hatred, he has a mind without ill will. Having abandoned wrong view, he is one of right view.

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with lovingkindness, vast, exalted, measureless, without hostility, without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is nothing given, nothing offered ... no ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others." If the word of this good teacher is true, for me it yet counts as incontrovertible[364] that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw:[365] since I am restrained in body, speech, and mind, and since, with the breakup of the body,

after death, I shall be reborn in a good destination, in a heavenly world.' [As he reflects thus] gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. [352] If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

(ii)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is what is given, there is what is offered ... there are ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others." If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heavenly world.' [As he reflects thus] gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

(iii)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... [353] without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one acts or makes others act ... By giving, by taming oneself, by self-control, by speaking truth, there is no merit and no outcome of merit." If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heavenly world.' [As he reflects thus] gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

(iv)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with lovingkindness ... [354] ... without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one acts or makes others act ... By giving, by taming oneself, by self-control, by speaking truth, there is merit and an outcome of merit." If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heavenly world.' [As he reflects thus] gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

V

(i)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with compassion ... [355] ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is nothing given, nothing offered ... no ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others."' ... This, headman, is concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

(ii)–(iv)

"Then, headman, that noble disciple—who is thus devoid of covetousness, devoid of ill will, unconfused, clearly comprehending, ever mindful—dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity ... [356] ... without ill will.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "There is what is given, there is what is offered ... there are ascetics and brahmins faring and practising rightly in the world who, having realized this world and the other world for themselves by direct knowledge, make them known to others."' ... This, headman, is concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one acts or makes others act ... [357] ... By giving, by taming oneself, by self-control, by speaking truth, there is no merit and no outcome of merit."' ... This, headman, is concentration of the Dhamma. If you were to obtain concentration of mind in that, you might abandon that state of perplexity.

"He reflects thus: 'This teacher holds such a doctrine and view as this: "When one acts or makes others act, when one mutilates or makes others mutilate ... [358] ... By giving, by taming oneself, by self-control, by speaking truth, there is merit and an outcome of merit." If the word of this good teacher is true, for me it yet counts as incontrovertible that I do not oppress anyone whether frail or firm. In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heavenly world.' [As he reflects thus] gladness is born. When one is gladdened, rapture is born. When the mind is elated by rapture the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated.

"This, headman, is concentration based upon the Dhamma. If you were to obtain concentration of mind in that, then you might abandon that state of perplexity."

When this was said, Pāṭaliya the headman said to the Blessed One: "Magnificent, venerable sir!... From today let the Blessed One remember me as a lay follower who has gone for refuge for life."

[359]

Chapter IX

43 *Asaṅkhatasaṃyutta* Connected Discourses on the Unconditioned

I. The First Subchapter

1 (1) Mindfulness Directed to the Body

At Sāvatthi. "Bhikkhus, I will teach you the unconditioned and the path leading to the unconditioned. Listen to that....

"And what, bhikkhus, is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned.

"And what, bhikkhus, is the path leading to the unconditioned? Mindfulness directed to the body:[366] this is called the path leading to the unconditioned.

"Thus, bhikkhus, I have taught you the unconditioned and the path leading to the unconditioned. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you." [360]

2 (2) Serenity and Insight

"Bhikkhus, I will teach you the unconditioned and the path leading to the unconditioned. Listen to that....

"And what, bhikkhus, is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned.

"And what, bhikkhus, is the path leading to the unconditioned? Serenity and insight: this is called the path leading to the unconditioned...."

3 (3) With Thought and Examination

... "And what, bhikkhus, is the path leading to the unconditioned? Concentration with thought and examination; concentration without thought, with examination only; concentration without thought and examination:[367] this is called the path leading to the unconditioned...."

4 (4) Emptiness Concentration

... "And what, bhikkhus, is the path leading to the unconditioned? The emptiness concentration, the signless concentration, the undirected concentration:[368] this is called the path leading to the unconditioned...."

5 (5) Establishments of Mindfulness[369]

... "And what, bhikkhus, is the path leading to the unconditioned? The four establishments of mindfulness...."

6 (6) Right Strivings

... "And what, bhikkhus, is the path leading to the unconditioned? The four right strivings...."

7 (7) Bases for Spiritual Power

... "And what, bhikkhus, is the path leading to the unconditioned? The four bases for spiritual power...." [361]

8 (8) Spiritual Faculties

... "And what, bhikkhus, is the path leading to the unconditioned? The five spiritual faculties...."

9 (9) Powers

... "And what, bhikkhus, is the path leading to the unconditioned? The five powers...."

10 (10) Factors of Enlightenment

... "And what, bhikkhus, is the path leading to the unconditioned? The seven factors of enlightenment...."

11 (11) The Eightfold Path

... "And what, bhikkhus, is the path leading to the unconditioned? The Noble Eightfold Path: this is called the path leading to the unconditioned.

"Thus, bhikkhus, I have taught you the unconditioned and the path leading to the unconditioned.... This is our instruction to you."

[362] II. THE SECOND SUBCHAPTER

12 (1) The Unconditioned

(i. Serenity)

"Bhikkhus, I will teach you the unconditioned and the path leading to the unconditioned. Listen to that....

"And what, bhikkhus, is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned.

"And what, bhikkhus, is the path leading to the unconditioned? Serenity: this is called the path leading to the unconditioned....

"Thus, bhikkhus, I have taught you the unconditioned and the path leading to the unconditioned.... This is our instruction to you."

(ii. Insight)

... "And what, bhikkhus, is the path leading to the unconditioned? Insight: this is called the path leading to the unconditioned...."

(iii–viii. Concentration)

(iii) ... "And what, bhikkhus, is the path leading to the unconditioned? [363] Concentration with thought and examination: this is called the path leading to the unconditioned...."

(iv) ... "And what, bhikkhus, is the path leading to the unconditioned? Concentration without thought, with examination only...."

(v) ... "And what, bhikkhus, is the path leading to the unconditioned? Concentration without thought and examination...."

(vi) ... "And what, bhikkhus, is the path leading to the unconditioned? Emptiness concentration...."

(vii) ... "And what, bhikkhus, is the path leading to the unconditioned? Signless concentration...."

(viii) ... "And what, bhikkhus, is the path leading to the unconditioned? Undirected concentration: this is called the path leading to the unconditioned...."

(ix–xii. The four establishments of mindfulness)

(ix) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world: this is called the path leading to the unconditioned...."

(x) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world...." [364]

(xi) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world...."

(xii) ... "And what, bhikkhus is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world: this is called the path leading to the unconditioned...."

(xiii–xvi. The four right strivings)

(xiii) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives: this is called the path leading to the unconditioned...."

(xiv) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives...."

(xv) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives...."

(xvi) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu generates desire for the continuance of arisen wholesome states, [365] for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives: this is called the path leading to the unconditioned...."

(xvii–xx. The four bases for spiritual power)

(xvii) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving: this is called the path leading to the unconditioned...."

(xviii) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to energy and volitional formations of striving...."

(xix) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to mind and volitional formations of striving...."

(xx) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving: this is called the path leading to the unconditioned...."

(xxi–xxv. The five spiritual faculties)

(xxi) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the faculty of faith, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...." [366]

(xxii–xxv) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...."

(xxvi–xxx. The five powers)

(xxvi) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the power of faith, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...."

(xxvii–xxx) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the power of energy ... the power of mindfulness ... [367] ... the power of concentration ... the power of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...."

(xxxi–xxxvii. The seven factors of enlightenment)

(xxxi) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...."

(xxxii–xxxvii) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops the enlightenment factor of discrimination of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...."

(xxxviii–xlv. The Noble Eightfold Path)

(xxxviii) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned...." [368]

(xxxix–xlv) ... "And what, bhikkhus, is the path leading to the unconditioned? Here, bhikkhus, a bhikkhu develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release: this is called the path leading to the unconditioned.

"Thus, bhikkhus, I have taught you the unconditioned and the path leading to the unconditioned. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

13 (2) The Uninclined[370]

"Bhikkhus, I will teach you the uninclined and the path leading to the uninclined. Listen to that....

"And what, bhikkhus, is the uninclined?..."

(*To be elaborated in full as in §§1–12.*)[371] [369]

14 (3)–43 (32) The Taintless, Etc.

"Bhikkhus, I will teach you the taintless and the path leading to the taintless. Listen to that....

"Bhikkhus, I will teach you the truth and the path leading to the truth.... I will teach you the far shore ... the subtle ... the very difficult to see ... the unaging ... [370] ... the stable ... the undisintegrating ... the unmanifest ... the unproliferated[372] ... the peaceful ... the deathless ... the sublime ... the auspicious ... [371] ... the secure .... the destruction of craving ... the wonderful ... the amazing ... the unailing ... the unailing state ... Nibbāna ... the unafflicted ... dispassion ... [372] ... purity ... freedom ... the unadhesive ... the island ... the shelter ... the asylum ... the refuge ... [373] ..."

44 (33) The Destination

"Bhikkhus, I will teach you the destination and the path leading to the destination. Listen to that....

"And what, bhikkhus, is the destination? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the destination.

"And what, bhikkhus, is the path leading to the destination? Mindfulness directed to the body: this is called the path leading to the destination.

"Thus, bhikkhus, I have taught you the destination and the path leading to the destination. Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later. This is our instruction to you."

(*Each to be elaborated in full as in §§1–12.*)

[374]

Chapter X

44 *Abyākatasaṃyutta*
Connected Discourses on the Undeclared

1 Khemā

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the bhikkhunī Khemā,[373] while wandering on tour among the Kosalans, had taken up residence in Toraṇavatthu between Sāvatthī and Sāketa. Then King Pasenadi of Kosala, while travelling from Sāketa to Sāvatthī, took up residence for one night in Toraṇavatthu between Sāketa and Sāvatthī. Then King Pasenadi of Kosala addressed a man thus: "Go, good man, and find out whether there is any ascetic or brahmin in Toraṇavatthu whom I could visit today."

"Yes, sire," the man replied, but though he traversed the whole of Toraṇavatthu he did not see any ascetic or brahmin there whom King Pasenadi could visit. The man did see, however, the bhikkhunī Khemā resident in Toraṇavatthu, so he approached King Pasenadi and said to him:

"Sire, there is no ascetic or brahmin in Toraṇavatthu whom your majesty could visit. But, sire, there is the bhikkhunī named Khemā, a disciple of the Blessed One, the Arahant, the Perfectly Enlightened One. Now a good report concerning this revered lady has spread about thus: [375] 'She is wise, competent, intelligent, learned, a splendid speaker, ingenious.' Let your majesty visit her."

Then King Pasenadi of Kosala approached the bhikkhunī Khemā, paid homage to her, sat down to one side, and said to her:

"How is it, revered lady, does the Tathāgata exist after death?"[374]

"Great king, the Blessed One has not declared this: 'The Tathāgata exists after death.'"

"Then, revered lady, does the Tathāgata not exist after death?"

"Great king, the Blessed One has not declared this either: 'The Tathāgata does not exist after death.'"

"How is it then, revered lady, does the Tathāgata both exist and not exist after death?"

"Great king, the Blessed One has not declared this: 'The Tathāgata both exists and does not exist after death.'"

"Then, revered lady, does the Tathāgata neither exist nor not exist after death?"

"Great king, the Blessed One has not declared this either: 'The Tathāgata neither exists nor does not exist after death.'"

"How is this, revered lady? When asked, 'How is it, revered lady, does the Tathāgata exist after death?' ... And when asked, 'Then, revered lady, does the Tathāgata neither exist nor not exist after death?'—in each case you say: 'Great king, the Blessed One has not declared this.' What now, [376] revered lady, is the cause and reason why this has not been declared by the Blessed One?"

"Well then, great king, I will question you about this same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathematician who can count the grains of sand in the river Ganges thus: 'There are so many grains of sand,' or 'There are so many hundreds of grains of sand,' or 'There are so many thousands of grains of sand,' or 'There are so many hundreds of thousands of grains of sand'?"

"No, revered lady."

"Then, great king, do you have an accountant or calculator or mathematician who can count the water in the great ocean thus: 'There are so many gallons of water,' or 'There are so many hundreds of gallons of water,' or 'There are so many thousands of gallons of water,' or 'There are so many hundreds of thousands of gallons of water'?"

"No, revered lady. For what reason? Because the great ocean is deep, immeasurable, hard to fathom."

"So too,[375] great king, that form by which one describing the Tathāgata might describe him has been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so

that it is no more subject to future arising. The Tathāgata, great king, is liberated from reckoning in terms of form; he is deep, immeasurable, hard to fathom like the great ocean.[376] 'The Tathāgata exists after death' does not apply; 'the Tathāgata does not exist after death' does not apply; 'the Tathāgata both exists and does not exist after death' does not apply; 'the Tathāgata neither exists nor does not exist after death' does not apply.

"That feeling by which one describing the Tathāgata might describe him [377] ... That perception by which one describing the Tathāgata might describe him ... Those volitional formations by which one describing the Tathāgata might describe him ... That consciousness by which one describing the Tathāgata might describe him has been abandoned by the Tathāgata, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising. The Tathāgata, great king, is liberated from reckoning in terms of consciousness; he is deep, immeasurable, hard to fathom like the great ocean. 'The Tathāgata exists after death' does not apply; 'the Tathāgata does not exist after death' does not apply; 'the Tathāgata both exists and does not exist after death' does not apply; 'the Tathāgata neither exists nor does not exist after death' does not apply."

Then King Pasenadi of Kosala, having delighted and rejoiced in the bhikkhunī Khemā's statement, rose from his seat, paid homage to her, and departed, keeping her on his right.

Then, on a later occasion, King Pasenadi of Kosala approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him:

"How is it, venerable sir, does the Tathāgata exist after death?" [378]

"Great king, I have not declared this: 'The Tathāgata exists after death.'"

(*All as above down to:*)

"Great king, I have not declared this either: 'The Tathāgata neither exists nor does not exist after death.'"

"How is this, venerable sir? When asked, 'How is it, venerable sir, does the Tathāgata exist after death?' ... And when asked, 'Then, venerable sir, does the Tathāgata neither exist nor not exist after death?'—in each case you say: 'Great king, I have not declared this.' What now, venerable sir, is the cause and reason why this has not been declared by the Blessed One?"

"Well then, great king, I will question you about this same matter. Answer as you see fit. What do you think, great king? Do you have an accountant or calculator or mathematician ... (*all as above down to:*) [379] ... The Tathāgata, great king, is liberated from reckoning in terms of consciousness: he is deep, immeasurable, hard to fathom like the great ocean. 'The Tathāgata exists after death' does not apply; 'the Tathāgata does not exist after death' does not apply; 'the Tathāgata both exists and does not exist after death' does not apply; 'the Tathāgata neither exists nor does not exist after death' does not apply."

"It is wonderful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter.[377] On one occasion, venerable sir, I approached the bhikkhunī Khemā and asked her about this matter. The revered lady explained this matter to me in exactly the same terms and phrases that the Blessed One used. It is wonderful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Now, venerable sir, we must go. We are busy and have much to do."

"Then, great king, you may go at your own convenience."

Then King Pasenadi of Kosala, having delighted and rejoiced in the Blessed One's statement, [380] rose from his seat, paid homage to him, and departed, keeping him on his right.

2 *Anurādha*

(*Identical with 22:86.*) [381–84]

3 *Sāriputta and Koṭṭhita (1)*

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Sāriputta, does the Tathāgata exist after death?"

"Friend, the Blessed One has not declared this: 'The Tathāgata exists after death.'"

(*As in the preceding sutta down to:*) [385]

"Friend, the Blessed One has not declared this either: 'The Tathāgata neither exists nor does not exist after death.'"

"How is this, friend? When asked, 'How is it, friend, does the Tathāgata exist after death?' ... And when asked, 'Then, friend, does the Tathāgata neither exist nor not exist after death?'—in each case you say: 'Friend, the Blessed One has not declared this.' What now, friend, is the cause and reason why this has not been declared by the Blessed One?"

"'The Tathāgata exists after death': this, friend, is an involvement with form.[378] 'The Tathāgata does not exist after death': this is an involvement with form. 'The Tathāgata both exists and does not exist after death': this is an involvement with form. 'The Tathāgata neither exists nor does not exist after death': this is an involvement with form.

"'The Tathāgata exists after death': this, friend, is an involvement with feeling ... an involvement with perception ... an involvement with volitional formations [386] ... an involvement with consciousness. 'The Tathāgata does not exist after death': this is an involvement with consciousness. 'The Tathāgata both exists and does not exist after death': this is an involvement with consciousness. 'The Tathāgata neither exists nor does not exist after death': this is an involvement with consciousness.

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

4 *Sāriputta and Koṭṭhita (2)*

(*As above down to:*)

"What now, friend, is the cause and reason why this has not been declared by the Blessed One?"

"Friend, it is one who does not know and see form as it really is, who does not know and see its origin, its cessation, and the way leading to its cessation, that thinks: 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' It is one who does not know and see feeling as it really is ... who does not know and see perception as it really is ... who does not know and see volitional formations as they really are ... who does not know and see consciousness as it really is, who does not know and see its origin, its cessation, and the way leading to its cessation, that thinks: 'The Tathāgata exists after death' ... [387] ... or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who knows and sees form ... feeling ... perception ... volitional formations ... consciousness as it really is, who knows and sees its origin, its cessation, and the way leading to its cessation, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

5 *Sāriputta and Koṭṭhita (3)*

(*As above down to:*)

"What now, friend, is the cause and reason why this has not been declared by the Blessed One?"

"Friend, it is one who is not devoid of lust for form, who is not devoid of desire, affection, thirst, passion, and craving for form, that thinks: 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' It is one who is not devoid of lust for feeling ... who is not devoid of lust for perception ... who is not devoid of lust for volitional formations ... who is not devoid of lust for consciousness, who is not devoid of desire, affection, thirst, passion, and craving for consciousness, that thinks: 'The Tathāgata exists after death' ... [388] or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who is devoid of lust for form ... who is devoid of lust for feeling ... who is devoid of lust for perception ... who is devoid of lust for volitional formations ... who is devoid of lust for consciousness, who is devoid of desire, affection, thirst, passion, and craving for consciousness, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

6 Sāriputta and Koṭṭhita (4)

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahākoṭṭhita. He exchanged greetings with the Venerable Mahākoṭṭhita and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Koṭṭhita, does the Tathāgata exist after death?"

(*All as above down to:*)

"What now, friend, is the cause and reason why this has not been declared by the Blessed One?"

(i. Delight in the aggregates)

"Friend, it is one who delights in form, who takes delight in form, who rejoices in form, and who does not know and see the cessation of form as it really is, that thinks: [389] 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.' It is one who delights in feeling ... who delights in perception ... who delights in volitional formations ... who delights in consciousness, who takes delight in consciousness, who rejoices in consciousness, and who does not know and see the cessation of consciousness as it really is, that thinks: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who does not delight in form ... who does not delight in feeling ... who does not delight in perception ... who does not delight in volitional formations ... who does not delight in consciousness, who does not take delight in consciousness, who does not rejoice in consciousness, and who knows and sees the cessation of consciousness as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

(ii. Delight in existence)

"But, friend, could there be another method of explaining why this has not been declared by the Blessed One?"

"There could be, friend. It is one who delights in existence, who takes delight in existence, who rejoices in existence, and who does not know and see the cessation of existence as it really is, that thinks: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.' [390]

"But, friend, one who does not delight in existence, who does not take delight in existence, who does not rejoice in existence, and who knows and sees the cessation of existence as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

(iii. Delight in clinging)

"But, friend, could there be another method of explaining why this has not been declared by the Blessed One?"

"There could be, friend. It is one who delights in clinging, who takes delight in clinging, who rejoices in clinging, and who does not know and see the cessation of clinging as it really is, that thinks: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who does not delight in clinging, who does not take delight in clinging, who does not rejoice in clinging, and who knows and sees the cessation of clinging as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

(iv. Delight in craving)

"But, friend, could there be another method of explaining why this has not been declared by the Blessed One?"

"There could be, friend. It is one who delights in craving, who takes delight in craving, who rejoices in craving, and who does not know and see the cessation of craving as it really is, that thinks: 'The Tathāgata exists after death' ... [391] or 'The Tathāgata neither exists nor does not exist after death.'

"But, friend, one who does not delight in craving, who does not take delight in craving, who does not rejoice in craving, and who knows and sees the cessation of craving as it really is, does not think: 'The Tathāgata exists after death' ... or 'The Tathāgata neither exists nor does not exist after death.'

"This, friend, is the cause and reason why this has not been declared by the Blessed One."

(v. Another method?)

"But, friend, could there be another method of explaining why this has not been declared by the Blessed One?"

"Here now, friend Sāriputta, why should you want anything additional to this? Friend Sāriputta, when a bhikkhu is liberated by the destruction of craving, there is no round for describing him."[379]

7 Moggallāna

Then the wanderer Vacchagotta approached the Venerable Mahāmoggallāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Mahāmoggallāna:

"How is it, Master Moggallāna, is the world eternal?"

"Vaccha, the Blessed One has not declared this: 'The world is eternal.'"

"Then, Master Moggallāna, is the world not eternal?"

"Vaccha, the Blessed One has not declared this either: 'The world is not eternal.'"

"How is it then, Master Moggallāna, is the world finite?"

"Vaccha, the Blessed One has not declared this: 'The world is finite.'"

"Then, Master Moggallāna, is the world infinite?"

"Vaccha, the Blessed One has not declared this either: 'The world is infinite.'" [392]

"How is it then, Master Moggallāna, are the soul and the body the same?"

"Vaccha, the Blessed One has not declared this: 'The soul and the body are the same.'"

"Then, Master Moggallāna, is the soul one thing, the body another?"

"Vaccha, the Blessed One has not declared this either: 'The soul is one thing, the body is another.'"

"How is it, Master Moggallāna, does the Tathāgata exist after death?"

"Vaccha, the Blessed One has not declared this: 'The Tathāgata exists after death.'"

"Then, Master Moggallāna, does the Tathāgata not exist after death?"

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata does not exist after death.'"

"How is it, then, Master Moggallāna, does the Tathāgata both exist and not exist after death?"

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata both exists and does not exist after death.'"

"Then, Master Moggallāna, does the Tathāgata neither exist nor not exist after death?"

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata neither exists nor does not exist after death.'"

"What, Master Moggallāna, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'? [393] And what is the cause and reason why, when the ascetic Gotama is asked such questions, he does not give such answers?"

"Vaccha, wanderers of other sects regard the eye thus: 'This is mine, this I am, this is my self.' They regard the ear ... the nose ... the tongue ... the body ... the mind thus: 'This is mine, this I am, this is my self.' Therefore, when the wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, the Perfectly Enlightened One, regards the eye thus: 'This is not mine, this I am not, this is not my self.' He regards the ear ... the mind thus: 'This is not mine, this I am not, this is not my self.' Therefore, when the Tathāgata is asked such questions, he does not give such answers."

Then the wanderer Vacchagotta rose from his seat and approached the Blessed One. He exchanged greetings with the Blessed One ... and said to him:

"How is it, good Gotama, is the world eternal?"

(*All as above down to:*)

"Vaccha, I have not declared this either: 'The Tathāgata neither exists nor does not exist after death.'" [394]

"What, Master Gotama, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death'? And what is the cause and reason why, when the ascetic Gotama is asked such questions, he does not give such answers?"

"Vaccha, wanderers of other sects regard the eye ... the mind thus: 'This is mine, this I am, this is my self.' Therefore, when the wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, the Perfectly Enlightened One, regards the eye ... the mind thus: 'This is not mine, this I am not, this is not my self.' Therefore, when the Tathāgata is asked such questions, he does not give such answers."

"It is wonderful, Master Gotama! It is amazing, Master Gotama! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Just now, Master Gotama, I approached the ascetic Moggallāna [395] and asked him about this matter. The ascetic Moggallāna explained this matter to me in exactly the same terms and phrases that Master Gotama used. It is wonderful, Master Gotama! It is amazing, Master Gotama! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter."

8 Vacchagotta

Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Gotama, is the world eternal?"... (*as above*) ...

"What, Master Gotama, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' And what is the cause and reason why, when Master Gotama is asked such questions, he does not give such answers?"

"Vaccha, wanderers of other sects regard form as self, or self as possessing form, or form as in self, or self as in form. They regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Therefore, [396] when the wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, the Perfectly Enlightened One, does not regard form as self ... or self as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not give such answers."

Then the wanderer Vacchagotta rose from his seat and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna ... and said to him:

"How is it, Master Moggallāna, is the world eternal?"

(*All as above down to:*)

"Vaccha, the Blessed One has not declared this either: 'The Tathāgata neither exists nor does not exist after death.'"

"What, Master Moggallāna, is the cause and reason why, when wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death'? And what is the cause and reason why when the ascetic Gotama is asked such questions, he does not give such answers?" [397]

"Vaccha, wanderers of other sects regard form as self ... or self as in consciousness. Therefore, when the wanderers of other sects are asked such questions, they give such answers as: 'The world is eternal' ... or 'The Tathāgata neither exists nor does not exist after death.' But, Vaccha, the Tathāgata, the Arahant, the Perfectly Enlightened One, does not regard form as self ... or self

as in consciousness. Therefore, when the Tathāgata is asked such questions, he does not give such answers."

"It is wonderful, Master Moggallāna! It is amazing, Master Moggallāna! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. Just now, Master Moggallāna, I approached the ascetic Gotama and asked him about this matter. The ascetic Gotama explained this matter to me in exactly the same terms and phrases that Master Moggallāna used. It is wonderful, Master Moggallāna! It is amazing, Master Moggallāna! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter." [398]

9 The Debating Hall

Then the wanderer Vacchagotta approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"In recent days, Master Gotama, a number of ascetics, brahmins, and wanderers of various sects had assembled in the debating hall and were sitting together when this conversation arose among them:[380] 'This Pūraṇa Kassapa—the leader of an order, the leader of a group, the teacher of a group, the well known and famous spiritual guide considered holy by many people—declares the rebirth of a disciple who has passed away and died thus: "That one was reborn there, that one was reborn there." And in the case of a disciple who was a person of the highest kind, a supreme person, one who had attained the supreme attainment, when that disciple has passed away and died he also declares his rebirth thus: "That one was reborn there, that one was reborn there." This Makkhali Gosāla ... This Nigaṇṭha Nātaputta ... This Sañjaya Belaṭṭhiputta ... This Pakudha Kaccāyana ... This Ajita Kesakambalī ... when that disciple has passed away [399] and died he also declares his rebirth thus: "That one was reborn there, that one was reborn there." This ascetic Gotama—the leader of an order, the leader of a group, the teacher of a group, the well known and famous spiritual guide considered holy by many people—declares the rebirth of a disciple who has passed away and died thus: "That one was reborn there, that one was reborn there." But in the case of a disciple who was a person of the highest kind, a supreme person, one who had attained the supreme attainment, when that disciple has passed away and died he does not declare his rebirth thus: "That one was reborn there, that one was reborn there." Rather, he declares of him: "He cut off craving, severed the fetter, and, by completely breaking through conceit, he has made an end to suffering."'

"There was perplexity in me, Master Gotama, there was doubt: 'How is the Dhamma of the ascetic Gotama to be understood?'"

"It is fitting for you to be perplexed, Vaccha, it is fitting for you to doubt. Doubt has arisen in you about a perplexing matter. I declare, Vaccha, rebirth for one with fuel, not for one without fuel. Just as a fire burns with fuel, but not without fuel, so, Vaccha, I declare rebirth for one with fuel, not for one without fuel."[381]

"Master Gotama, when a flame is flung by the wind and goes some distance, what does Master Gotama declare to be its fuel on that occasion?"

"When, Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fuelled by the wind. For on that occasion the wind is its fuel." [400]

"And, Master Gotama, when a being has laid down this body but has not yet been reborn in another body, what does Master Gotama declare to be its fuel on that occasion?"

"When, Vaccha, a being has laid down this body but has not yet been reborn in another body, I declare that it is fuelled by craving.[382] For on that occasion craving is its fuel."

10 Ānanda (Is There a Self?)

Then the wanderer Vacchagotta approached the Blessed One ... and said to him:

"How is it now, Master Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then, Master Gotama, is there no self?"

A second time the Blessed One was silent.

Then the wanderer Vacchagotta rose from his seat and departed.

Then, not long after the wanderer Vacchagotta had left, the

Venerable Ānanda said to the Blessed One: "Why is it, venerable sir, that when the Blessed One was questioned by the wanderer Vacchagotta, he did not answer?"

"If, Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had answered, 'There is a self,' this would have been siding with[383] those ascetics and brahmins who are eternalists. And if, when I was asked by him, 'Is there no self?' I had answered, 'There is no self,' [401] this would have been siding with those ascetics and brahmins who are annihilationists.

"If, Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had answered, 'There is a self,' would this have been consistent on my part with the arising of the knowledge that 'all phenomena are nonself'?"[384]

"No, venerable sir."

"And if, when I was asked by him, 'Is there no self?' I had answered, 'There is no self,' the wanderer Vacchagotta, already confused, would have fallen into even greater confusion, thinking, 'It seems that the self I formerly had does not exist now.'"[385]

11 Sabhiya Kaccāna

On one occasion the Venerable Sabhiya Kaccāna was dwelling at Ñātika in the Brick Hall. Then the wanderer Vacchagotta approached the Venerable Sabhiya Kaccāna and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, Master Kaccāna, does the Tathāgata exist after death?"

(*All as in §1 down to:*) [402]

"What then, Master Kaccāna, is the cause and reason why this has not been declared by the Blessed One?"

"Vaccha, as to the cause and condition for describing him as 'consisting of form' or as 'formless' or as 'percipient' or as 'nonpercipient' or as 'neither percipient nor nonpercipient': if that cause and condition were to cease completely and totally without remainder, in what way could one describe him as 'consisting of form' or as 'formless' or as 'percipient' or as 'nonpercipient' or as 'neither percipient nor nonpercipient'?"

"How long has it been since you went forth, Master Kaccāna?"

"Not long, friend. Three years."

"One, friend, who has gotten so much in such a time has indeed gotten much,[386] not to speak of one who has surpassed this!" [403]

The Book of the Six Sense Bases is finished.

Notes

35. Saḷāyatanasaṃyutta

1 The "internal" (*ajjhattika* = *adhi* + *atta* + *ika*) exclusively denotes the six sense faculties, and is contrasted with "external" (*bāhira*), which exclusively denotes the six sense objects (though according to the Abhidhamma, *dhammāyatana* denotes the objects of *manoviññāṇa* and the mental concomitants of all *viññāṇa*). Despite the similarity, the dyad *ajjhattika–bāhira* is *not* synonymous with the dyad *ajjhatta–bahiddhā*; the latter marks the distinction between what pertains to oneself and what is external to oneself. The sense faculties of other beings are *ajjhattika* but *bahiddhā*, while one's own pigmentation, voice, scent, etc., are *ajjhatta* but *bāhira*.

2 35:1–22 are composed in accordance with templates met with earlier; see Concordance 3 for the correlations. In this saṃyutta, each template is instantiated twice, first with the internal bases, then with the external ones.

3 Spk distinguishes the different types of "eyes" referred to in the canon. These are first divided into two general classes: the eye of knowledge (*ñāṇacakkhu*) and the physical eye (*maṃsacakkhu*). The former is fivefold: (i) the *Buddha eye* (*buddhacakkhu*), the knowledge of the inclinations and underlying tendencies of beings, and the knowledge of the degree of maturity of their spiritual faculties; (ii) the *Dhamma eye* (*dhammacakkhu*), the knowledge of the three lower paths and fruits; (iii) the universal eye (*samantacakkhu*), the Buddha's knowledge of omniscience; (iv) the divine eye (*dibbacakkhu*), the knowledge arisen by

suffusion of light (which sees the passing away and rebirth of beings); and (v) the wisdom eye (*paññācakkhu*), the discernment of the Four Noble Truths. The physical eye is twofold: (i) the composite eye (*sasambhāracakkhu*), the physical eyeball; and (ii) the sensitive eye (*pasāda-cakkhu*), i.e., the sensitive substance in the visual apparatus that responds to forms (perhaps the retina and optic nerve). Here the Blessed One speaks of the sensitive eye as the "eye base." The ear, etc., should be similarly understood. Mind (*mano*) is the mind of the three planes, which is the domain of exploration with insight (*tebhūmaka-sammasanacāracitta*).

For the commentarial treatment of the sense bases, see Vism 444–46 (Ppn 14:36–53). Hamilton challenges the commentarial classification of the first five sense bases under the *rūpakkhandha*, arguing from the fact that the standard definition of the form aggregate in the suttas does not include them. In her view, the sense faculties are powers of perception partaking of both material and mental characteristics and thus unclassifiable exclusively under *rūpa* (*Identity and Experience*, pp. 14–22). By the same logic, however, it might be argued that the five external sense bases should not be assigned to the *rūpakkhandha*, for again the suttas do not place them there. The plain fact is that the correlations between the *khandhas*, *āyatanas*, and *dhātus* are not made explicit in the Nikāyas at all, but only in the Abhidhamma Piṭaka, which classifies both the first five internal and external sense bases under *rūpa*. The five faculties and four sense objects (excluding the tactile object) are categorized as "derivative form" (*upādā rūpa*), i.e., form derived from the four primary elements; the tactile object is classified under three of the primary elements: earth (hardness or softness), heat (hotness or coolness), and air (pressure and motion). The suttas themselves do not enumerate the types of derivative form, and the Abhidhamma texts seem to be filling in this lacuna.

4 Spk: *Mental phenomena*: the mental-phenomena object of the three planes (*dhammā ti tebhūmakadhammārammaṇaṃ*).

I render *dhammā* here as "mental phenomena" rather than as "mental object"—the standard rendering—in compliance with the idea, stressed in the Abhidhamma and the commentaries, that the *dhammāyatana* comprises not only the types of objects peculiar to the mind base (*manāyatana*), but also all the mental phenomena associated with consciousness of any type, that is, as including the associated feeling, perception, and volitional formations. See the definition of the *dhammāyatana* at Vibh 72, and the explanation at Vism 484 (Ppn 15:14). The three planes are the sensuous plane, the form plane, and the formless plane.

5 Spk: The "internalness" of the sense faculties should be understood as stemming from the strength of desire and lust for them. For people regard the six internal bases like the interior of a house, the six external bases like the house's vicinity. Just as the desire and lust of people are extremely strong in relation to what is inside the house and they don't let anyone unknown enter, so is it in relation to the six internal bases. But as people's desire and lust are not so strong in relation to the house's vicinity, and they don't forcibly prevent others from walking by, so is it in relation to the external sense bases.

6 Spk: The all (*sabba*) is fourfold: (i) the all-inclusive all (*sabbasabba*), i.e., everything knowable, all of which comes into range of the Buddha's knowledge of omniscience; (ii) the all of the sense bases (*āyatanasabba*), i.e., the phenomena of the four planes; (iii) the all of personal identity (*sakkāyasabba*), i.e., the phenomena of the three planes; and (iv) the partial all (*padesasabba*), i.e., the five physical sense objects. Each of these, from (i) to (iv), has a successively narrower range than its predecessor. In this sutta the all of the sense bases is intended.

The four planes are the three mundane planes (see n. 4) and the supramundane plane (the four paths, their fruits, and Nibbāna).

7 *Tassa vācāvatthur ev' assa*. Spk: It would be just a mere utterance. But if one passes over the twelve sense bases, one cannot point out any real phenomenon.

8 *Yathā taṃ bhikkhave avisayasmiṃ*. Spk: People become vexed when they go outside their domain. Just as it is outside one's domain to cross a deep body of water while carrying a stone palace on one's head, or to drag the sun and moon

off their course, and one would only meet with vexation if one makes the attempt, so too in this case.

9 It might seem that in adding factors of experience not enumerated among the twelve sense bases—namely, consciousness, contact, and feeling—the Buddha has just now violated his own decree that the "all" comprises everything. However, the factors mentioned here (and below) can be classified among the twelve bases. The six types of consciousness are included in the mind base (*manāyatana*). Mind (*mano*) as a separate factor, the supporting condition for mind-consciousness, then becomes narrower in scope than the mind base; according to the commentarial system it denotes the *bhavaṅgacitta* or subliminal life-continuum. Among the bases, contact and feeling are included in the base of mental phenomena (*dhammāyatana*), along with other mental concomitants and *dhammārammaṇa*, the objects of mind-consciousness. Mind-consciousness itself, according to Spk, comprises the mind-door adverting consciousness (*manodvārāvajjanacitta*) and the javanas. On these technical terms from the Abhidhamma, see CMA 3:8–11.

10 *Sabbaṃ abhiññā pariññā pahānāya*. Spk glosses: *sabbaṃ abhijānitvā parijānitvā pajahanatthāya*. On the distinction between *abhiññā* and *pariññā*, see **III, n. 42**.

11 Spk: In this sutta the three kinds of full understanding are discussed: full understanding of the known, full understanding by scrutinization, and full understanding as abandonment. See **I, n. 36, III, n. 42**.

12 *Cakkhuviññāṇaviññātabbā dhammā*. Spk gives several alternative explanations to show how these might differ from *rūpā*: "He shows this, taking into account the same form taken in above (by the word *rūpā*); or else *rūpa* takes into account form that actually comes into range (of consciousness), while this denotes form that does not come into range. This is the decision here: Above (all form) is included, whether or not it comes into range, but here the three aggregates associated with consciousness are included, because they are to be cognized *along with* eye-consciousness. The same method applies to the remaining terms." This explanation seems to me contrived.

13 This sutta, often called "The Fire Sermon," is the third discourse of the Buddha as recorded in the narrative of his ministry at Vin I 34–35. According to this source, the thousand bhikkhus were former jaṭila (matted-hair) ascetics under the leadership of the three Kassapa brothers. The Buddha had converted them by a series of miracles, after which he preached the present sermon. The sermon gains special meaning from the fact that before their conversion these ascetics had been devoted to the fire sacrifice. The full account is at Vin I 24–34; see Ñāṇamoli, *Life of the Buddha*, pp. 54–60, 64–69.

Spk: Having led the thousand bhikkhus to Gayā's Head, the Blessed One reflected, "What kind of Dhamma talk would be suitable for them?" He then realized, "In the past they worshipped the fire morning and evening. I will teach them that the twelve sense bases are burning and blazing. In this way they will be able to attain arahantship." In this sutta the characteristic of suffering is discussed.

14 Se and Ee read *andhabhūtaṃ*, but I prefer Be *addhabhūtaṃ*, which Spk supports with its gloss: *Addhabhūtan ti adhibhūtaṃ ajjhotthaṭaṃ, upaddutan ti attho*; "*weighed down*: overcome, overloaded, meaning oppressed." See **I, v. 203** and **I, n. 121**; **22:1** (III 1,20) and **III, n. 3**. Norman explains that *addhabhūta* might have developed from the aorist *addhabhavi* = *ajjhabhavi* (< **adhy-a-bhavi*). Once the origin of the aorist was no longer understood, the verb was assumed to be *addhabhavati* with a past participle *addhabhūta*; see GD, p. 356, n. 968.

15 *Sabbamaññitasamugghātasāruppaṃ paṭipadaṃ*. "Conceiving" (*maññanā*) is the distortional thought process governed by craving, conceit, and views; the notions that arise from such modes of thought are also called conceivings (with the past participle *maññita*). They include the ideas "I am," "I am this," and all other notions derived from these root errors; see **35:248** (IV 202,18–27). The most extensive survey of conceiving is the Mūlapariyāya Sutta (MN No. 1); see Bodhi, *Discourse on the Root of Existence*, for a translation of the sutta and its commentary.

16 This fourfold pattern of conceiving also underlies the Mūlapariyāya Sutta, though the latter does not apply the pattern explicitly to the sense bases.

Spk: *He does not conceive the eye* (*cakkhuṃ na maññati*): He does not conceive the eye as "I" or "mine," or as "another" or "another's." *He does not conceive in the eye* (*cakkhusmiṃ na maññati*): He does not conceive, "I am in the eye, my appurtenances are in the eye; another is in the eye, another's appurtenances are in the eye." *He does not conceive from the eye* (*cakkhuto na maññati*): He does not conceive, "I have emerged from the eye, my appurtenances have emerged from the eye; another has emerged from the eye, another's appurtenances have emerged from the eye." He does not arouse even one of the conceivings of craving, conceit, or views.

17 See **I, n. 376** and **II, n. 137**. Spk: In this sutta, insight culminating in arahantship is discussed in forty-four cases. Spk-pṭ: In the eye door there are seven items: eye, forms, eye-consciousness, eye-contact, and pleasant, painful, and neutral feeling. So too in the other five doors, making forty-two. The passage on "not conceiving the all" makes forty-three, and the phrase "he does not cling to anything in the world" brings the total to forty-four.

18 *Sabbamaññitasamugghātasappāyapaṭipadā.*

19 *Tato taṃ hoti aññathā; aññathābhāvī bhavasatto loko bhavam ev' ābhinandati.* There seems to be a word play here revolving around the two ideas of "being/becoming otherwise." According to Spk, the first sentence asserts that the object exists in a different mode (*aññen' ākārena hoti*) from that in which it is conceived [Spk-pṭ: the object conceived in the mode of permanence actually exists in the mode of impermanence, etc.]. In the second sentence, I take *aññathābhāvī* to mean "undergoing alteration," i.e., becoming other than it was before. As Spk explains, "It is becoming otherwise by arriving at alteration, at change" (*aññathābhāvaṃ vipariṇāmaṃ upagamanena aññathābhāvī hutvā*). In the expression *bhavasatto*, *satto* is the past participle of *sajjati*, glossed *laggo, laggito, paḷibuddho*. See in this connection Ud 32,29–32 (where the text should be corrected to *bhavasatto*), Sn 756–57, and MN III 42,28–29. Here "world" (*loko*) is obviously intended in the sense of *sattaloka*, "the world of beings."

20 Spk: In this sutta, insight culminating in arahantship is discussed in forty-eight cases. Spk-pṭ: The "that is otherwise" passage should be added to each section, making eight items per section. Thus there are forty-eight cases. (Spk-pṭ does not explain why the combined passage on the aggregates, etc., and the phrase "he does not cling ..." could not be counted separately to give a total of fifty cases, which would correspond to the method adopted in the preceding sutta.)

21 Spk: It is also abandoned for one who knows and sees by way of suffering and nonself, but impermanence is stated out of consideration for the inclination of the person being instructed.

22 On the ten fetters (*saṃyojana*), see **45:179–80**.

23 On the three taints (*āsava*), see **38:8**, **45:163**; for the seven underlying tendencies (*anusaya*), see **45:175**.

24 For the four kinds of clinging (*upādāna*), see **12:2**, **45:173**; for the three kinds of full understanding (*pariññā*), see **n. 11** above. Spk paraphrases: "For the full understanding of all four kinds of clinging by the three kinds of full understanding."

25 *Vimokkhā.* An unusual construction. One would have expected *vimuttiyā*, the noun more directly related to *vimuccati*.

26 He was the son of Visākhā, the chief patroness of the Saṅgha. His verses are at Th 417–22.

27 *Ekavihārī ekavihārī.* Cp. **21:10**.

28 *Sadutiyavihārī. Dutiya*, lit. "a second," often signifies a spouse.

29 See **1:20**, **4:22**.

30 *Māro vā assa mārapaññatti vā.* Spk: By "Māra" he asks about death (*maraṇa*); "the description of Māra" is the description, name, appellation "Māra." Cp. **23:11–12**.

31 Upasena was Sāriputta's younger brother. His verses are at Th 577–86. Spk explains that the grotto was called "Snake's Hood Grotto" (*sappasoṇḍikapabbhāra*) because of its shape.

32 Spk: After his meal the elder had taken his large robe and was sitting in the shade of the cave doing some sewing. At that moment two young vipers were playing in the thatch over the cave; one fell and landed on the elder's shoulder. Its mere touch was poisonous, and the poison spread over

the elder's body. He addressed the bhikkhus thus so that his body would not perish inside the cave.

33 There is a word play in the exchange between Sāriputta and Upasena. The expression *indriyānaṃ aññathatta*, "alteration of the faculties," is sometimes used as a euphemism meaning "profoundly distressed," "not in one's right mind" (see MN II 106,12). Here the text reads *kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ*, but I think the implications are very similar. Sāriputta, then, is speaking literally while Upasena intends his words to be taken figuratively, as meaning that for one free from the notions of "I" and "mine" there is no distress even in the face of death. On being free from "I-making," etc., see **21:2** (II 275,1–5) and **II, n. 340**.

34 *Sandiṭṭhiko dhammo*. What follows is the standard formula for reflection on the Dhamma, minus only the first term, *svākkhāto*; see **I, n. 33**. Upavāṇa was the Buddha's attendant when he was suffering from a wind ailment; see **7:13**.

35 Spk says that this sutta discusses the reflections of the trainee (in the first part) and of the arahant (in the second part).

36 Be: *anassasaṃ*; Se and Ee: *anassāsiṃ*. This is the first person aorist of *nassati*. Spk glosses: *naṭṭho nāma ahaṃ*.

37 *Āyatiṃ apunabbhavāya*. Spk: Here, "no future renewed existence" is Nibbāna. The meaning is, "It will be abandoned by you for the sake of Nibbāna."

38 See **III, n. 167**. The sequel is also at **22:87**.

39 *Rāgavirāgatthaṃ*. The sense of the expression is almost reiterative, since *virāga* itself means the absence of *rāga* or lust. But *virāga* originally meant the removal of colour, and thus the whole expression could be taken to mean the "fading away" of the "colour" spread by lust.

40 The arising of the vision of the Dhamma (*dhammacakkhu*) means the attainment of one of the three lower stages of awakening, usually stream-entry.

41 *Anupādāparinibbānatthaṃ*. Here there is a double entendre, for the Pāli *upādā* (or *upādāna*) means both clinging and fuel, so the goal of the Dhamma can also be understood as "the quenching (of a fire) through lack of fuel." The fire, of course, is the threefold fire of lust, hatred, and delusion (see

35:28). Ee omits the next paragraph on the assumption that it is identical with the corresponding section of the preceding sutta, and Woodward follows suit at KS 4:25. This is not the case, however, in Be and Se. The preceding sutta mentions only the six internal bases, but this one enumerates all the phenomena that originate through each sense base. This may explain (at least in part) why the bhikkhu here attained arahantship, while the bhikkhu in the preceding sutta gained only the vision of the Dhamma.

42 Though it may sound redundant to say that ignorance must be abandoned in order to abandon ignorance, this statement underscores the fact that ignorance is the most fundamental cause of bondage, which must be eliminated to eliminate all the other bonds.

43 The first part of this instruction, as far as "he fully understands everything," is included in the "brief advice on liberation through the extinction of craving" at MN I 251,21–25 and AN IV 88,11–15; the sequel is different. Spk: "He sees all signs differently" (*sabbanimittāni aññato passati*): He sees all the signs of formations (*saṅkhāranimittāni*) in a way different from that of people who have not fully understood the adherences. For such people see all signs as self, but one who has fully understood the adherences sees them as nonself, not as self. Thus in this sutta the characteristic of nonself is discussed.

44 See **II, n. 72**.

45 *Lujjatī ti kho bhikkhu tasmā loko ti vuccati*. On the playful didactic attempt to derive *loka* from *lujjati*, see **III, n. 186**. On the six sense bases as "the world," see **35:116**.

46 Spk explains *chinnapapañca*, "cut through proliferation," as referring to "the proliferation of craving," and *chinnavaṭuma*, "cut through the rut," as referring to "the rut of craving." The meaning of the question seems to be: Do the Buddhas of the past, on attaining the Nibbāna element without residue, still retain the six sense faculties?

47 *Yaṃ kho Ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko*. *Paloka* is from *palujjati*, "to disintegrate," an augmented form of *lujjati*, and has no etymological connection with *loka*, world; see **35:82** just above.

48 The sutta is also at MN No. 144, entitled the Channovāda

Sutta. Obviously, this Channa is different from the one who appears at **22:90**.

49 What follows is the stock description of unbearable pain.

50 *Satthaṃ āharissāmi*. An expression for committing suicide.

51 *Anupavajjaṃ Channo bhikkhu satthaṃ āharissati*. By this he seems to be insinuating that he is an arahant. Spk glosses "blamelessly" (*anupavajjaṃ*) with "without continued existence, without rebirth (*appavattikaṃ appaṭisandhikaṃ*)."

52 Spk: Channa replied to Sāriputta's questions by ascribing arahantship to himself, but Sāriputta, while knowing that he was still a worldling, just kept quiet. Mahācunda, however, gave him an exhortation to convince him of this.

53 This "teaching of the Blessed One" is at Ud 81,6–10. Spk explains the connection between the teaching and the present situation thus: *For one who is dependent* (*nissitassa*): "dependent" on account of craving, conceit, and views; *there is wavering* (*calitaṃ*): palpitation. As Channa is unable to endure the arisen pain, there is now the palpitation of one who isn't free from the grip of such thoughts as "I am in pain, the pain is mine." By this, he is telling him, "You're still a worldling." *No inclination* (*nati*): no inclination of craving. *No coming* by way of rebirth, *no going* by way of death. *This itself is the end of suffering*: this itself is the end, the termination, the limit, of the suffering of defilements and of the suffering of the round. As to those who argue that the phrase "in between the two" (*ubhayamantarena*) implies an intermediate state (*antarābhava*), their statement is nonsense, for the existence of an intermediate state is rejected in the Abhidhamma. Therefore the meaning is: "Neither here, nor there, nor both—the other alternative."

Though the Theravāda Abhidhamma (see Kvu 362–66) and the commentaries argue against the existence of an *antarābhava*, a number of canonical texts seem to support this notion. See below **n. 382**, and **V, n. 65**.

54 Spk: He cut his jugular vein and just then the fear of death entered him. As the sign of his rebirth destiny appeared, he realized he was still a worldling and his mind became agitated. He set up insight, discerned the formations, and reaching arahantship, he attained final Nibbāna as a "same-header" (*samasīsī*; see **I, n. 312**).

55 Spk: Although this declaration (of blamelessness) was made while Channa was still a worldling, as his attainment of final Nibbāna followed immediately, the Buddha answered by referring to that very declaration.

It should be noted that this commentarial interpretation is imposed on the text from the outside, as it were. If one sticks to the actual wording of the text it seems that Channa was already an arahant when he made his declaration, the dramatic punch being delivered by the failure of his two brother-monks to recognize this. The implication, of course, is that excruciating pain might motivate even an arahant to take his own life—not from aversion but simply from a wish to be free from unbearable pain.

56 The name of the village differs slightly among the various eds.; I follow Ee here. I take *mittakulāni suhajjakulāni upavajjakulāni*—the terms used to describe the lay families that supported the Venerable Channa—to be synonyms. The third term gives the opportunity for a word play. Spk glosses it as *upasaṅkamitabbakulāni*, "families to be approached" (that is, for his requisites). According to CPD, *upavajja* here represents Skt *upavrajya*; the word in this sense is not in PED, though this may be the only instance where it bears such a meaning. The word is homonymous with another word meaning "blameworthy," representing Skt *upavadya*, thus linking up with Channa's earlier avowal that he would kill himself blamelessly (*anupavajja*). See the following note.

57 When the Buddha speaks about the conditions under which one is blameworthy (*sa-upavajja*), *upavajja* represents *upavadya*. Though earlier Spk explained the correct sense of *upavajjakulāni*, here the commentator seems oblivious to the pun and comments as if Channa had actually been at fault for associating too closely with lay people: "The Elder Sāriputta, showing the fault of intimacy with families (*kulasaṃsaggadosa*) in the preliminary stage of practice, asks: 'When that bhikkhu had such supporters, could he have attained final Nibbāna?' The Blessed One answers showing that he was not intimate with families." For intimacy with families as a fault in monks, see **9:7, 16:3, 16:4, 20:9, 20:10**.

58 Also at MN No. 145, entitled Puṇṇovāda Sutta; the opening and closing paragraphs of the two versions are slightly different. According to Spk, Puṇṇa had been a merchant from the Sunāparanta country who came to Sāvatthī on business. Hearing the Buddha preach, he decided to become a bhikkhu. After his ordination he found the area around Sāvatthī uncongenial to his meditation and wished to return to his home country to continue his practice. He approached the Buddha to obtain guidance before departing. For biographical details, see DPPN 2:220–21. Sunāparanta was on the west coast of India. Its capital was Suppāraka, modern Sopāra in the district of Thāna near modern Mumbai.

59 See **54:9**.

60 See **I, n. 650**.

61 Ee omits *ten' ev' antaravassena pañcamattāni upāsikāsatāni paṭipādesi*, found in Be and Se (but in the latter with the verb *paṭivedesi*). At MN III 269,28–29 it is said that he attained final Nibbāna "at a later time" (*aparena samayena*), without specifying that this occurred during the same rains.

62 Spk: *Stirring* (*ejā*) is craving, so called in the sense of moving (*calanaṭṭhena*). *Anejā*, "unstirred," is a common description of an arahant.

63 As at **35:30**; see **n. 16**.

64 As at **35:31**; see **n. 19**.

65 As at **35:23**; see **n. 8**.

66 I read with Be *calañ c' eva byathañ ca*. Se and Ee read *vyayañ* in place of *byathañ*, but Be seems to have the support of Spk and Spk-pṭ. Spk (Be): *Calañ c' eva byathañ cā ti attano sabhāvena asaṇṭhahanato calati c' eva byathati ca*; "*Moving and tottering*: it moves and totters because it does not remain stable in its own nature." (Spk (Se) is the same, but with the v.l. *asaṃvahanato*.) Spk-pṭ: *Byathatī ti jarāya maraṇena ca pavedhati*; "*[It] totters*: it trembles because of aging and death." See too MW, s.v. *vyath*, to tremble, waver, come to naught, fail.

67 *Phuṭṭho bhikkhave vedeti phuṭṭho ceteti phuṭṭho sañjānāti*. This shows the three aggregates of feeling, volitional formations, and perception respectively. Thus in regard to each physical sense base, all five aggregates are introduced: the sense base and its object belong to the aggregate of form; the corresponding consciousness to the aggregate of consciousness; and the other three aggregates arise from contact. In the case of the mind base, the physical basis of mind (*vatthurūpa*) and, in certain cases, the object are the form aggregate.

68 The title follows Be. In Se this sutta is called *Cha phassāyatana*, "The Six Bases for Contact," and in Ee this sutta and the next are called *Saṅgayha*, "Including," i.e., including verses.

69 *Dukkhādhivāhā*. Spk: They are bringers (*āvahanakā*) of extreme suffering (*adhidukkha*), classified as infernal, etc.

70 *Sukhādhivāhā*. Spk: They are bringers of extreme happiness, classified as jhāna, path, and fruit.

71 Pāda a reads, *papañcasaññā itarītarā narā*, on which Spk comments: "Common beings become 'of proliferated perception' on account of defiled perception (*kilesasaññāya*)." On how "perceptions and notions affected by proliferation" arise and obsess a person, see MN I 111,35–112,13. *Papañca* is explained by the commentaries as of threefold origin: through craving, conceit, and views (*taṇhā, māna, diṭṭhi*) in their capacity to cause mental distortion and obsession. "Proliferated perception" might be interpreted as the distorted perception of permanence, pleasure, self, and beauty in relation to what is really impermanent, suffering, nonself, and foul (see the treatment of *saññāvipallāsa* at AN II 52). Such distorted perception is caused by the proliferating defilements.

"Mind-state" renders *manomaya*, an adjective meaning "mind-made," with the qualified noun left implicit. Spk glosses the second couplet thus: "Having dispelled every mind-made thought (*manomayaṃ vitakkaṃ*) connected to the 'home life' of the five cords of sensual pleasure, a competent bhikkhu travels on [the way] bound up with renunciation." The contrast between worldly pleasure and the pleasure of renunciation is developed at MN III 217,13–218,6.

72 Māluṅkyaputta appears at MN Nos. 63 and 64. His verses here are also at Th 794–817. See too AN II 248–49, where he again requests a teaching in his old age. Spk explains that

in his youth he had been negligent and had dallied with sensual pleasures; now in his old age he wanted to dwell in the forest and practise meditation.

73 Spk: The Blessed One speaks thus both to reproach him and to extol him. He reproaches him for putting off the work of an ascetic until old age, and extols him in order to set an example for the younger monks.

74 Spk explains *adiṭṭhā adiṭṭhapubbā* as respectively "not seen in this existence" and "never seen before" in the past. An illustration can be found at **42:11** (IV 329,20–22).

75 The same advice is given to the ascetic Bāhiya Dārucīriya at Ud 8,5–12. The meaning is extremely compressed and in places the passage seems to defy standard grammar (e.g., by treating *na tena* and *na tattha* as nominative predicates). Spk gives a long explanation, which I translate here partly abridged:

In the form base, i.e., in what is seen by eye-consciousness, "there will be merely the seen." For eye-consciousness sees only form in form, not some essence that is permanent, etc. So too for the remaining types of consciousness [Spk-pṭ: i.e., for the *javanas*], there will be here merely the seen. Or alternatively: What is called "the seen in the seen" is eye-consciousness, which means the cognizing of form in form. "Merely" indicates the limit (*mattā ti pamāṇaṃ*). It has merely the seen; thus "merely the seen," (an attribute of) the mind. The meaning is: "My mind will be just a mere eye-consciousness." This is what is meant: As eye-consciousness is not affected by lust, hatred, or delusion in relation to a form that has come into range, so the *javana* will be just like a mere eye-consciousness by being destitute of lust, etc. I will set up the *javana* with just eye-consciousness as the limit. I will not go beyond the limit and allow the mind to arise by way of lust, etc. So too for the heard and the sensed. The "cognized" is the object cognized by mind-door adverting (*manodvārāvajjana*). In that cognized, "merely the cognized" is the adverting (consciousness) as the limit. As one does not become lustful, etc., by adverting, so I will set up my mind with adverting as the limit, not allowing it to arise by way of lust, etc. *You will not be "by that" (na tena)*: you will not be aroused *by that* lust, or irritated *by that* hatred, or deluded *by that* delusion. *Then you will not be "therein" (na tattha)*: When you are not aroused by that lust, etc., then "you will not be therein"—bound, attached, established in what is seen, heard, sensed, and cognized.

Spk's explanation of "neither here nor beyond nor in between the two" is the same as that summed up in **n. 53** above, again proposed to avoid having to admit an intermediate state.

The verses that follow are intended to explicate the Buddha's brief dictum. From these, it seems that to go beyond "merely the seen" is to ascribe a pleasing sign (*piyanimitta*)—an attractive attribute—to the objects seen, heard, etc., and from this such defilements as attraction and annoyance result.

76 We should read: *cittam ass' ūpahaññati.*

77 *Khīyati no pacīyati.* No subject is provided, but Spk suggests both suffering and the various defilements would be appropriate.

78 *Parihānadhamma.*

79 *Sarasaṅkappā saṃyojaniyā.* Spk derives *sara* from *saranti,* to run (glossed *dhavanti*), but I take it to be from the homonym meaning "to remember" (which is also the basis of the noun *sati,* meaning both memory and mindfulness).

80 *Cha abhibhāyatanāni.* Spk glosses with *abhibhavitāni āyatanāni.* These are altogether different from the *aṭṭha abhibhāyatanāni,* the eight bases of mastery (mentioned at DN II 110–11, MN II 13–14, etc.).

81 *Byāsiñcati,* lit. "sprinkled with." Spk: It occurs tinted by defilements (*kilesatintaṃ hutvā vattati*).

82. Reading *dukkhaṃ viharati* with Se and Ee, as against Be *dukkhaṃ hoti.*

83 *Dhammā na pātubhavanti.* Spk takes this to mean that the states of serenity and insight (*samatha-vipassanā dhammā*) do not become manifest, but I think the point is that the internal and external sense bases (the *dhammā*) do not appear as impermanent, suffering, and nonself; see **35:99** just below.

84 This sutta and the next parallel **22:5–6**. See **III, n. 31**.

85 This sutta and the next parallel **22:33–34**. See **III, n. 46**.

86 Uddaka Rāmaputta was the Buddha's second teacher when he was engaged in his quest for enlightenment; see MN I 165–66. In the declaration the reference of the pronoun *idaṃ*, "this," occurring thrice, is unclear. Spk says it is a mere indeclinable (*nipātamatta*), but adds that it might represent "this statement" (*idaṃ vacanaṃ*). Perhaps it should be connected with *gaṇḍamūlaṃ*, though this is uncertain. *Vedagū* is a common brahmanical epithet adopted by the Buddha as a description of the arahant. *Sabbajī*, "all-conqueror," is glossed as "one who has definitely conquered and overcome the entire round." Ee *palikhataṃ* should be corrected to *apalikhataṃ*, as in Be and Se.

87 A stock description of the body, in SN found also at **35:245** and **41:5**. Spk explains rubbing (*ucchādana*) as the application of scents and ointments to remove its bad smell, and pressing (*parimaddana*) as massaging with water to dispel affliction in the limbs. The entire description shows, in stages, the origination, growth, decline, and destruction of the body.

88 *Yogakkhemipariyāyaṃ*. My verbose rendering of the expression is intended to capture the word play hidden in the expository section (see following note). *Yogakkhema* is often a synonym for arahantship or Nibbāna, explained by the commentators as security or release from the four bonds (*yoga*) of sensual desire, existence, ignorance, and views.

89 There is a pun here, impossible to replicate, based on a twofold derivation of *yogakkhemī*. Properly, the latter is a personalized form of the abstract *yogakkhema*, meaning one secure from bondage. Besides meaning bond, however, *yoga* can also mean effort or exertion, a meaning relevant to the preceding sentence: *tesañ ca pahānāya akkhāsi yogaṃ*. Phonetically, this seems to connect the verb *akkhāsi* (via the root *khā*) to *khemī*, though they have no etymological relation at all. Thus *yogakkhemī* can mean either "one secure from bondage" (the true meaning) or "the declarer of effort" (the contrived meaning conveyed by the pun). Spk says that one is called *yogakkhemī*, not merely because one declares (the effort), but because one has abandoned (desire and lust).

90 Cp. **22:150**, and see **III, n. 146**.

91 These are the three modes of conceit; see **22:49**.

92 This sutta and the next parallel **22:120–21**.

93 This sutta and the next closely resemble **35:26**.

94 Be's orthography is preferable here: *paṭimukk' assa mārapāso* (and just below, *ummukk' assa mārapāso*). Spk: Māra's snare is fastened to, wound around, his neck. Cp. It 56,15–21.

95 The bracketed words here and below are in Be only.

96 See **2:26** (= AN II 47–49), to which this sutta might be taken as a commentary.

97 What follows is stock, found also at MN I 110–11, MN III 223–25, and elsewhere. Spk explains that the Buddha retired to his dwelling because he had foreseen that the bhikkhus would approach Ānanda, and that Ānanda would give a proper answer that would win praise from himself. The bhikkhus would then esteem Ānanda and this would promote their welfare and happiness for a long time.

98 *Yena kho āvuso lokasmiṃ lokasaññī hoti lokamānī ayaṃ vuccati ariyassa vinaye loko*. On the implications of this, see **2:26** and **I, n. 182**.

99 On the six sense bases as "the world" in the sense of disintegrating, see **35:82**. Here they are called the world because they are the conditions for being a perceiver and a conceiver of the world. We might conjecture that the five physical sense bases are prominent in making one a "perceiver of the world," the mind base in making one a "conceiver of the world." No such distinction, however, is made in the text. The six sense bases are at once part of the world ("that in the world") and the media for the manifestation of a world ("that by which"). The "end of the world" that must be reached to make an end to suffering is Nibbāna, which is called (among other things) the cessation of the six sense bases.

100 *Cetaso samphuṭṭhapubbā*, glossed by Spk with *cittena anubhūtapubbā*, "experienced before by the mind."

Spk: *My mind may often stray* (*tatra me cittaṃ bahulaṃ gaccheyya*): He shows, "On many occasions it would move towards the five cords of sensual pleasure previously experienced when I was enjoying prosperity in the three palaces with their three kinds of dancing girls, etc." *Or*

towards those that are present (*paccuppannesu vā*): He shows, "During my years of striving it would often arise having taken, as cords of sensual pleasure, such beautiful sense objects as the flowering groves and flocks of birds, etc." *Or slightly towards those in the future* (*appaṃ vā anāgatesu*): He shows, "It might arise even slightly towards the future, when he thinks, 'Metteyya will be the Buddha, Saṅkha the king, Ketumatī the capital.'" Apparently Spk cannot conceive of beautiful future sense objects apart from a future Buddha.

101 *Attarūpena.* Spk: *Attano hitakāmajātikena,* "by one who desires his own welfare." The expression also occurs at AN II 120,7 foll. Spk explains that diligence and mindfulness are to be practised *for the purpose of* guarding the mind in regard to the five cords of sensual pleasures.

102 Be and Se read *se āyatane veditabbe*—supported by Spk (Be and Se)—as against *ye āyatane veditabbe* in Ee. This is apparently an old Eastern form of the neuter nominative that for some reason escaped transposition into standard Pāli.

Spk: "Since diligence and mindfulness are to be practised for the sake of guarding the mind, and since, when that base is understood, there is nothing to be done by diligence and mindfulness, therefore 'that base is to be understood'; the meaning is, 'that cause is to be known' (*taṃ kāraṇaṃ jānitabbaṃ*)." At Ud 80,10–16, Nibbāna is described as an *āyatana.*

103 I read with Se and Ee: *yattha cakkhuñ ca nirujjhati rūpasaññā ca virajjati.* Be consistently has the second verb too as *nirujjhati,* but the variant in Se and Ee is more likely to be original.

104 *Saḷāyatananirodhaṃ ... sandhāya bhāsitaṃ.* Spk: "It is Nibbāna that is called the cessation of the six sense bases, for in Nibbāna the eye, etc., cease and perceptions of forms, etc., fade away." We might note that Ānanda's answer, though called an account of the "detailed meaning," is actually shorter than the Buddha's original statement.

105 *Sa-upādāno ... bhikkhu no parinibbāyati.* To bring out the implicit metaphor, the line might also have been rendered, "A bhikkhu with fuel is not fully quenched."

106 Pañcasikha appears in DN No. 21 as a celestial musician and poet.

107 For a detailed analysis, see Vism 20–22 (Ppn 1:53–59).

108 See Vism 31–33 (Ppn 1:89–94).

109 Identical with MN No. 147.

110 *Vimuttiparipācaniyā dhammā.* Spk interprets these as the fifteen qualities that purify the five faculties (faith, energy, mindfulness, concentration, and wisdom), namely, in regard to each faculty: avoiding people who lack the faculty, associating with those endowed with it, and reflecting on suttas that inspire its maturation. Spk expands on this with another fifteen qualities: the five faculties again; the five perceptions partaking of penetration, namely, perception of impermanence, suffering, nonself, abandoning, and dispassion (on the last two, see AN V 110,13–20); and the five qualities taught to Meghiya, namely, noble friendship, the virtue of the monastic rules, suitable conversation, energy, and wisdom (see AN IV 357,5–30; Ud 36,3–28).

111 Spk: These devas had made their aspiration (for enlightenment) along with Rāhula when the latter made his aspiration (to become the son of a Buddha) at the feet of the Buddha Padumuttara. They had been reborn in various heavenly worlds but on this day they all assembled in the Blind Men's Grove.

112 Spk: In this sutta "the vision of the Dhamma" denotes the four paths and their fruits. For some devas became stream-enterers, some once-returners, some nonreturners, and some arahants. The devas were innumerable.

113 At AN I 26,11 he is declared the foremost male lay disciple among those who offer agreeable things (*etadaggaṃ manāpadāyakānaṃ*); see too AN IV 208–12.

114 At AN I 26,12 he is declared the foremost of those who attend on the Saṅgha (*etadaggaṃ saṅgh' upaṭṭhākānaṃ*); see too AN IV 212–16.

115 For the story of his conversion, see MN No. 56.

116 At AN I 23,25 he is declared the foremost of those who sound a lion's roar (*etadaggaṃ sīhanādikānaṃ*). His declaration of arahantship is at 48:49; see too Vin II 111–12.

117 He was the king of Kosambī; for details of his story, see Dhp-a I 161–227; BL 1:247–93. Spk: One day the king had gone to his park and was lying down while some of his concubines massaged his feet and others entertained him

with music and song. When he dozed off the women left him to take a walk around the park. They saw the Venerable Bhāradvāja meditating under a tree and approached him to pay their respects. Meanwhile the king awoke and, seeing his concubines sitting around the ascetic, he became furious and tried to attack the elder with a nest of biting ants. His plan backfired and the ants fell over him and bit him all over. The women reproached him for his rude conduct and he became repentant. On the next occasion when the elder came to the park, the king approached him and asked his questions.

118 *Addhānaṃ āpādenti.* Spk glosses: *paveṇiṃ paṭipādenti; dīgharattaṃ anubandhāpenti;* "they extend it continuously; they pursue it for a long time."

119 *Mātumattīsu mātucittaṃ upaṭṭhapetha.* Lit. "Set up a mother-mind towards those of a mother-measure," and similarly with the other two. Spk says that one's mother, sisters, and daughters are the three "respected objects" (*garukārammaṇa*) who are not to be transgressed against. Interestingly, this saying, though ascribed to the Buddha as if it were a common piece of advice, is not found elsewhere in the Nikāyas.

120 This is the meditation subject called *asubhasaññā*, perception of foulness (e.g., at AN V 109,18–27), or *kāyagatāsati*, explained in detail at Vism 239–66 (Ppn 8:42–144).

121 *Abhāvitakāyā.* Spk: Undeveloped in the "body" of the five (sense) doors (*abhāvitapañcadvārikakāyā*), i.e., lacking in sense restraint.

122 *Dhātunānatta.* See **14:1–10**. For each sense modality there are three elements—sense faculty, object, and consciousness—hence a total of eighteen.

123 Spk: *In dependence on a contact to be experienced as pleasant*: that is, a contact associated with eye-consciousness that functions as a condition, by way of decisive support (*upanissaya*), for a pleasant feeling in the *javana* phase. The pleasant feeling arises in the *javana* phase in dependence on a single contact. The same method in the following passages.

124 As at **22:3–4**.

125 The quote is from **14:4**.

126 *Manāpaṃ itth' etan ti pajānāti.* Spk: He understands the agreeable form seen by him thus, "Such it is," that is, "This is just an agreeable one."

127 I read with Be and Se, *Cakkhuviññāṇaṃ sukhavedaniyañ ca phassaṃ paṭicca...*, which seems preferable to Ee, *Cakkhuviññāṇaṃ sukhavedaniyaṃ. Sukhavedaniyaṃ phassaṃ paṭicca....* It is unclear whether *cakkhuviññāṇaṃ* is being listed as an additional element or is intended merely as a condition for the feeling. I follow Spk in taking it in the former sense: "(There is) eye-consciousness, and a contact which is a condition for pleasant feeling under the heading of decisive support, proximity, contiguity, or association (see Vism 532–41; Ppn 17:66–100). In dependence on that contact to be experienced as pleasant, there arises a pleasant feeling."

128 See **22:1** and **III, n. 1**.

129 Be: *Seleyyakāni karonti;* Se: *selissakāni karontā;* Ee: *selissakāni karonti.* Spk's explanation suggests the games were like our "leapfrog," i.e., one boy jumping over the back of another.

130 The first four terms are a stock brahmanical denigration of ascetics. *Bandhupādāpaccā* alludes to the brahmin idea that Brahmā created ascetics from the soles of his feet (below even the suddas, who were created from his knees, while the brahmins were created from his mouth). Spk glosses *bharataka* as *kuṭumbikā*, "landholders," though I think it is a derogatory term for the Buddhist lay supporters.

131 Spk: They took delight in Dhamma, namely, in the ten courses of wholesome action, and in meditation (*jhāna*), i.e., in the meditations of the eight attainments.

132 *Katā kiñcikkhabhāvanā.* The exact meaning is obscure, but I translate in accordance with the gloss of Spk: *āmisakiñcikkhassa vaḍḍhanatthāya katan ti attho,* "done for the sake of an increase in their material possessions."

133 One is intent upon (*adhimuccati*) an object by way of greed, repelled by it (*byāpajjati*) by way of ill will or aversion.

134 *Amhākaṃ ācariyabhariyāya.* This might have been taken to mean "our teacher's wife" (a widow), but CPD, s.v. *ācariyabhariyā*, says with reference to this text: "dealing with a female teacher, the meaning becomes: our mistress the teacher." Above, the youth was described as a student

(*antevāsī*) of this brahmin lady. Waldschmidt has published a Skt version of this sutta (see Bibliography).

135 Be and Se read *onītapattapāṇiṃ*, but Ee has *oṇitapattapāṇiṃ* here and *oṇītapattapāṇiṃ* just below; at **41:2–4**, where the nominative plural occurs, all three read *onītapattapāṇino* (see **n. 290**), though vv.ll. *oṇita-* and even *oṇitta-* are found. Norman, who discusses the expression at length (GD, pp. 257–58, and *Collected Papers* 2:123–24), explains the construction here as an accusative absolute. He maintains that the form of the compound requires that the initial past participle should apply to both the hand and the bowl and suggests that *onīta-* is from Skt *ava-nī*, "to put or bring (into water)." Thus in his view the compound means "having put hands and bowl into water" in order to wash them. At an alms offering, however, the Buddhist monk does not immerse his bowl in water; rather, when the meal is finished, water is poured into his empty bowl, and he uses his soiled right hand to clean the bowl, so that bowl and hand are washed simultaneously. Further, Norman seems to have overlooked the phrase *bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ* (at Vin I 221,20, 245,35, 249,4), where the washing of the hand is already covered by *dhotahatthaṃ*. Therefore I accept the usual commentarial gloss: *onītapattapāṇin ti pattato onītapāṇiṃ apanītahatthan ti vuttaṃ hoti*, "one with hand removed from the bowl," or more idiomatically, "one who has put away (or aside) the bowl."

The commentaries make mention of the interesting v.l. *oṇitta-* (at Sv I 277,18), glossed *āmisāpanayanena sucikata* (at Sv-pṭ I 405,9–10). *Oṇitta* (or *onitta*) probably corresponds to Skt *avanikta*; see MW, s.v. *ava-nij* and PED, s.v. *oṇojana*, *oṇojeti*. The meaning would then be "one who has washed bowl and hand."

136 For a bhikkhu to teach the Dhamma to one wearing sandals who is not ill is a violation of the Vinaya rule Sekhiya 61; to teach to one sitting on a high seat, a violation of Sekhiya 69; to teach to one with the head covered, a violation of Sekhiya 67. All such actions indicate disrespect on the part of the listener.

137 Due to a misreading of the summary verse at IV 132, Ee wrongly entitles this sutta "Devadahakhaṇo" and the next "Saṅgayha." Correctly, as in Be and Se, this sutta is "Devadaha," the next "Khaṇa," and the third "Saṅgayha."

138 *Chaphassāyatanikā*. Spk: There is no separate hell named "Contact's Sixfold Base," for this designation applies to all thirty-one great hells; but this is said here with reference to the great hell Avīci. At **56:43**, a hell so described is referred to as *mahāpariḷāha niraya*, the Hell of the Great Conflagration.

139 Spk: Here the Tāvatiṃsa city is intended. What does he show by this? "It isn't possible to live the holy life of the path either in hell, because of extreme suffering, or in heaven, because of extreme pleasure, on account of which negligence arises through continuous amusements and delights. But the human world is a combination of pleasure and pain, so this is the field of action for the holy life of the path. The human state gained by you is the opportunity, the occasion, for living the holy life."

140 Ee wrongly entitles this sutta *Agayha*, and runs it together with the next (beginning at IV 128,8). Thus from **35:137** on my count exceeds Ee's by one. Be entitles **35:136** *Paṭhama-rūpārāma* and **35:137** *Dutiya-rūpārāma*, while in Se they are called *Sagayha* and *Gayha* respectively. The latter, it seems, should be amended to *Agayha*, as the distinction between them is the inclusion of verses in the former and their absence in the latter.

141 The verses = Sn 759–65. The following corrections should be made in Ee (at IV 127–28): v. 5a read: *Passa dhammaṃ durājānaṃ*; 6cd: *santike na vijānanti, magā dhammass' akovidā*; 8b: *buddhuṃ*. At 3b, Be and Ee have *sakkāyassa nirodhanaṃ*, Se *sakkāyass' uparodhanaṃ*; the meaning is the same. I read 3d with Be and Se as *passataṃ*, though Ee *dassanaṃ* is supported by some mss, and Spk can be read as leaning towards either alternative (see following note).

142 Spk: This view of the wise who see (*idaṃ passantānaṃ paṇḍitānaṃ dassanaṃ*) runs counter (*paccanīkaṃ*), contrary, to the entire world. For the world conceives the five aggregates as permanent, happiness, self, and beautiful, while to the wise they are impermanent, suffering, nonself, and foul.

143 Spk: Who else except the noble ones are able to know that state of Nibbāna (*nibbānapadaṃ*)? Having known it rightly

by the wisdom of arahantship, they immediately become taintless and are fully quenched by the quenching of the defilements (*kilesaparinibbānena parinibbanti*). Or else, having become taintless by rightly knowing, in the end they are fully quenched by the quenching of the aggregates (*khandhaparinibbānena parinibbanti*).

144 This sutta and the next are parallel to **22:33–34**, and are more concise variants on **35:101–2**. My title here follows Be; Se entitles them *Palāsa*, Ee *Palāsinā*, both meaning "foliage."

145 **35:140–45** are parallel to **22:18–20**.

146 Cp. **12:37**. Spk here offers essentially the same explanation as that included in **II, n. 111**, adding that in this sutta the preliminary stage of insight (*pubbabhāgavipassanā*) is discussed.

147 *Nibbānasappāyaṃ paṭipadaṃ*. Spk: The practice that is helpful (*upakārapaṭipadā*), suitable, for Nibbāna.

148 *Anantevāsikam idaṃ bhikkhave brahmacariyaṃ vussati anācariyakaṃ*. This is a riddle which turns upon two puns difficult to replicate in English. A "student" (*antevāsī*) is literally "one who dwells within," and thus (as the text explains below) one for whom defilements do not dwell within (*na antovasanti*) is said to be "without students." The word "teacher" (*ācariya*) is here playfully connected with the verb "to assail" (*samudācarati*); thus one unassailed by defilements is said to be "without a teacher." Spk glosses *anantevāsikaṃ* with *anto vasanakilesavirahitaṃ* ("devoid of defilements dwelling within"), and *anācariyakaṃ* with *ācaraṇakilesavirahitaṃ* ("devoid of the 'assailing' defilements").

149 See **n. 79** above.

150 As at **12:68**. See **II, n. 198**.

151 Cp. **35:70**. Spk says that in this sutta the reviewing (*paccavekkhaṇā*) of the *sekha* and the arahant is discussed.

152 *Indriyasampanno*. Spk: Complete in faculties (*paripuṇṇindriyo*). One who has attained arahantship by exploring with insight the six (sense) faculties is said to be "complete in faculties" because he possesses tamed faculties, or because he possesses the (spiritual) faculties of faith, etc., arisen by exploring with insight the six (sense) faculties, the eye, etc. For another interpretation of "equipped with faculties," see **48:19**.

153 Parallel to **12:16** and **22:115**.

154 This sutta and the next are parallel to **22:51**, but while the last sentence of the latter reads *cittaṃ vimuttaṃ suvimuttan ti vuccati*, the present one has simply *cittaṃ suvimuttan ti vuccati*.

155 This sutta and the next are parallel to **22:52**.

156 This sutta and the next are partly parallel to **22:5–6**.

157 *Okkhāyati*. Spk glosses with *paññāyati pākaṭaṃ hoti*, "is discerned, becomes clear."

158 This sutta and the next two correspond to **22:137, 140,** and **143**.

159 This sutta and the next two correspond to **22:154–56**.

160 In Pāli, "Saṭṭhipeyyāla." Ee groups each triad of suttas under one sutta number, but Be and Se, which I follow, count each sutta separately. Thus by the end of this series our numbering schemes end respectively at 186 and 227.

Spk: These sixty suttas were spoken differently on account of the inclinations of those to be enlightened; thus they are all expounded separately by way of the person's inclination (*puggala-ajjhāsayavasena*). At the end of each sutta sixty bhikkhus attained arahantship.

161 Spk: *The eye is the ocean for a person*: both in the sense of being hard to fill and in the sense of submerging (*samuddaṭṭhena*). It is an ocean in the sense of being hard to fill because it is impossible to fill it (satisfy it) with visible objects converging on it from the earth up to the highest brahmā world. And the eye is an ocean in the sense of submerging because it submerges (one) among various objects, that is, when it becomes unrestrained, flowing down, it goes in a faulty way by being a cause for the arising of defilements. *Its current consists of forms*: As the ocean has countless waves, so the "ocean of the eye" has countless waves consisting of the various visible objects converging on it.

162 At It 114,15–18 the following explanation of these dangers is given: "waves" (*ūmi*) are anger and despair (*kodhūpāyāsa*); "whirlpools" (*āvaṭṭa*) are the five cords of sensual pleasure; "sharks and demons" (*gāharakkhasa*) are women. A similar

explanation is at MN I 460–62, with *susukā* in place of *gāha-rakkhasa*. Cp. It 57,8–16. For the image of the brahmin standing on high ground, see **2:5** and AN II 5,29–6,5.

163 *Samunna*, glossed by Spk with *kilinna tinta nimugga*, "defiled, tainted, submerged." In Skt *samunna* is the past participle of the verb *samunatti*, from which the noun *samudra* (Pāli: *samudda*), ocean, is also derived; see MW, s.v. *sam-ud*. Spk says that "for the most part" (*yebhuyyena*) is said making an exception of the noble disciples. The sequel is also at **12:60**.

164 Ee wrongly takes the first verse below to be prose and makes it the first paragraph of the next sutta. Woodward, at KS 4:99, has been misled by this division. The verses are also at It 57–58.

165 I read with Be and Se *pahāsi dukkhaṃ*, as against Ee *pahāya dukkhaṃ*. It 58 also has *pahāsi*.

166 I read *vadhāya* with Be, as against *vyābādhāya* in Se and Ee. See **I, v. 371**d, which supports *vadhāya*.

167 *Khīrarukkha*: a tree that exudes a milky sap. The four are types of fig trees; see too **46:39**.

168 Because, as long as one has the six sense bases, one would always be fettered to the six sense objects and thus liberation would be impossible.

169 As at **22:95** (III 141,25–31).

170 This passage is quoted at Vism 36,24–27 (Ppn 1:100). Spk: One "grasps the sign through the features" (*anubyañjanaso nimittaggāho*) thinking: "The hands are beautiful, so too the feet, etc." The grasp of the sign is the composite grasping, the grasp of the features occurs by separation. The grasp of the sign grasps everything at once, like a crocodile; the grasp of the features takes up the individual aspects like the hands and feet separately, like a leech. These two grasps are found even in a single *javana* process, not to speak of different *javana* processes.

171 Maliciously creating a schism in the Saṅgha is one of the five crimes with immediate retribution (*ānantarikakamma*) said to bring about rebirth in hell in the next existence; see It 10–11 and Vin II 198, 204–5.

I read the last sentence with Se: *imaṃ khvāhaṃ bhikkhave ādīnavaṃ disvā evaṃ vadāmi*. Be and Ee (following a Burmese ms) read *imaṃ khvāhaṃ bhikkhave vañjaṃ jīvitānaṃ ādīnavaṃ disvā*, which seems unintelligible.

172 Spk: In this sutta and the next, the round of existence and its cessation are discussed by showing kammically resultant pleasure and pain.

173 Spk says this sutta was addressed to bhikkhus who practised meditation using the characteristic of suffering as their meditation subject. Spk takes the "four vipers" (*cattāro āsīvisā*) as referring to the four *families* of vipers, not four individual serpents. The four are: (i) the wooden-mouthed (*kaṭṭhamukha*), whose bite causes the victim's entire body to stiffen like dry wood; (ii) the putrid-mouthed (*pūtimukha*), whose bite makes the victim's body decay and ooze like a decaying fruit; (iii) the fiery-mouthed (*aggimukha*), whose bite causes its victim's body to burn up and scatter like ashes or chaff (see **35:69**); and (iv) the dagger-mouthed (*satthamukha*), whose bite causes the victim's body to break apart like a pole struck by lightning.

The etymology of *āsīvisa* is uncertain. Spk offers three alternatives, none especially persuasive: (i) *āsittavisā*, "with besprinkled poison," because their poison is stored as if it were sprinkling (*āsiñcitvā viya*) their whole body; (ii) *asitavisa*, "with eaten poison," because whatever they eat becomes poison; and (iii) *asisadisavisa*, "with swordlike poison," because their poison is sharp like a sword. Sp I 220,13 offers: *āsu sīghaṃ etassa visaṃ āgacchatī ti āsīviso*; "it is a viper because its poison comes on quick and fast." Four types of *āsīvisa* are mentioned at AN II 110–11.

174 Be and Se: *saṃvesetabbā* (Ee: *pavesetabbā*). Spk glosses with *nipajjāpetabbā*, "to be made to lie down." Spk provides an elaborate background story, making this a punishment imposed on the man by the king.

175 *Chaṭṭho antaracaro vadhako*. Spk: The king spoke to his ministers thus: "First, when he was pursued by the vipers, he fled here and there, tricking them. Now, when pursued by five enemies, he flees even more swiftly. We can't catch him, but by trickery we can. Therefore send as a murderer an intimate companion from his youth, one who used to eat and drink with him." The ministers then sought out such a companion and sent him as a murderer.

176 Be: *pivisanti;* Se and Ee: *vadhissanti.*
177 See the better known simile of the raft at MN I 134–35.
178 As at 35:228 above.
179 Spk correlates each element with a particular family of vipers: the earth element with the wooden-mouthed; the water element with the putrid-mouthed; the fire element with the fiery-mouthed; and the air element with the dagger-mouthed. See too Vism 367–68 (Ppn 11:102). Spk devotes three pages to elaborating on the comparison.
180 See the simile of the murderous servant at **22:85** (III 112–14). The explanation Spk gives here is almost identical with the explanation it gives of the word *vadhako* in **22:95**, v. 5c, summarized in **III, n. 196.**
181 *Nandirāga.* Spk: Delight and lust is like a murderer with drawn sword in two respects: (i) because when greed arises for a specific object it fells one's head, namely, the head of wisdom; and (ii) because it sends one off to rebirth in the womb, and all fears and punishments are rooted in rebirth.
182 *Sakkāya.* Spk: "Identity" (personal identity) is the five aggregates pertaining to the three planes. Like the near shore with its vipers, etc., "identity" is dangerous and fearful because of the four great elements and so forth.
183 *Yoni c' assa āraddhā hoti.* Spk: *Kāraṇañ c' assa paripuṇṇaṃ hoti;* "and the cause for it is complete." See **III, n. 54.** Cp. AN I 113–14. The simile of the charioteer is also at MN III 97,6–10.
184 Text uses both words, *kummo kacchapo.* See **II, n. 317.**
185 *Apposukko tuṇhībhūto saṅkasāyati.* As at **21:4.** See too **I, n. 54.**
186 The verse = **I, v. 34.** As the verse is not preceded by the usual sentence stating that the Buddha spoke it on this occasion, it seems the redactors of the canon have tacked it on by reason of the tortoise simile.
187 Also at **22:3** (III 11,5–7).
188 Also at AN II 239,29–240,1, IV 128,23–26, 201,20–23; Ud 52,13–16, 55,10–13. On *saṅkassarasamācāro,* "of suspect behaviour," Spk says: "His conduct is to be recalled with suspicion (*saṅkāya saritabbasamācāro*) by others thus, 'It seems he did this and that'; or else he recalls the conduct of others with suspicion (*saṅkāya paresaṃ samācāraṃ sarati*), thinking, when he sees a few people talking among themselves, 'They must be discussing my faults.'" Spk glosses *kasambujāto* thus: *rāgādīhi kilesehi kacavarajāto,* "rubbish-like because of such defilements as lust, etc."
189 I understand *upagacchāmi* here to be a true future form, in conformity with the futures that follow.
190 *Aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpanno hoti.* Spk says there is no offence (i.e., an infraction of the monastic rules) that is not "defiled" from the time it is "concealed" (i.e., not confessed to a fellow monk to obtain absolution). However, I take the expression here to refer to a serious offence, one belonging to either the Pārājika or Saṅghādisesa class; the former entails expulsion from the Saṅgha, the latter a special process of rehabilitation.

The next phrase is read differently in the various eds. of both text and commentary. Be, which I follow, reads: *yathārūpāya āpattiyā na vuṭṭhānaṃ paññāyati,* on which Spk says: "Rehabilitation is not seen (*na dissati*) by means of *parivāsa, mānatta,* and *abbhāna*"—these being the three stages of rehabilitation from a Saṅghādisesa offence. Se and Ee do not include the negative *na* in either text or commentary. Thus, on the testimony of Be, the monk is guilty of Pārājika, while on that of Se and Ee, of Saṅghādisesa. I side with Be on the assumption that this "inward rottenness" must have the same implications as the corresponding passage of the preceding sutta, according to which the monk is not a genuine bhikkhu. At **20:10** (II 271,15–16) *saṅkiliṭṭhā āpatti* clearly refers to a Saṅghādisesa, since this offence is described as "deadly suffering" in contrast to "spiritual death" (the consequence of a Pārājika).
191 This invitation reflects the widespread belief in South Asian religion that it is auspicious to invite a holy man to spend the first night in a new residence before the lay owners move in to occupy it. This honour would have been especially cherished by the Sakyans, who were the Buddha's own kinsmen. Similar ceremonies are reported at MN I 353–54 and DN II 84–85 (= Ud 85–86).
192 He refers to them as Gotamas because they were members of the Gotama clan, to which he himself belonged.
193 Spk: During his six years of ascetic practice the Blessed One had experienced great bodily pain. Therefore, in his

old age, he suffered from back winds (*piṭṭhivāta*, rheumatism?). Or else he lay down because he wanted to use the council hall in all four postures, having already used it by way of walking, standing, and sitting.

194 *Avassutapariyāya, anavassutapariyāya. Avassuta* means literally "flown into," or leaky, implying a mind permeated by defilements. The substantives *avassuta* and *āsava*, and the verbs *anvāssavati* and *anu(s)savati*, are all based on the same root *su*, "to flow." Waldschmidt has published a Skt version of Moggallāna's discourse (see Bibliography).

195 As at **35:132** (IV 119,27–120,11).

196 This sentence, as inordinately complex in the Pāli as in my translation, introduces three themes that will be taken up for detailed explanation just below. The syntax seems to be irregular, since the initial relative *yato* is not completed by its corresponding demonstrative *tato*. I read the last word with Se and Ee as *nānu(s)savanti*, as against Be *nānusenti*.

197 Spk explains *dukkhadhammā* as *dukkhasambhavadhammā*, "states from which suffering originates"; "for when the five aggregates exist, suffering of various kinds, such as being wounded, slain, and imprisoned, originates."

198 The simile is at **12:63** (II 99,27–100,4), but here the phrasing is a little different.

199 Wherever Ee has *yato ca*, I read with Be and Se *sato va*.

200 I follow Se here: ... *ayaṃ vuccati ariyassa vinaye kaṇṭako. Taṃ kaṇṭako ti iti viditvā saṃvaro ca asaṃvaro ca veditabbo.* **35:247** (IV 198,11–12) supports this reading; see **n. 219** below.

201 The simile is also at MN I 453,26–29 and MN III 300,19–23. Spk: Just the arising of mindfulness is slow, but as soon as it has arisen the defilements are suppressed and cannot persist. For when lust, etc., have arisen in the eye door, with the second *javana* process one knows that the defilements have arisen and the third *javana* process occurs with restraint. It is not surprising that an insight meditator can suppress defilements by the third *javana* process; for when a desirable object comes into range and a defiled *javana* process is about to occur, an insight meditator can stop it and arouse a wholesome *javana* process. This is the advantage for insight meditators of being well established in meditation and reflection.

202 The purification of vision (*dassana*) usually means the attainment of stream-entry, the gaining of "the vision of the Dhamma" (*dhammacakkhu*). Here, however, the qualification "well purified" (*suvisuddhaṃ*) seems to imply that the question concerns the path to arahantship. It is so taken by Spk.

203 Spk says that all the bhikkhus who replied were arahants; they answered in accordance with their own method of practice. The inquirer was dissatisfied with the reply of the first because it mentioned the formations only partly (*padesasaṅkhāresu ṭhatvā*); he was dissatisfied with the other replies because they seemed to contradict one another.

204 *Kiṃsuka* means literally "what's it?" The name may have originated from an ancient Indian folk riddle. *Kiṃśuka* is also known in Skt literature (see MW, s.v. *kiṃ*). Both PED and MW identify it as the tree *Butea frondosa*. Liyanaratne lists two kinds of *kiṃsuka* ("South Asian flora as reflected in the Abhidhanappadipikā," §§43–44.). One, also called the *pāḷibadda*, is identified as *Erythrina variegata*; the English equivalent is the coral tree (elsewhere used to render the *pāricchattaka* tree—see **48:68**). The other, also called the *palāsa*, is identified as *Butea monosperma*; its English name is the Bengal kino tree or the dhak tree. Woodward translates it as "Judas tree," but this is unlikely as the Judas tree is of the genus *Sercis*.

The Kiṃsukopama Jātaka (No. 248; Ja II 265–66) begins with an incident similar to the one with which the present sutta starts, but employs a somewhat different story about the *kiṃsuka* to make the same point. In the Jātaka version the *kiṃsuka* appears like a charred stump at the time the buds are sprouting; like a banyan tree, when the leaves turn green; like a piece of meat, at the time of blossoming; like an acacia, when bearing fruit. According to Spk, the *kiṃsuka* is like a charred stump when the leaves have been shed; like a piece of meat, when blossoming; with strips of bark hanging down and burst pods, when bearing fruit; and giving abundant shade, when covered with leaves. The similarity of its flowers to meat is the theme of a humorous poem at Vism 196,5–15 (Ppn 6:91–92), about a jackal who chanced upon a *kiṃsuka* and rejoiced at finding "a meat-bearing tree."

205 *Sirīsa*. This was the Bodhi Tree of the Buddha Kakusandha (see DN II 4,12).

206 Spk: Just as the four men who described the *kiṃsuka* described it just as they had seen it, so these four bhikkhus, having attained arahantship by purifying their vision, described Nibbāna, the purifier of vision, in accordance with the path by which they themselves had attained it. Spk draws parallels between the four modes of appearance of the tree and the four different approaches to meditation by which the monks attained arahantship.

207 Spk: Why is this introduced? If that bhikkhu understood (the meaning being conveyed by the *kiṃsuka* simile), then it is introduced to teach him the Dhamma. If he did not understand, this simile of the city is introduced to explain and clarify the meaning.

Again, Spk gives a much more elaborate version of the simile and its application. In brief: The lord of the city is a prince, son of a virtuous world monarch, who had been appointed by his father to administer one of the outlying provinces. Under the influence of bad friends the prince had become dissolute and passed his time drinking liquor and enjoying music and dance. The king sent the two messengers to admonish the prince to abandon his heedless ways and resume his duties. One messenger is a brave warrior (representing the *samatha* meditation subject), the other a wise minister (representing the *vipassanā* meditation subject). The brave warrior grabs hold of the wayward prince by the head and threatens to decapitate him if he doesn't change his ways: this is like the time the mind has been grabbed and made motionless by the concentration arisen through the first jhāna. The fleeing of the prince's dissolute friends is like the disappearance of the five hindrances when the first jhāna has arisen. When the prince agrees to follow the king's command, this is like the time the meditator has emerged from jhāna. When the minister delivers the king's command, this is like the time when the meditator, with his mind made pliable through concentration, develops insight meditation. When the two messengers raise up the white canopy over the prince after he has been coronated, this is like the time the white canopy of liberation is raised over the meditator after he has attained arahantship by means of serenity and insight.

208 Also at **35:103**; see above **n. 87**.

209 Spk identifies this as the insight-mind (*vipassanācitta*), which is the prince to be coronated with the coronation of arahantship by the two messengers, serenity and insight. This interpretation strikes me as too narrow. I see the point to be simply that consciousness is the functional centre of personal experience.

210 Spk: Nibbāna is called the "message of reality" (*yathābhūtaṃ vacanaṃ*) because in its real nature it is unshakable and immutable (*yathābhūtasabhāvaṃ akuppaṃ avikāri*).

211 Apart from SN 5, references to bhikkhunīs are rare in SN, but see **35:231** above. The five defilements are also at MN III 294–95. Spk: Desire (*chanda*) is freshly arisen weak craving (*taṇhā*), lust (*rāga*) is repeatedly arisen strong craving. Similarly, hatred (*dosa*) is freshly arisen weak anger (*kodha*), aversion (*paṭigha*) is repeatedly arisen strong anger. The five terms incorporate the three unwholesome roots, and when these are included, all the subsidiary defilements are included. The five terms also imply the twelve unwholesome cittas (of the Abhidhamma—see CMA 1:4–7).

212 *Duhitika*. Spk analyses this word as *du-ihiti-ka*, *ihiti* being synonymous with *iriyanā*, "moving, faring": *Ettha ihitī ti iriyanā; dukkhā ihiti etthā ti duhitiko* (verbal analysis). Along whatever path there is no food or refreshments such as roots and fruits, the faring there is difficult; one cannot fare on it to reach one's destination. Similarly, one cannot reach success by faring along the path of defilements, thus the path of defilements is *duhitika*.

The correct derivation of *duhitika*, apparently lost by the time of the commentators, is from *du-hita*. See the discussion below at **n. 347**, and see too MW, s.v. *dur-hita*, and its antonym, *su-hita*.

213 I follow Se and Ee, which do not include *pamādaṃ āpajjeyya/āpajjati*, found in Be. Spk: Just as the owner of the crops fails to gain the fruits of the harvest when, due to the watchman's negligence, the bull eats the barley, so when

the mind is separated from the mindfulness that guards the six sense doors, it enjoys the five cords of sensual pleasure; then, because his wholesome qualities are destroyed, the bhikkhu fails to attain the fruits of asceticism.

214 Be: *udujitaṃ hoti sudujitaṃ*; Se: *udujjitaṃ hoti sudujjitaṃ*; Ee: *ujujātaṃ hoti sammujujātaṃ*. Spk glosses with *tajjitaṃ, sutajjitaṃ*, and says the meaning is *sujitaṃ*, "well conquered," *udu* and *sudu* being mere indeclinables (*nipātamatta*). Possibly all texts are corrupted here. Spk says that at this point the Buddha has discussed the guarding of serenity and the virtue of restraint of the sense faculties (*samathānurakkhaṇa-indriyasaṃvarasīla*).

215 The Pāli terms for the parts of the lute (*vīṇā*) are: *camma, doṇi, daṇḍa, upavīṇā, tanti, koṇa*. The simile occurs at Mil 53, inclusive of the list of terms (preceded by *patta*, sling). In translating the names of the parts I follow Horner, at *Milinda's Questions*, 1:74, who bases her renderings on A.K. Coomaraswamy, "The Parts of a Vīṇā" (*Journal of the American Oriental Society*, 50:3).

216 I read with Be: *Asatī kir' āyaṃ bho vīṇā nāma, yath' evaṃ yaṃ kiñci vīṇā nāma, ettha ca pan' āyaṃ jano ativelaṃ pamatto palaḷito*. Se differs only in the v.l. *palāḷito*, but Ee differs more widely. The exact meaning is obscure. Spk glosses *asatī* with *lāmikā* and paraphrases: "It is not only the lute that is a poor thing, but like this so-called lute, whatever else is bound with strings—all that is just a poor thing."

217 Spk: The five aggregates are like the lute, the meditator is like the king. As the king did not find any sound in the lute even after splitting it up and searching, and therefore lost interest in the lute, so the meditator, exploring the five aggregates, does not see any graspable "I" or "mine" and therefore loses interest in the aggregates. By the terms "I" or "mine" or "I am" in regard to form, etc., the three "grips" of views, craving, and conceit are respectively described. These do not exist in the arahant.

There is an important difference between the king and the meditator, not conveyed either by sutta or commentary: In the parable the king, looking for the sound of the lute by taking the instrument apart, seems foolish, while the meditator, dissecting the aggregates to dispel the delusion of a self, becomes wise.

Spk ends its commentary on the sutta with a quotation from the Great Commentary (*Mahā-aṭṭhakathā*, no longer extant):

> "In the beginning virtue is discussed,
> In the middle, development of concentration,
> And at the end, Nibbāna:
> The Simile of the Lute is thus composed."

218 *Saravanaṃ*. Spk (Se) glosses with *kaṇṭakavanaṃ*. *Sara*, according to PED, is the reed *Saccharum sara*, used to make arrows.

219 Here Be and Se both read: ... *asucigāmakaṇṭako ti. Taṃ kaṇṭako ti iti viditvā saṃvaro ca asaṃvaro ca veditabbo*. Ee is the same except for the omission of *iti*. See **n. 200**. Spk: He is *a foul village-thorn*: "foul" in the sense of impure, a "village thorn" in the sense of wounding the villagers [Spk-pṭ: that is, oppressing them by accepting their services while being unworthy of them].

220 *Byābhaṅgihatthā*. Spk glosses *kājahatthā*, Spk-pṭ *daṇḍahatthā*.

221 *Āyatiṃ punabbhavāya ceteti*. Spk: Thus beings, thoroughly struck by the defilements (rooted in) the longing for existence, experience the suffering rooted in existence (*bhavamūlakaṃ dukkhaṃ*).

222 On the enmity between the devas and the asuras, see **11:1–6**. The following is parallel to **11:4** (I 221,3–17).

223 As at **22:64** (III 75,3–4). Spk says: "In conceiving the aggregates by way of craving, conceit, and views."

224 *Maññita*. Spk: "I am" (*asmi*) is a conceiving through craving; "I am this" (*ayam aham asmi*), a conceiving through views; "I shall be," a conceiving through the eternalist view; "I shall not be," a conceiving through the annihilationist view. The rest are specific types of eternalism.

The connection Spk makes between "I am" and craving is unusual, as the notion "I am" (*asmi*) is typically ascribed to conceit; however, **22:89** (III 130,31) has *asmī ti chando*, and possibly the commentator had this in mind. "I am this" is

the seminal type of identity view, whereby a person establishes a personal identity by identifying one or another of the five aggregates as a self. The ninefold conceiving is mentioned at **22:47**; see too MN III 246,11–17.

225 The key terms of the next three paragraphs are *iñjita*, *phandita*, and *papañcita*. Spk: "This is to show that on account of these defilements (craving, etc.), beings are perturbed, vacillate, and procrastinate." *Papañca* is often explained in the commentaries as *pamādakarā dhammā*, the factors responsible for heedlessness or procrastination.

226 *Mānagata*. Spk: Conceit itself is an involvement with conceit. In this passage, "I am" is stated by way of the conceit associated with craving; "I am this," by way of view. Although conceit does not arise in immediate conjunction with views (according to the Abhidhamma analysis of mind-moments, they are mutually exclusive), views occur because conceit has not been abandoned. So this is said with reference to views rooted in conceit.

36. *Vedanāsaṃyutta*

227 Since these verses (and those in the suttas to follow) are not expressly ascribed to the Buddha, I do not enclose them in quotation marks. Though several have parallels in other texts, where they *are* ascribed to the Buddha, here they seem to have been added by the redactors, perhaps quoting from these other sources.

The verse alludes to the Four Noble Truths, with feeling in the place of suffering (on the ground that "whatever is felt is included in suffering" and because feeling is one of the five aggregates mentioned in the formula for the first truth). Spk points out that two terms respectively signify serenity and insight (Spk-pṭ: *samāhito* and *sampajāno*); the rest, the Four Noble Truths. "Hungerless" (*nicchāto*) means without craving, and "fully quenched" (*parinibbuto*) implies the full quenching of defilements (*kilesa-parinibbāna*). Thus the verses are all-inclusive, comprising all states of the four planes (see **n. 6**).

228 I render *mosadhammaṃ* in pāda c in accordance with the gloss of Spk, *nassanadhammaṃ*, "subject to destruction," on which Spk-pṭ remarks: "There is nothing to be seen after its dissolution owing to its momentariness." The word may also be related to *musā*, from the same verbal root but with the acquired meaning "false." Thus *mosadhamma* could have been rendered "of false nature" or "deceitful." This meaning seems to be conveyed at MN III 245,16–18, and perhaps at Sn 757d, though it is also possible both nuances are intended in every case. Spk glosses *phussa phussa vayaṃ passaṃ* with *ñāṇena phusitvā phusitvā vayaṃ passanto*, "seeing its fall, having repeatedly contacted it (touched it) with knowledge." Spk-pṭ takes *virajjati* to be an allusion to the path (*maggavirāgena virajjati*).

229 In Pāli the three underlying tendencies are *rāgānusaya*, *paṭighānusaya*, *avijjānusaya*. Among the seven *anusaya* (see **45:175**), these three are specially correlated with feelings; see too MN I 303,6–11.

230 I read *niranusayo* with Be, as against *pahīnarāgānusayo* in Se and Ee.

231 *Mānābhisamayā*. Spk: Breaking through conceit by seeing it (*dassanābhisamayā*) and by abandoning it (*pahānābhisamayā*). See II, **n. 13**.

232 *Pātālo*. Also at **I, v. 147**d, **v. 517**b, **v. 759**c. Here Spk derives the word from *pātassa alaṃ pariyatto*, "enough, a sufficiency of falling," and says the word denotes a place without bottom (*natthi ettha patiṭṭhā*). "Painful bodily feeling" here renders *sārīrikā dukkhā vedanā*.

233 Spk: Because it undergoes change.

234 I prefer the reading in Se: *tam enaṃ dutiyena sallena anuvedhaṃ vijjheyyuṃ*. Be differs only in having a singular verb. Spk: The second wound (*anugatavedhaṃ*) would be only one or two inches away from the opening of the first. For one wounded thus, the subsequent feeling would be worse than the first.

235 Spk: The escape is concentration, path, and fruit. This he does not know; the only escape of which he knows is sensual pleasure.

236 Spk says that among the noble disciples, here the stress is on the arahant, though the nonreturner would also be appropriate. According to the commentarial system, both have abandoned *paṭigha* or *dosa* and thus are no longer sub-

ject to displeasure (*domanassa*), painful mental feeling. Everyone with a body, including the buddhas, is subject to bodily painful feeling (here, *kāyikā dukkhā vedanā*).

237 Spk: He went so that the bhikkhus, seeing the Tathāgata, the foremost person in the world, attending on the sick, would think, "We too should attend on the sick." He also went to explain a meditation subject to those who needed one.

238 Spk: At this point, what has been shown? This bhikkhu's way of arrival [Spk-pṭ: the preliminary practice (*pubba-bhāgapaṭipadā*) that is the cause for arrival at the noble path]. For the establishments of mindfulness are only preliminary, and in regard to clear comprehension the contemplations of impermanence, vanishing, and fading away are also only preliminary. These two—contemplation of cessation and of relinquishment—are mixed [Spk-pṭ: mundane and supramundane]. At this point, the time of the bhikkhu's development (in meditation) is shown.

239 From here to the end also at **12:51** (but with a different simile) and also at **22:88** and **54:8** (with the same simile).

240 The simile is also at 12:62. Here, and below at **48:39**, all three eds. read *nānābhāvā vinikkhepā* (see **II, n. 159**).

241 Spk: The impermanence of formations is itself the impermanence of feelings, and this impermanence is death. There is no suffering worse than death: with this intention it is said, "All feeling is suffering."

On this maxim, see too **12:32** (II 53,20–21) and MN III 208,27. Spk's explanation is not very cogent. The real reason all feeling is suffering is because all feeling is impermanent and thus cannot provide stable happiness and security.

242 *Anupubbasaṅkhārānaṃ nirodho*. Spk: This is introduced to show, "I describe not only the cessation of feelings, but also the cessation of these (other) states." Below, "subsiding" (*vūpasama*) and "tranquillization" (*passaddhi*) are spoken of in conformity with the inclinations of those to be enlightened by the teaching.

243 In Be and Se, this verse and the next are the same as at **36:3**, but Ee reads pāda b *sampajāno nirūpadhi* rather than *sampajaññaṃ no riñcati*.

244 Spk: Carnal (*sāmisā*) pleasant feeling is the feeling connected with carnal sensuality; spiritual (*nirāmisā*) pleasant feeling is the feeling arisen in the first jhāna, etc., or by way of insight, or by way of recollection (of the Buddha, etc.). Carnal painful feeling is the carnal feeling arisen through carnal sensuality [Spk-pṭ: the painful feeling of those who undergo suffering because of sensuality]; spiritual painful feeling, the feeling of displeasure (*domanassa*) arisen through yearning for the unsurpassed deliverances [Spk-pṭ: namely, the fruit of arahantship]. Carnal neutral feeling is the carnal feeling arisen through carnal sensuality; spiritual neutral feeling, the neutral feeling arisen by way of the fourth jhāna. See too **36:31**.

245 This sutta is also at MN No. 59, entitled the Bahuvedaniya Sutta.

246 All are explained at **36:22**.

247 Spk: From the fourth jhāna up, there is neither-painful-nor-pleasant feeling, called pleasure (or happiness) in the sense that it is peaceful and sublime.

248 Spk: Cessation is called happiness in the sense that it is unfelt happiness (*avedayitasukha*, the happiness of nonfeeling). Thus felt happiness (*vedayitasukha*) arises by way of the cords of sensual pleasure and the eight meditative attainments, while cessation is called unfelt happiness. Whether it is felt or not, it is exclusively happiness in that happiness consists in the absence of suffering (*niddukkhabhāva*).

249 I read: *Yattha yattha āvuso sukhaṃ upalabbhati yamhi yamhi, taṃ taṃ tathāgato sukhasmiṃ paññāpeti*. Spk: Whether felt happiness or unfelt happiness is found, the Tathāgata describes whatever is without suffering as happiness.

250 Spk: His name was Sīvaka, but because he had a topknot (*cūḷā*) he was called Moḷiyasīvaka (*moḷi* or *moli* being another word for topknot).

251 This view is often referred to as *pubbakatahetuvāda*. At MN II 214–23, where it is ascribed to the Jains, the Buddha criticizes it from one angle, and at AN I 173,27–174,15 from still another angle.

252 In the argument, *vedanā* is being used in the narrower sense of painful feeling. Bile (*pitta*), phlegm (*semha*), and wind

(*vāta*) are the three bodily humours (*dosa*) of Indian Ayurveda medicine. It should be noted that the Buddha's appeal to personal experience and common sense as the two criteria for rejecting the view that all feeling is caused by past kamma implies that the view against which he is arguing is the claim that past kamma is the *sole and sufficient cause* of all present feeling. However, the Buddha's line of argument also implies that he is not denying kamma may induce the illnesses, etc., that serve as the immediate causes of the painful feelings; for this level of causality is not immediately perceptible to those who lack supernormal cognitive faculties. Thus kamma can still be an indirect cause for the painful feeling directly induced by the first seven causes. It is the sufficient cause only in the eighth case, though even then it must operate in conjunction with various other conditions.

253 I have translated *sannipātikāni, visamaparihārajāni,* and *opakkamikāni* in accordance with the explanations given by Spk. On *kammavipākajāni vedayitāni,* Spk says that these are produced solely (*kevalaṃ*) as a result of kamma. Feelings arisen directly from the other seven causes are not "feelings produced by kamma," even though kamma may function as an underlying cause of the illness, etc., responsible for the painful feelings. According to the Abhidhamma, all bodily painful feeling is the result of kamma (*kammavipāka*), but it is not necessarily produced exclusively by kamma; kamma usually operates through more tangible networks of causality to yield its result.

Spk says that this sutta is spoken from the standpoint of worldly convention (*lokavohāra*), on which Spk-pṭ comments: "Because it is generally accepted in the world that (feelings) originate from bile and so forth. Granted, feelings based on the physical body are actually produced by kamma, but this worldly convention is arrived at by way of the present condition (*paccuppannapaccayavasena*). Accepting what is said, the opponent's doctrine is refuted."

254 Elaborated at **48:31–40**.

255 See MN III 216,29–217,4. Each type becomes sixfold by arising in relation to the six sense objects—forms, sounds, etc.

256 See MN III 217–19. Again, each type becomes sixfold in relation to the six sense objects.

257 In Ee, this sutta is not counted separately but is printed as though it were a continuation of the preceding one. Be and Se, which I follow, treat it as a separate sutta.

258 In all three eds., the text of this sutta includes the words *samudayañ ca atthaṅgamañ ca* ("the origination and the passing away"), and the wording of the next sutta is the same. Since this would obviate the need for its separate existence, we can be sure that **36:27** originally had only the three terms *assāda, ādinava, nissaraṇa,* and **36:28** all five. I have translated on the basis of this hypothesis, which can claim support from the parallels: **14:37–38**, **22:107–8**, and **22:129–34**.

259 In Ee, this sutta is considered the opening paragraph of the following sutta, but in Be and Se (which I follow) it is counted separately.

260 *Nirāmisā nirāmisatarā pīti.* Spk: More spiritual than the spiritual rapture of the jhānas.

261 Having called the rapture, etc., of the jhānas spiritual (lit. "noncarnal") rapture, etc., it seems contradictory for the text to say that the form-sphere deliverance is carnal. Spk explains that form-sphere deliverance is called carnal because its object is a carnal form (*rūpāmisavasen' eva sāmiso nāma*).

37. Mātugāmasaṃyutta

262 *Mātugāmassa āveṇikāni dukkhāni.* Spk: Particular (to women); not shared by men.

263 I follow the arrangement of Be, which includes the opening paragraph under the fifth sutta of this vagga and records **37:5–24** as addressed solely to Anuruddha. Ee places the introductory paragraph here (and in "The Bright Side") *before* the first sutta of each series. In this respect Se corresponds with Be. In Se, however, only the first sutta in each series, dark and bright, is addressed to Anuruddha. Se then repeats the same sutta but addressed to the bhikkhus, and then records the following suttas in each series as addressed solely to the bhikkhus. For this reason Se winds

up with two suttas more than Be and Ee, namely, the two addressed only to Anuruddha. These suttas lack *yebhuyyena*, "generally (reborn)," found in the preceding sutta.

Anuruddha excelled in the exercise of the divine eye, which discerns the passing away and rebirth of beings, and also seems to have had frequent encounters with women, both human and celestial (see 9:6). For a biographical sketch, see Hecker, "Anuruddha: Master of the Divine Eye," in Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp. 185–210.

264 In **37:7–13**, the terms in square brackets successively replace "malicious" as the fourth item in the list.

265 In **37:17–23**, the terms in square brackets successively replace "without malice" as the fourth item in the list.

266 *Sāmikaṃ pasayha agāraṃ ajjhāvasati.* Spk glosses *pasayha* with *abhibhavitvā*, and in the next sutta *abhibhuyya vattati* with *abhibhavati ajjhottharati*. In this way the two become simply verbal variants on the same idea.

267 *Nāsent' eva naṃ, kule na vāsenti.* Spk gives us a glimpse of the social mores of the period: "Saying, 'You immoral, unchaste adulteress,' they take her by the neck and eject her; they do not accommodate her in that family."

268 *Vāsent' eva naṃ kule, na nāsenti.* Spk: "Reflecting, 'What does beauty or wealth, etc., matter when she is virtuous and upright?' the relatives accommodate her in that family; they do not expel her."

269 *Asapatti.* That is, without another wife of her husband. It was not unusual at the time for affluent men to take a second wife or concubine, especially if the first wife turned out to be barren. See Singh, *Life in North-Eastern India*, pp. 38–41.

38. Jambukhādakasaṃyutta

270 Spk: He was Sāriputta's nephew. The name means "Rose-apple-eater."

271 Spk argues against the idea that Nibbāna is the mere destruction of the defilements (*kilesakkhayamattaṃ nibbānaṃ*), holding that Nibbāna is called the destruction of lust, etc., in the sense that lust, etc., are destroyed contingent upon Nibbāna (*yaṃ āgamma rāgādayo khīyanti, taṃ nibbānaṃ*). For a fuller version of the argument, see Vism 507–9 (Ppn 16:67–74). The key point in the commentarial position is that Nibbāna is the unconditioned element apprehended with the attainment of the supramundane path. Because this experience of the unconditioned effects the destruction of the defilements, Nibbāna comes to be called the destruction of lust, hatred, and delusion, but it is not reducible to their mere destruction.

272 Cp. AN I 217–19. *Sugata* is usually an epithet of the Buddha but here, in the plural, it denotes all arahants.

273 *Assāsapatta.* The answer is a coded formula for the *sekha*. The next sutta, on *paramassāsapatta*, concerns the arahant.

274 The three types are explained at Vism 499,14–21 (Ppn 16:34–35). Briefly, suffering due to pain (*dukkhadukkhatā*) is painful bodily and mental feeling; suffering due to the formations (*saṅkhāradukkhatā*) is all conditioned phenomena of the three planes, because they are oppressed by rise and fall; and suffering due to change (*vipariṇāmadukkhatā*) is pleasant feeling, which brings suffering when it comes to an end.

275 Spk quotes MN II 96,19–20: "Instructed in the evening, by the morning he will attain distinction (enlightenment); instructed in the morning, by the evening he will attain distinction."

40. Moggallānasaṃyutta

276 The first nine suttas of this saṃyutta report Moggallāna's experiences during his week-long struggle for arahantship immediately after his ordination as a bhikkhu. For another account of his development, see AN IV 85–88, and for a connected narrative, see Hecker, "Mahāmoggallāna: Master of Psychic Powers," in Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp. 78–83.

277 *Kāmasahagatā saññā manasikārā samudācaranti.* Spk glosses: accompanied by the five hindrances.

278 *Mahābhiññataṃ patto.* Moggallāna excelled in the supernormal powers (*iddhividha*); see **51:14, 51:31.**

279 Cp. **21:1**, where the same experience is discussed in terms

of "noble silence" (*ariya tuṇhībhāva*), a technical code term for the second jhāna.

280 *Animitta cetosamādhi*. Spk: This refers to insight concentration (*vipassanāsamādhi*), which occurs when one has abandoned the sign of permanence, etc.

The "signless concentration of mind" is not defined further in the Nikāyas, but its placement after the eighth formless attainment suggests it is a *samādhi* qualitatively different from those attained in *samatha* meditation. Below, it occurs in the explanation of the "signless liberation of mind" (*animittā cetovimutti*, at **41:7**; IV 297,3–6). At **43:4**, the signless concentration (*animitta samādhi*) is called the path leading to the unconditioned. For a wide-ranging overview of the signless meditation, see Harvey, "Signless Meditation in Pāli Buddhism." See too below **nn. 312, 368**.

281 *Nimittānusāri viññāṇaṃ hoti*. Spk: This occurred while his insight knowledge was flowing along sharply and strongly as he dwelt in insight concentration. Just as, when a man is cutting down a tree with a sharp axe, if he constantly inspects the blade he doesn't accomplish the function of cutting down the tree, so the elder developed a liking (*nikanti*) for insight and thus did not accomplish its function.

282 Reading with Be and Se *asītiyā devatāsahassehi saddhiṃ*, as against Ee *asītiyā devatāsatehi saddhiṃ*, "eighty hundred."

283 *Buddhe aveccappasāda*. This is the faith of a noble disciple at the minimal level of stream-enterer; see **II, n. 120**. The four qualities to be extolled here are called the four factors of stream-entry (*sotāpattiyaṅga*); see **12:41**. Sakka is shown attaining stream-entry at DN II 288,20–23.

284 The above suttas are abridged in all three eds. Candana is at **2:5**; the other devas are the reigning deities of the four sense-sphere heavens above Tāvatiṃsa.

41. Cittasaṃyutta

285 At AN I 26,5 Citta is declared the chief male lay disciple among the speakers on the Dhamma (*etadaggaṃ dhammakathikānaṃ*); see too **17:23**. For a biographical sketch, see Hecker, "Shorter Lives of the Disciples," in Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp. 365–72. Migapathaka, according to Spk, was his own tributary village (*bhogagāma*), situated just behind the Wild Mango Grove.

286 The simile and its application are also at **35:232**.

287 The problem is also posed at **35:129**, but the reply given below draws on **14:1**.

288 Spk says that he knew the answer but was not a confident speaker. This explanation is not very convincing in view of the elder's confession below.

289 Th 120 is ascribed to Isidatta. According to Th-a I 248, while Isidatta was still a layman, his "unseen friend" Citta (see next sutta) sent him a letter in which he praised the virtues of the Buddha, Dhamma, and Saṅgha. Isidatta gained confidence in the Triple Gem, went forth as a monk under the Venerable Mahākaccāna, and quickly attained arahantship with the six direct knowledges.

290 *Onitapattapāṇino*. Here Spk expands: "Having removed their bowls from their hands and washed them (*pāṇito apanitapattā dhovitvā*), having deposited them into their bags, (they left) with the bowls hanging from their shoulders." This explanation goes further than the more typical commentarial gloss, which interprets the expression to mean simply that the monk has put the bowl aside; see **n. 135**. On *osāpeti*, "to deposit," see **I, n. 223**.

291 I translate the awkward idiom freely in accordance with the natural sense.

292 DN No. 1. This is translated, along with the commentary and excerpts from the sub-commentary, in Bodhi, *The All-Embracing Net of Views*.

293 Neither Spk nor Spk-pṭ gives an explanation for his sudden departure. He may have seen the danger in fame and honour and preferred to dwell in complete anonymity.

294 In Se and Ee the reading is *kuṭṭhitaṃ*, glossed *kuthitaṃ* by Spk (Se); Be has *kuthitaṃ*, glossed *kudhitaṃ*. SS have *kikitaṃ* or *kikiṭaṃ*, preferred by Woodward. Spk, calling this a term of unique occurrence in the Word of the Buddha preserved in the Tipiṭaka (*tepiṭike buddhavacane asambhinnapadaṃ*), glosses it as "extremely sharp" (*atitikhiṇaṃ*), because of the hot sand underfoot and the hot sun above.

295 The passage is quoted at Vism 393–94 (Ppn 12:85).

296 At Ud 76,26–27, spoken with reference to the arahant Lakuṇṭaka Bhaddiya (see **21:6**). All the terms refer literally to a chariot and figuratively to an arahant. The key to the riddle is given just below in the text, with fuller explanations at Ud-a 370–71; see the translation in Masefield, *The Udāna Commentary*, 2:959–61. The following is a summary: *ela* is a fault (*dosa*); one without faults is *nela*, faultless. The chariot is described as *nelaṅga* because its wheel (*aṅga*, I follow Masefield, and see MW, s.v. *rathāṅga*)—its most essential part—is faultless. In the application of the simile this represents the virtue associated with the fruit of arahantship. "Awning" is the woollen cloth spread on top of the chariot; the white awning (*setapachāda*) signifies the liberation associated with the fruit of arahantship, which is by nature thoroughly and completely pure. "Trouble-free" (*anīgha*) means without the agitation (*parikhobha*) of the defilements, as with a vehicle in which jolting (*khobha*) is absent. "The stream cut" (*chinnasota*): an ordinary chariot has an uninterrupted stream of oil smeared on the axle-heads and nave, but this one has "the stream cut" because the thirty-six streams (of craving) have been fully abandoned. "Without bondage" (*abandhana*): an ordinary chariot has an abundance of bonds to prevent the platform from being shaken by the axle, etc., but in this one all the bonds—that is, the fetters—have been completely destroyed; thus it is "without bondage."

297 In this discussion, IV 293,7–294,10 corresponds to MN I 301,17–302,5; IV 294,11–24 to MN I 296,11–23; and IV 294,26–295,21 to MN I 302,6–27. The last question and answer, however, are not found in either MN No. 43 or 44. Spk explains that Citta used to abide in cessation [Spk-pṭ: as a nonreturner] and thus he raised the question to ask about the formations that are the basis for cessation (see **n. 299**).

298 The three terms—*kāyasaṅkhāra, vacīsaṅkhāra, cittasaṅkhāra*—are in Pāli identical with those that make up the *saṅkhāra* factor of dependent origination (as at **12:2**; see **II, n. 7**), but in this context the purport is different, as the following discussion will show. Here, in the compounds *kāyasaṅkhāra* and *cittasaṅkhāra*, *saṅkhāra* clearly has a passive sense: what is formed or generated (*saṅkharīyati*) in dependence on the body or the mind. In the case of *vacīsaṅkhāra* the sense is active: what generates (*saṅkharoti*) speech.

299 The question refers to *saññāvedayitanirodha*, also called *nirodhasamāpatti*, the attainment of cessation, a meditative state in which mind and all mental functions stop. It is said to be accessible only to arahants and nonreturners who have mastered the eight attainments of *samādhi*. For a detailed treatment according to the commentarial method, see Vism 702–9 (Ppn 23:16–52). Spk says Citta had asked this question to find out if the monk was familiar with the attainment.

300 Spk: This means that before attaining cessation he has delimited the duration of the attainment, resolving, "I will be mindless (*acittaka*) for such a time."

301 The verbal formation (thought and examination) ceases in the second jhāna; the bodily formation (in-and-out breathing) ceases in the fourth jhāna; the mental formation (perception and feeling) ceases on entering the attainment of cessation.

302 *Indriyāni vippasannāni*. Spk: The sense faculties are fatigued when activity occurs and external objects impinge on the senses. They are afflicted, soiled as it were, like a mirror set up at a crossroads hit by dust carried by the wind. But as a mirror placed in a casket and deposited in a case shines within, so the five senses of a bhikkhu who has attained cessation shine brightly within cessation.

303 Spk: Before attaining cessation, at the time of delimiting the duration, he resolves, "I will be mindless for such a time and afterwards will again become mindful."

304 Spk: When one emerges from cessation the mind of fruition attainment is the first to arise. It is with reference to the perception and feeling associated with that mind that it is said, "First the mental formation arises." Afterwards, at the time of *bhavaṅga*, the bodily formation (breathing) arises, and still later, at the time of regular activity, the verbal formation resumes, namely, thought and examination able to originate speech.

305 *Suññataphassa, animittaphassa, appaṇihitaphassa*. Spk: These

can be explained by way of their own quality (*saguṇa*) or by way of their object (*ārammaṇa*). By way of quality: the attainment of fruition (*phalasamāpatti*) is called emptiness, and the accompanying contact is called emptiness-contact; the same method in the other two cases. By way of object: Nibbāna is called emptiness because it is empty of lust, etc.; signless, because the signs of lust, etc., are absent; and undirected, because it is not directed towards lust, hatred, or delusion. The contact of the arisen fruition attainment, which takes emptiness-Nibbāna as object, is called emptiness-contact; the same method in the other two cases.

Fruition attainment is a special meditative attainment in which the mind directly experiences the bliss of Nibbāna. It is said to be of four levels, corresponding to the four levels of awakening (the fruition attainment of stream-entry, etc.). See Vism 698–702 (Ppn 23:3–15).

306 Spk: It is Nibbāna that is called seclusion (*viveka*). His mind slants, slopes, and inclines towards that seclusion.

307 This is said because cessation is attained by first entering each jhāna and formless attainment and then contemplating it with insight by way of the three characteristics. The procedure is explained at Vism 705–7 (Ppn 23:31–43).

308 Godatta's verses are at Th 659–72. The conversation that follows is also at MN I 297,9–298,27, with Sāriputta and Mahākoṭṭhita as the speakers.

309 Spk: There are twelve kinds of measureless liberation of mind (*appamāṇā cetovimutti*): the four divine abodes, the four paths, and the four fruits. The divine abodes are called "measureless" because of their measureless radiation (towards countless beings), the paths and fruits because they remove the defilements, the causes of measurement.

310 Spk: There are nine kinds of liberation of mind by nothingness (*ākiñcaññā cetovimutti*): the base of nothingness, and the four paths and fruits. The first is called "nothingness" because it does not have any "something" (impediment; see **n. 315** just below) as object, the paths and fruits because of the nonexistence in them of the excruciating and obstructive defilements.

311 Spk does not gloss this, but it seems the expression "liberation of mind by emptiness" (*suññatā cetovimutti*) is used to signify concentration based on insight into the selfless nature of phenomena and also the supramundane paths and fruits.

312 Spk: There are thirteen kinds of signless liberation of mind (*animittā cetovimutti*): insight—because it removes the "signs" of permanence, happiness, and self; the four formless attainments—because the sign of form is absent in them; and the four paths and fruits—because the defilements, the "makers of signs," are absent in them.

313 On this interpretation, the measureless liberation of mind is the four divine abodes; the liberation of mind by nothingness, the third formless attainment; and the liberation of mind by emptiness, concentration based on insight into the selfless nature of phenomena. The signless liberation of mind is hard to pinpoint in terms of a familiar doctrinal category. Spk takes it here as supramundane with Nibbāna as object.

314 *Akuppā cetovimutti*. Spk: The liberation of mind consisting in the fruition of arahantship.

315 Spk explains *kiñcana* as if it were derived from a verb *kiñcati* glossed *maddati palibundhati* ("crushes, impedes"), thus as meaning obstruction or impediment. The true derivation, however, is from *kiṃ* + *cana*—meaning simply "something"; see MW, s.v. (2) *ka, kas, ka, kim*. The word is used idiomatically in Pāli to mean a possession considered as an impediment; see MN II 263,34–264,1. This acquired meaning seems to have been devised for a didactic purpose. See PED for other references where this sense is evident.

316 Spk explains that lust, etc., are called sign-makers (*nimittakaraṇa*) because they mark a person as lustful, hating, or deluded. Perhaps, though, the statement means that lust causes the "sign of beauty" (*subhanimitta*) to appear, hatred the "sign of the repulsive" (*paṭighanimitta*), and delusion the signs of permanence, pleasure, and self.

317 Spk: Though the emptiness liberation of mind is not mentioned separately, it is included throughout by the phrase "empty of lust," etc.

318 Nigaṇṭha Nātaputta is identical with Mahāvīra, the historical progenitor of Jainism. Though he makes several personal appearances in the Pāli Canon (see particularly MN

No. 56), there is no report of him meeting the Buddha. His followers were called niganthas, "knotless ones."

319 Spk: Why did this noble disciple, a nonreturner, approach a wretched, misguided, naked ascetic? To free (the Buddhists) from blame and to refute his doctrine. For the niganthas held that the Buddha's followers do not show hospitality to anyone else, and he wanted to free his co-religionists from this criticism. He also approached with the idea of refuting Nātaputta's doctrine.

320 *Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho.* As will be shown, this refers to the second jhāna.

321 *Na khvāhaṃ ettha bhante bhagavato saddhāya gacchāmi.* Citta is here laying a verbal trap, which will be sprung just below. While he appears to be disclaiming allegiance to the Buddha, he is actually asserting that he has realized the truth of the Buddha's statement by personal experience and thus need not rely on mere faith in his word. The pun recurs at **48:44**.

322 All three eds. read *ulloketvā* here, though SS read *apaloketvā* and Spk (Se) *oloketvā*. The explanation in Spk supports *ulloketvā*: "He swelled his chest, drew in his belly, stretched forth his neck, surveyed all directions, and then looked up." Below I follow Be and Ee in reading *apaloketvā* (Se repeats *ulloketvā*), which provides a meaningful contrast: he looks askance because he is too embarrassed to look his followers in the eye.

323 *Atha maṃ paṭihareyyāsi saddhiṃ niganṭhaparisāya.* Spk paraphrases: "When the meaning of these (questions) is known, then you might come up to me (*abhigaccheyyāsi*) along with your retinue of niganthas; having come into my doorkeeper's presence (*patihārassa me santikaṃ āgantvā*), you might inform me of your arrival." Spk thus glosses the verb *paṭiharati* with *abhigacchati* and connects it with *patihāra* as doorkeeper (a sense confirmed by MW, s.v. *prati-hṛ* > *pratihāra*). At MN II 220,8, however, we find the expression *sahadhammikaṃ vādapaṭihāraṃ*, which in context seems to mean "a reasonable defense of (their) doctrine." Thus here *paṭiharati* could mean "to respond, to offer a rejoinder," a meaning that appears more relevant than the one proposed by Spk.

The exact import of the following sentences is obscure in the Pāli. Spk identifies the ten questions with the catechism at AN V 50–54 (see too Khp 2). The questions begin, "What is one?" with the answer, "All beings subsist on nutriment," "What is two?"—"Name and form," etc. According to Spk-pṭ the "question" (*pañha*) means the inquiry (*vīmaṃsā*); the synopsis (*uddesa*), a brief statement of the meaning; and the answer (*veyyākaraṇa*), a detailed explanation of the meaning. One might have translated, "The question about one ... the question about ten," but the numbers are clearly distributive and the expressions *dve pañhā* and so forth are plurals. It is unclear whether Citta actually posed the questions (which were then abbreviated by the redactors) or merely indicated the format of the questions without filling it in. See the following note.

324 I follow Ee here in reading *pañhe apucchitvā*. Both Be and Se read *pañhe āpucchitvā*, which is problematic, as the latter verb generally means "to take leave" and is not typically used in relation to asking questions. The point seems to be that because Nātaputta did not accept Citta's challenge, Citta left without actually posing his ten questions.

325 Reading with Be and Se, *koci uttari manussadhammā alamariyañāṇadassanaviseso*. Ee should be amended accordingly. The expression occurs often in the suttas as an umbrella term for all the higher meditative attainments and stages of realization. The analysis at Vin III 91 bifurcates the the two main components of the compound and treats *uttari manussadhammā* as an independent plural compound, but the singular *koci* here (and just below, the *evarūpaṃ* before -*visesaṃ*) indicates that in sutta usage *uttari manussadhammā* functions as an adjectival ablative in relation to *alamariyañāṇadassanavisesa*. Spk explains *manussadhamma*, "the human norm," as the ten courses of wholesome action. What is beyond that (*tato manussadhammato uttari*) is "superhuman." *Alamariyañāṇadassanavisesa* is explained as "distinction of knowledge and vision capable of engendering the state of a noble one."

326 *Pāvaḷanipphoṭanā*. According to Spk, this is a brush made from peacock's feathers, used to sweep the ground of grit and dust before sitting down.

327 *Dhammassa svākkhātatā*. It is not clear to me whether Citta's exclamation is intended as a straightforward praise of the Buddha's teaching or as an ironic putdown of the ascetic's teaching.

328 I read with Se: *kiṃ hi no siyā bhante*.

329 This means he is a nonreturner, having eradicated the five lower fetters binding beings to the sense-sphere realm.

330 Se alone has the correct reading here: *dhammiko dhammarājā dhammikaṃ baliṃ anuppadassati*. The devatās want him to become a universal monarch so they will be assured of receiving the offerings due to them. I translate *dhammarājā* as "king of righteousness" rather than "king of the Dhamma," since the latter is properly an epithet only of the Buddha.

331 Ee seems to have the best reading: *saṅghe ca pasādetvā cāge ca samādapetvā*.

42. Gāmaṇisaṃyutta

332 According to Spk, *caṇḍa* ("wrathful") is a sobriquet assigned to this headman by the redactors of the Dhamma. I give the name both in Pāli and English, also at **42:3–5**.

333 *Sorata* (Ee: *sūrata*). See **I, nn. 256, 462**.

334 His name means "palmyra box." Spk says he was called thus because his facial complexion was the colour of a ripe palmyra fruit just fallen from its stalk. He was the director of a large troupe of actors and had become famous throughout India. His verses, which stand out by their moral earnestness, are at Th 1091–1145.

335 *Saccālikena*. Woodward renders "by his counterfeiting of the truth" (KS 4:214), but I follow Spk, which glosses this as a *dvanda* compound: *saccena ca alikena ca*.

336 Here, where the present is required, we should read with Be and Se *na labhāmi*, and below, where the aorist is appropriate, *nālatthaṃ*. Ee has the latter reading in both places.

337 *Pahāso nāma nirayo*. Spk: There is no separate hell with this name. This is actually one part of the Avīci hell where the denizens are tortured in the guise of actors dancing and singing.

338 See MN I 387–89, partly parallel to this passage, though concerned with a different wrong view about rebirth.

339 Spk explains the name as meaning "one who earns his living by warfare" (*yuddhena jīvikaṃ kappanako*); this name, too, was assigned by the redactors of the Dhamma. I take the occupation to be that of a mercenary or professional soldier.

340 This free rendering of the name was suggested by VĀT. Se and Ee read *sarañjitānaṃ*, but Be *parajitānaṃ*, "conquered by others," makes better sense.

341 Again, Spk says this is not a separate hell but a section of Avīci where beings appear as soldiers conquered in battle.

342 The three verbs are *uyyāpenti* (glossed *upari yāpenti*), *saññāpenti* (glossed *sammā ñāpenti*), and *saggaṃ okkāmenti*, on which Spk says: "They stand around him saying, 'Go, sir, to the brahmā world; go, sir, to the brahmā world,' and thus make him enter (*pavesenti*) heaven."

343 The Jains. On Nigaṇṭha Nātaputta, see **41:8**.

344 *Yathābhataṃ* (Ee: *yathā hataṃ*) *nikkhitto evaṃ niraye*. The idiom is obscure and the rendering here conjectural. The phrase also occurs at MN I 71,31, rendered at MLDB p. 167: "then as [surely as if he had been] carried off and put there he will wind up in hell." This rendering, which follows Ps II 32 (*yathā nirayapālehi ābharitvā niraye ṭhapito*), is problematic, for *yathābhataṃ* is an indeclinable with an adverbal function, not a substantive set in apposition to the subject. The function of *evaṃ*, too, is obscure. See the inconclusive discussion in PED, s.v. *yathā*.

345 Ee here omits *evam etassa pāpassa kammassa pahānaṃ hoti*.

346 Cp. AN V 299-301. Spk: When (simple) "lovingkindness" is said, this can be interpreted either as access concentration or absorption, but when it is qualified as "liberation of mind" (*cetovimutti*) it definitely means absorption. It is sense-sphere kamma that is called limited kamma (*pamāṇakataṃ kammaṃ*); form-sphere kamma is called limitless (or measureless, *appamāṇakataṃ*) kamma. This is called limitless because it is done by transcending the limit, for it is developed by way of specified, unspecified, and directional pervasion (see Vism 309–11; Ppn 9:49–58).

Does not remain there, does not persist there (*na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati*). Spk: That sense-sphere kamma does not linger on, does not stay on, in that form-

sphere or formless-sphere kamma. What is meant? That sense-sphere kamma is unable to overpower the form-sphere or formless-sphere kamma or to persist and gain the opportunity (to yield its own results); rather, as a great flood might inundate a little stream, the form-sphere or formless-sphere kamma overpowers the sense-sphere kamma and remains after having made an opportunity (for its own results). The superior kamma, having prevented the sense-sphere kamma from producing its result, on its own leads to rebirth in the brahmā world.

347 I follow von Hinüber's proposals regarding the correct reading and interpretation of these terms in his paper, "The Ghost Word *Dvīhitikā* and the Description of Famines in Early Buddhist Literature." The reading, firstly, should be: *Nālandā dubbhikkhā hoti duhitikā setaṭṭikā salākāvuttā*. All extant mss, it seems, have been contaminated by *dvīhitikā* and *setaṭṭhikā*, though Spk recognizes *duhitikā* as a v.l. here and other texts on crop failure preserve *setaṭṭikā* (Vin II 256,21–23 = AN IV 278,28–279,2). While Spk explains both *dvīhitikā* and *duhitikā* as derived from *du-īhiti* (or *du-ihiti*, "difficult faring"), the correct derivation is from *du-hita* (see **n. 212** above). The corrupt reading *setaṭṭhikā* is explained by Spk as meaning "white with bones," i.e., with the bones of people who have perished in the famine, but other commentaries identify *setaṭṭikā* as a crop disease (*rogajāti*) caused by insects that devour the pith of the grain stalks. The word is analysed *seta-aṭṭi-kā*, "the white disease," because the afflicted crops turn white and do not yield grain (see Sp VI 1291,5–7 = Mp IV 136,16–18; Sp I 175,4–8).

348 I read *saññamasambhūtāni*, as in Se and Ee, as against Be *sāmaññasambhūtāni*. Spk merely glosses with *sesasilaṃ*.

349 I read *nihitaṃ vā nādhigacchati*, again with Se and Ee, as against Be *nihitaṃ vā ṭhānā vigacchati*.

350 The rule is Nissaggiya-pācittiya No. 18; see Vin III 236–39 and Vin I 245,2–7. The sutta is cited at Vin II 296–97 as testimony for the prohibition against the acceptance of gold and silver by bhikkhus. At Vin III 238, "silver" is more broadly defined as including coins made of silver, copper, wood, or lac, or whatever serves as a medium of exchange. Its commentary (Sp III 690) extends this to include bone, hide, fruit, seeds, etc., whether imprinted with a figure or not. Thus in effect the expression "gold and silver" signifies money. On *samaṇa sakyaputtiya*, see **II, n. 376**.

351 Be omits the second question, apparently by editorial oversight, as it is in Se and Ee.

352 Cp. **12:33** (II 58,3–5). Spk's treatment of the line here indicates that it takes *akālikena pattena* as a single expression, with *akālikena* functioning as an adverbial instrumental in apposition to *pattena*: *Akālikena pattenā ti na kālantarena pattena; kālaṃ anatikkamitvā va pattenā ti attho*; "*Immediately attained*: not attained after an interval of time; the meaning is that it is attained even without any time having elapsed." For more on *akālikena*, see **I, n. 33, II, n. 103**. The opening of this paragraph in Ee seems garbled.

353 Note that the headman here ascribes to the Buddha, as a direct quotation, a general statement of the causal tie between desire and suffering (*yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati ...*). As this statement is not found in the Buddha's words above but is clearly needed as the referent of "this principle" (*iminā dhammena*), it seems likely that the statement had been in the original text but at some point had been elided. Just below the Buddha does make the generalization himself.

354 These are the words with which the Buddha opened his first sermon; see **56:11**. Spk: The pursuit of sensual happiness is mentioned to show the types who enjoy sensual pleasure (II–III); the pursuit of self-mortification to show the ascetics (IV–V); the middle way to show the three types of wearing away (VI). What is the purpose in showing all this? The Tathāgata, who attained perfect enlightenment by abandoning the two extremes and by following the middle way, does not criticize or praise all enjoyers of sensual pleasures or all ascetics. He criticizes those who deserve criticism and praises those who deserve praise.

355 The three coordinates of the pattern to be expanded upon are: (i) how wealth is acquired, whether unlawfully, lawfully, or both; (ii) whether or not it is used for one's own benefit; and (iii) whether or not it is used to benefit others. Those who rank positive on all three counts will be further

divided into those who remain attached to their wealth and those who are unattached to it. This same tenfold analysis of the *kāmabhogī* is at AN V 177–82.

356 See **n. 325.** Here a wholesome state (*kusala dhamma*) must rank lower than a "superhuman distinction," since the attainment of the former does not necessarily entail the latter. The former can include simple moral conduct and ordinary wholesome states of mind, while the latter includes only the jhānas, formless attainments, direct knowledges, and supramundane paths and fruits.

357 *Tisso sandiṭṭhikā nijjarā. Nijjarā*, "wearing away," was a Jain term adopted by the Buddha. The Jains held that ascetic practice was the means to "wear away" all suffering (*sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati*); see their position at MN I 93,2–11 and II 214,7–13, and the Buddha's alternative approach to "wearing away" at MN II 223–25. Three other kinds of *sandiṭṭhikā nijjarā* are described at AN I 221,5–30 (i.e., virtue, the jhānas, the destruction of the taints) and a twentyfold *nijjarā* is at MN III 76,12–77,23. Spk says that one path is described as three kinds of wearing away because of the wearing away of the three defilements.

358 *Samaṇo Gotamo māyaṃ jānāti.* At MN I 375,12–14 the Jains proclaim, "The ascetic Gotama is a magician (*māyāvī*); he knows a converting magic (*āvaṭṭaniṃ māyaṃ jānāti*) by which he converts the disciples of other teachers." The same charge comes up for discussion at AN II 190–94.

359 *Samaṇo khalu bho Gotamo māyāvī.*

360 *Lambacūḷakā bhaṭā.* Spk gives no help, but Rhys Davids interprets the passage thus in his *Buddhist India* (p. 21): "The Koliyan central authorities were served by a special body of *peons*, or police, distinguished, as by a kind of uniform, from which they took their name, by a special head-dress. These particular men had a bad reputation for extortion and violence."

361 See **24:5, III, n. 254.**

362 See **24:6, III, n. 255.**

363 Spk proposes alternative interpretations of *dhammasamādhi* and *cittasamādhi*: (i) *dhammasamādhi* is the *dhamma* of the ten wholesome courses of action, *cittasamādhi* the four paths along with insight; (ii) the five *dhammā* (mentioned below)—namely, gladness, rapture, tranquillity, happiness, and concentration—are called *dhammasamādhi*, while *cittasamādhi* is again the four paths along with insight; (iii) the ten wholesome courses of action and the four divine abodes are *dhammasamādhi*, the one-pointedness of mind arisen for one who fulfils this *dhammasamādhi* is *cittasamādhi*.

364 *Apaṇṇakatāya mayhaṃ.* Spk: "This practice leads to what is incontrovertible for me, to absence of wrongness (*anaparādhakatāya*)." At Ps III 116,21 *apaṇṇaka* is glossed *aviruddho advejjhagāmī ekaṃsagāhiko*; "uncontradicted, unambiguous, definitive."

365 *Kaṭaggaha.* The allusion is to the lucky throw at dice, glossed *jayaggaha*, "the victorious throw." The opposite is *kaliggaha*, the dark throw or losing throw. The style of reasoning here is reminiscent of that used at MN I 402–11 (which also includes the metaphor of dice) and at AN I 192–93.

43. Asaṅkhatasaṃyutta

366 *Kāyagatā sati.* In sutta usage this includes all the practices comprised under "contemplation of the body" (*kāyānupassanā*) in the Satipaṭṭhāna Sutta (DN No. 22, MN No. 10). They are treated separately under this heading in the Kāyagatāsati Sutta (MN No. 119). The commentaries generally confine the term to the meditation on the thirty-two aspects of the body, as at Vism 240 (Ppn 8:44).

367 This triad of concentrations occurs elsewhere in the Nikāyas, e.g., at DN III 219,19–20, MN III 162,14–15, and AN IV 300,28–301,1. A concentration without thought but with examination (*avitakka vicāramatta samādhi*) does not fit into the familiar sequence of the four jhānas, in which the first jhāna includes both thought and examination and the second excludes both. To reconcile the two schemes, the Abhidhamma supplements the fourfold sequence of jhānas with a fivefold sequence in which the second jhāna is the *avitakka vicāramatta samādhi.* The second jhāna of the tetrad then becomes the third jhāna of the pentad. See As 179–80, which explains the reasons for the two sets.

368 *Suññata samādhi, animitta samādhi, appaṇihita samādhi.* Spk gives no explanation of these terms. The three are mentioned as a set at DN III 219,21–22, again without explanation, but Sv III 1003–4 comments on them thus: One who, at the stage of advanced insight, contemplates things as nonself, acquires the emptiness concentration on arriving at the path and fruit (because he has seen things as empty of self); one who contemplates things as impermanent acquires the signless concentration (because he has seen through the "sign of permanence"); one who contemplates things as suffering acquires the undirected concentration (because he has no leaning to things seen as painful). See too the discussion of the "triple gateway to liberation" at Vism 657–59 (Ppn 21:66–73). On *animitta cetosamādhi,* see **n. 280** above.

369 This sutta and the next six cover the "thirty-seven aids to enlightenment," elaborated at **43:12** (ix–xlv). More detailed explanations are given in the Introduction to Part V and in the notes to SN 45–51.

370 I follow the numbering in Ee. Though Woodward says "the sections are wrongly numbered in the text" (KS 4:261, n. 1), in fact it is the text that is correct and Woodward's numbering that is off. For this sutta I prefer the Be reading *anataṃ* and the gloss in Spk (Be): *taṇhānatiyā abhāvena anataṃ;* "uninclined due to the absence of inclination through craving." This seems more original than the Se and Ee reading *antaṃ,* "the end," with Spk (Se) explaining: *taṇhāratiyā abhāvena antaṃ;* "the end due to the absence of delight through craving."

371 Under each of the epithets for Nibbāna, Ee has "I–XLV" as if the elaboration is to be developed only as in §12. In the last sutta, however, "the path leading to the destination" begins with "mindfulness directed to the body," which means that each elaboration is to be developed in full as in §§1–12. This means that each epithet should be conjoined with fifty-six versions of the path.

372 *Nippapañcaṃ.* Spk: Through the absence of proliferation by craving, conceit, and views.

44. Abyākatasaṃyutta

373 At AN I 25,19 she is declared the foremost bhikkhuni among those with great wisdom (*etadaggaṃ mahāpaññānaṃ*), and at **17:24** she is extolled as a model for the other bhikkhunis. For a biographical sketch, see Hecker, "Great Woman Disciples of the Buddha," in Nyanaponika and Hecker, *Great Disciples of the Buddha,* pp. 263–66, and Pruitt, *Commentary on the Verses of the Theris,* pp. 164–74.

374 As at **16:12, 24:15–18, 33:1–55.**

375 The reply here is identical with the Buddha's famous reply to Vacchagotta at MN I 487–88. Though worded in terms of the Tathāgata, the questions refer to any arahant misconceived as a "being" or a self.

376 Spk: "The form by which one might describe the Tathāgata" considered as a being (*sattasaṅkhātaṃ tathāgataṃ*)—as tall or short, dark or light, etc.—has been abandoned by the omniscient Tathāgata through the abandoning of its origin. He is "liberated from reckoning in terms of form" (*rūpasaṅkhāya vimutto*), that is, because there will be no arising of form in the future for him, even the statement, "He will be such and such" through his physical form and mental qualities, loses its validity; thus he is liberated even from description by way of form. He is deep (*gambhīra*) through the depth of his inclination (*ajjhāsayagambhīratā*) and through the depth of his qualities (*guṇagambhīratā*). As to the description that might be used in relation to the omniscient Tathāgata with such deep qualities, considering him as a being, when one sees the nonexistence (invalidity) of this description [Spk-pṭ: "a being"] owing to the nonexistence [Spk-pṭ: of the five aggregates], then the statement "The Tathāgata—considered as a being—exists after death" does not apply, i.e., it is not valid.

377 Be and Ee read the last verb as *virodhayissati,* Se *vihāyissati.* Spk glosses *na viruddhaṃ padaṃ* (Se: *viruddhasaddaṃ*) *bhavissati;* "there will be no contradictory term." Spk glosses *aggapadasmiṃ* simply as "in the teaching" (*desanāya*). *Aggapadasmiṃ* occurs also at AN V 320,32, glossed by Mp with *nibbāne.*

378 *Rūpagatam etaṃ.* Spk: This is mere form. He shows: "No other being is found here apart from form, but when there is form there is merely this name." Spk-pṭ: What is being rejected here? The self posited by the outside thinkers, spoken of here as "Tathāgata."

379 See **III, n. 83.**

380 Spk explains *kutūhalasālā* (lit. "commotion hall") as a place where ascetics and brahmins of other sects engage in various discussions. It is so named because commotion arises as they say, "What does this one say? What does that one say?"

The teachers mentioned are the famous "six heretics," the rivals of Gotama (see **I, n. 200**). It is strange that predictions about rebirth are ascribed to Ajita, since elsewhere he is reported to have taught materialism and to have denied an afterlife. Even Sañjaya is reported to have been a sceptic about such issues.

381 *Sa-upādānassa khvāhaṃ Vaccha upapattiṃ paññāpemi no anupādānassa.* There is a double meaning here, with *upādāna* meaning both "fuel" and subjective "clinging," but I have translated the sentence in consonance with the following simile. It was also in a discourse to Vacchagotta that the Buddha used his famous simile of the fire that goes out from lack of fuel to illustrate the status of one who has attained Nibbāna; see MN I 487,11–30.

382. *Tam ahaṃ taṇhūpādānaṃ vadāmi.* The Buddha's statement seems to imply that a temporal gap can intervene between the death moment and reconception. Since this contradicts Theravāda orthodoxy, Spk contends that at the death moment itself the being is said to be "not yet reborn" because the rebirth-consciousness has not yet arisen.

383 Here and below I read *saddhiṃ*, with Be and Ee, as against *laddhi* in Se. Spk glosses: *tesaṃ laddhiyā saddhiṃ etaṃ abhavissa.* To my knowledge *laddhi*, in the sense of belief, is a term of later usage, and it may have been incorporated into Se via a misunderstanding of the commentary.

384 I read *ñāṇassa uppādāya*, with Be and Se, as against *ñāṇassa upādāya* in Ee. Spk: "As to the insight knowledge that arises thus, 'All phenomena are nonself,' would I have been consistent with that?"

385 Probably this means that Vacchagotta would have interpreted the Buddha's denial as a rejection of his empirical personality, which (on account of his inclination towards views of self) he would have been identifying as a self. We should carefully heed the two reasons the Buddha does not declare, "There is no self": not because he recognizes a transcendent self of some kind (as some interpreters allege), or because he is concerned only with delineating "a strategy of perception" devoid of ontological implications (as others hold), but (i) because such a mode of expression was used by the annihilationists, and the Buddha wanted to avoid aligning his teaching with theirs; and (ii) because he wished to avoid causing confusion in those already attached to the idea of self. The Buddha declares that "all phenomena are nonself" (*sabbe dhammā anattā*), which means that if one seeks a self anywhere one will not find one. Since "all phenomena" includes both the conditioned and the unconditioned, this precludes an utterly transcendent, ineffable self.

386 *Yassa p' assa āvuso etam ettakena ettakaṃ eva, tam p' assa bahuṃ.* I translate this obscure exclamation with the aid of Spk.

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The Great Book

(*Mahāvagga*)

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Introduction

The fifth and final part of the Saṃyutta Nikāya is the *Mahāvagga,* The Great Book. There are at least three explanations that might be given for this title. First, it is the largest division of SN, and could become exponentially larger if the abbreviated repetition series, at the end of many chapters, were to be expanded in full. Second, we find here, not one giant saṃyutta towering over a retinue of lesser peaks, but a veritable Himalayan range of saṃyuttas, with at least eight major chapters among a total of twelve. And third, almost all the saṃyuttas in this book deal with different formulations of the Buddha's path to liberation, the most precious part of his legacy to the world.

A glance at the contents of the Mahāvagga shows that its first seven chapters are devoted to seven sets of training factors which occur elsewhere in the Pāli Canon, though in a different sequence. In the standard sequence these are:

the four establishments of mindfulness (*cattāro satipaṭṭhānā*)
the four right strivings (*cattāro sammappadhānā*)
the four bases for spiritual power (*cattāro iddhipādā*)
the five spiritual faculties (*pañc' indriyāni*)
the five powers (*pañca balāni*)
the seven factors of enlightenment (*satta bojjhaṅgā*)
the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*).

In SN we have already met these sets several times: at **22:81**, when the Buddha explains how the Dhamma has been taught discriminately; at **22:101**, as the things to be developed for the mind to be liberated from the taints; at **43:12**, as different aspects of the path leading to the unconditioned. In the Buddhist exeget-

ical tradition, beginning very soon after the age of the canon, these seven sets are known as the thirty-seven aids to enlightenment (*sattatiṃsa bodhipakkhiyā dhammā*). Although this term is not used in the Nikāyas themselves as a collective appellation for the seven sets, the sets themselves frequently appear in the Nikāyas as a compendium of the practice leading to enlightenment. On several occasions the Buddha himself underlined their critical importance, referring to them, in his talks to the bhikkhus, as "the things I have taught you through direct knowledge" (*ye vo mayā dhammā abhiññā desitā*). In the prelude to his parinibbāna he urged the bhikkhus to learn, pursue, develop, and cultivate them so that the holy life would endure long in the world, out of compassion for the world, for the good, welfare, and happiness of devas and humans (DN II 119–20). He requested the bhikkhus to meet often and recite the seven sets "meaning for meaning, phrase for phrase," without disputes, again so that the holy life would endure long (DN III 127–28). He made unity in the Sangha contingent upon concord regarding the seven sets (MN II 245) and urged the disciples to train in them "united, in concord, not disputing" (MN II 238). It is because he teaches these seven sets that his disciples venerate him, and by developing them many of these disciples have attained consummation and perfection in direct knowledge (MN II 11–12).

The presentation of the seven sets in a graded sequence might convey the impression that they constitute seven successive stages of practice. This, however, would be a misinterpretation. Close consideration of the series would show that the seven sets are ranked in a numerically ascending order, from four to eight, which means that their arrangement is purely pedagogic and implies nothing about a later set being more advanced than the earlier sets. Even more decisively, when we examine the contents of the seven sets as formally defined and explained in the suttas, we would see that their contents are inextricably interwoven. Often factors in one set are identical with those in another; sometimes one set reorders the constituents of another; sometimes one set subdivides a factor treated synoptically in another. What emerges from a close study of the seven sets, as presented in the Mahāvagga, is an array of overlapping, intersecting, mutually illuminating portraits of a single course of practice aimed at a single goal, deliverance from suffering. By presenting the course of practice from different angles, in different keys, and with different degrees of detail, the texts are able to finely modulate the practice of the path to suit the diverse needs of the people to be trained. This accounts for the versatility of the Buddha's teaching, its ability to assume variable expressions in accordance with the different aptitudes, preferences, and propensities of different human beings.

The need for a path is bound up with the whole structure of the Dhamma, girded from below by the abstract principle of conditionality, "When this arises, that arises; when this ceases, that ceases." Bondage and suffering arise from ignorance, from a failure to see and understand the subjects treated in the earlier saṃyuttas: the five aggregates, the six sense bases, and the eighteen elements as the constituent factors of sentient existence; dependent origination as the inherent dynamism by which saṃsāra again and again renews itself from within, bringing along the suffering of repeated birth, aging, and death. To gain irreversible release from suffering we have to cut through the tangle of craving and clinging, and for this "disentanglement" to be final and complete, we must extricate the most deeply buried root of all, namely, ignorance.

The direct antidote to ignorance is knowledge—not mere conceptual knowledge, but direct insight into things as they really are—and it was one of the Buddha's key discoveries that the knowledge needed for liberation can be developed. Such knowledge does not depend on divine grace or arise as a mystical intuition, but emerges out of a matrix of persistent spiritual practice governed by a precisely articulated groundplan. This course of practice is a process of self-cultivation sustained by the unvarying laws of conditionality. The different factors embedded in the seven sets are the qualities that need to be developed. They are the conditions which, when methodically generated and fortified, directly conduce to the arising of the liberating knowledge.

The major saṃyuttas of the Mahāvagga can be seen as offering a conception of the path that is the converse of the Asaṅkhatasaṃyutta (43). The latter begins with the goal, the unconditioned, and then asks, "What is the path leading to this goal?" The answer given is framed in terms of the seven sets, and thus here the texts extract the path from the goal. The Mahāvagga takes the complementary approach. Here we begin with the seven sets and

by following their course of movement we are brought to see that they "slant, slope, and incline towards Nibbāna" just as surely as the waters in the great Indian rivers flow towards the ocean. Thus, from the perspective offered by the Mahāvagga, the seven sets become the constellation of training factors that bring the realization of a goal towards which they inherently incline. We might even speak of the path factors as being "pregnant" with the goal, though we must qualify this by noting that the development of the path does not bring Nibbāna itself into being, but rather promotes the attainment of a goal which, as unconditioned, is not locked into the process of causality.

I said just above that the seven sets overlap and intersect. How this is so becomes clearer when we recognize that the terms used to designate different items among the thirty-seven aids to enlightenment are often synonyms representing the same mental factor. The different names merely serve to illuminate different functions of these mental factors while the arrangement into seven sets shows how the factors can collaborate in diverse patterns of mutual support.

This aspect of the aids to enlightenment becomes more evident through the analytical treatment of the Abhidhamma, which collates the synonymous terms used to represent a single mental factor. A concise statement of the results obtained is found at Vism 680 (Ppn 22:41–43). Applied to the seven sets, we see, firstly, that one mental factor, energy (*viriya*), occurs in nine roles: as the four right strivings; as the basis for spiritual power headed by energy; as a faculty, power, and enlightenment factor; and as the path factor of right effort. Mindfulness (*sati*) takes on eight roles: as the four establishments of mindfulness; as a faculty, power, and enlightenment factor; and as the path factor of right mindfulness. Wisdom (*paññā*) serves in five capacities: as the basis for spiritual power headed by investigation; as a faculty and power; as the enlightenment factor of discrimination; and as the path factor of right view. Concentration (*samādhi*) occurs four times under its own name: as a faculty, power, enlightenment factor, and path factor; it also participates in all four bases for spiritual power. Faith (*saddhā*) occurs twice, as a faculty and power. The other nine aids to enlightenment occur only once each. Table 7 represents this correlation visually.

Table 7

The Aids to Enlightenment by Way of Mental Factors
(based on Vism 680 and CMA 7:32–33)

	Mental factors / Aids to enlightenment	4 establ. mindfulness	4 right strivings	4 bases for power	5 faculties	5 powers	7 enlightenment factors	8 noble path factors	Total
1	Energy		4	1	1	1	1	1	9
2	Mindfulness	4			1	1	1	1	8
3	Wisdom			1	1	1	1	1	5
4	Concentration				1	1	1	1	4
5	Faith				1	1			2
6	Intention							1	1
7	Tranquillity						1		1
8	Rapture						1		1
9	Equanimity						1		1
10	Desire			1					1
11	Mind			1					1
12	Right speech							1	1
13	Right action							1	1
14	Right livelihood							1	1

From this we can see that four factors permeate the practice in a variety of guises: energy, mindfulness, concentration, and wisdom. These factors, it must be noted, are not different from men-

tal qualities that arise periodically in the ordinary, undeveloped mind. In the untrained mind, however, their occurrence is sporadic and random. The intention behind the Buddha's presentation of the practice is to train the disciple to arouse these factors deliberately, through the exercise of the will, and then to strengthen them and unify their functions so that they can work together as members of an indomitable team. Hence the stress laid, over and over, on the idea that one "develops and cultivates" (*bhāveti bahulīkaroti*) the aids to enlightenment. When they are developed and cultivated in unison, under the dominion of an overarching purpose, their inherent potentials can be actualized and gradually raised to the pitch of intensity needed to snap the fetters that, since beginningless time, have kept us in bondage to suffering.

When the factors in the seven sets are said to be "aids to enlightenment" (or, literally, "states on the side of enlightenment"), this raises the question of their relationship to the experience of enlightenment itself. In the Nikāyas the word enlightenment (*bodhi, sambodhi*) seems always to be used to denote the cognition issuing directly in arahantship, hence as equivalent to the knowledge of the destruction of the taints (*āsavakkhaya-ñāṇa*). In these oldest sources, the thirty-seven factors constitute the practice *leading to* enlightenment. When they are fulfilled, enlightenment naturally follows.

The Pāli commentaries, however, offer a more complex answer to our question, based on the more minute and technical analysis of experience undertaken in the Abhidhamma treatises. Their more recent provenance should not be a reason for rejecting them out of hand, for the Abhidhamma and the commentaries often make explicit principles derivable from the older texts but not yet worked out in them. The commentaries understand enlightenment as consisting in four discrete momentary attainments, called the four supramundane paths (*lokuttaramagga*), each of which eliminates or attenuates a particular group of defilements and is followed immediately by its fruit (*phala*). Attainment of the path and fruit transforms the disciple into a "noble person" (*ariyapuggala*) at the corresponding level of sanctity: a stream-enterer, a once-returner, a nonreturner, or an arahant. The path of stream-entry eradicates the lowest three fetters—identity view, doubt, and wrong grasp of rules and vows; the path of

once-returning does not eradicate any fetters but attenuates lust, hatred, and delusion; the path of nonreturning eradicates sensual desire and ill will; and the path of arahantship eradicates the five higher fetters—lust for form, lust for the formless, conceit, restlessness, and ignorance. The alignment of stages of liberation with the elimination of defilements is already found in the Nikāyas. What is innovative in the Abhidhamma is the conception of the supramundane path as a momentary breakthrough, though even this can claim precedents in the canon (see just below).

On the basis of this picture of the spiritual path, the commentaries hold that the development of the aids to enlightenment takes place in two stages or at two levels. The first is called the preliminary portion of practice (*pubbabhāga-paṭipadā*), during which the practitioner develops and cultivates the aids to enlightenment for the purpose of attaining the supramundane path (see Vism 679–80; Ppn 22:39–40). The virtuous worldling does so with the aim of reaching the path of stream-entry; those established in the lower three fruits do so with the aim of reaching the next higher path. In the preliminary portion of practice the aids to enlightenment are developed because *they lead to enlightenment*. And while a number of factors will naturally occur simultaneously, some degree of progression will be inevitable as more powerful and deeper forces gradually gain ascendency. With the arising of the supramundane path, however, all thirty-seven aids to enlightenment occur simultaneously. At this point the thirty-seven factors no longer lead to enlightenment. Rather, *they are enlightenment*; they constitute the constellation of mental factors, raised to supramundane stature, that make the cognitive event in which they occur a distinctive experience of awakening (see Vism 670; Ppn 21:130–33; and Vism 679–80; Ppn 22:39–40). Refined and strengthened by the power of prior development, they collectively contribute to the total experience by which the aspirant attains freedom from suffering. In terms of a classical paradigm, they each participate in the process of fully understanding the noble truth of suffering; of abandoning craving, the cause of suffering; of realizing Nibbāna, the cessation of suffering; and of developing the path, the way to the cessation of suffering.

In the Mahāvagga itself the idea of a supramundane path, understood as a momentary peak experience, is not explicit, though precedents for this idea may be located in the canonical

model of the breakthrough to the Dhamma (i.e., the attainment of stream-entry; see **22:83, 90; 35:74, 46:30**, etc.) and the liberation from the taints (i.e., the attainment of arahantship; see **15:13; 22:59; 35:28, 75, 121**) as sudden transformative events that usually follow a period of prior gradual preparation. But whether or not the notion of a momentary path attainment has a basis in the suttas, the Mahāvagga (read in conjunction with other parts of the Nikāyas) implies that the path has a dual character. The first phase is the practice taken up by one who is technically still a worldling (*puthujjana*) training to make the breakthrough to the Dhamma. Such a person will develop the thirty-seven aids to enlightenment for the purpose of making the breakthrough. At a certain point, when the practice has ripened, this person will enter upon "the fixed course of rightness" (*sammatta-niyāma*), either as a faith-follower or a Dhamma-follower (see **25:1**). At this point the attainment of stream-entry is certain within that life itself. Now the thirty-seven factors acquire a truly transcendental dimension, since they are "pregnant" with the realization of Nibbāna and will give birth to this realization when the due time arrives. As the practitioner continues to "develop and cultivate" them, even over several more lifetimes, the various defilements are eliminated and the path yields the successive fruits of the holy life, culminating in true knowledge and liberation (*vijjāvimutti*), which marks the end of the journey.

In the Mahāvagga, as I said earlier, the seven sets appear in a different order from the simple numerical one in which they are usually presented. The chapter on the Noble Eightfold Path was probably placed first for the sake of emphasis: to show this most ancient formulation of the practice as the quintessential expression of the Buddha's way to liberation. The seven factors of enlightenment may have been placed next, again out of turn, because they have the widest compass after the eightfold path. The arrangement of the following chapters does not appear to conform to a deliberate pattern. The Anuruddhasaṃyutta seems to be an appendix to the Satipaṭṭhānasaṃyutta and may have evolved from that collection. The last four chapters of the Mahāvagga do not deal explicitly with topics that fall under the seven sets, but even these tie up with them, as we shall see below when we examine the individual chapters.

In the General Introduction I discussed the use of templates to generate suttas that cut across the different saṃyuttas, arranging their subject matter into distinctive and revealing patterns. In the Mahāvagga a new cluster of templates appears, apart from the "repetition series," which I will touch on in the survey of the Maggasaṃyutta. The allotment of templates to subjects is as follows (see Concordance 3 for sutta references):

> Several practices "lead to going beyond from the near shore to the far shore": said of the eightfold path, the enlightenment factors, the establishments of mindfulness, and the bases for spiritual power.
>
> "Those who have neglected them have neglected the noble path leading to the complete destruction of suffering, while those who have undertaken them have undertaken the noble path": said of the same four groups.
>
> "They are noble and emancipating and lead to the complete destruction of suffering": said of the enlightenment factors, the establishments of mindfulness, and the bases for spiritual power—but not of the eightfold path.
>
> "They lead to utter revulsion, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbāna": again, said of the same three groups.
>
> "They do not arise, developed and cultivated, apart from the appearance of a Buddha or outside his Discipline": said of the eightfold path, the enlightenment factors, and the faculties.
>
> "They yield one of two fruits, final knowledge (i.e., arahantship) or nonreturning": said of the enlightenment factors, the establishments of mindfulness, the faculties, the bases for spiritual power, and mindfulness of breathing.
>
> "They yield seven fruits and benefits" (obtained by a finer differentiation of the above two fruits): said of the enlightenment factors, the faculties, the bases for spiritual power, and mindfulness of breathing—but not of the establishments of mindfulness.

It is a matter for conjecture why some templates are applied to certain sets of practices but not to others. However, as all the

above templates seem fully applicable to all the sets, this may be due to sheer chance (or to the loss of certain suttas in the line of transmission) and not to a policy of deliberate exclusion.

45. *Maggasaṃyutta*

The best known of the seven sets is, of course, the Noble Eightfold Path, announced already by the Buddha in his first sermon at Bārāṇasi and repeatedly referred to throughout his discourses. The Noble Eightfold Path is given such prominence not only because it has an honoured place as the fourth of the Four Noble Truths, and is thus comprised within the chief doctrine of early Buddhism, but because it is the most comprehensive of the seven sets. Its eight factors have a wider scope than the others, making the practice of the Dhamma a complete way of life. The eightfold path spans the three trainings in virtue, concentration, and wisdom; it guides action of body, speech, and mind; and it transforms our ordinary conduct, thought, and view into the conduct, thought, and view of the noble ones. The other sets, though oriented towards the same goal, are more restricted in scope, pertaining almost exclusively to the meditative phase of the eightfold path.

The Noble Eightfold Path is also the most inclusive in relation to the other six sets, capable of accommodating within itself most, though not all, of their components. Thus right view, as a synonym for wisdom, includes the basis for spiritual power headed by investigation; the faculty and power of wisdom; and the enlightenment factor of discrimination of states. Right effort includes the four right strivings; the basis for spiritual power headed by energy; the faculty, power, and enlightenment factor of energy. Right mindfulness includes the four establishments of mindfulness, and the faculty, power, and enlightenment factor of mindfulness. Right concentration explicitly includes the faculty, power, and enlightenment factor of concentration, and implicitly all four bases for spiritual power. Thus, when the other six sets are correlated with the Noble Eightfold Path, we can see that of their twenty-nine constituents, twenty-four have counterparts among the path factors.

The eightfold path is described by the Buddha as *ariya*, noble, and this qualification is important. It would be too restrictive to maintain, as some interpreters of early Buddhism have done, that the eightfold path can be practised only by those who are technically *ariyapuggalas*, noble individuals beginning with the faith-follower (*saddhānusāri*). Certainly the Buddha offered the eightfold path to all his disciples who aspired to release from the suffering of saṃsāra, and for this reason he called it the way leading to the cessation of suffering. We might understand the adjective *ariya* in a broader sense as indicating not only that this is the path followed by the ariyans, but also that this is the path to be practised to arrive at the ariyan state, the state of inward spiritual nobility. To reach the truly ariyan Noble Eightfold Path that leads infallibly to Nibbāna, one has to start somewhere, and the most reasonable place to start is with the development of the eight path factors in their humbler, more immediately accessible manifestations.

The eight path factors are formally defined at **45:8**, using stock definitions found elsewhere in the Pāli Canon (e.g., at DN II 311 and MN III 251–52). But these definitions scarcely indicate how the path is to be developed as a whole. On this question we do not find detailed instructions made explicit anywhere in the Mahāvagga, and thus a "how-to manual" of the practice has to be pieced together from various sources. We can start with the Buddha's statement that each path factor emerges from its predecessor (**45:1**) and use this as a key for sketching a picture of how the path unfolds in actual experience. On gaining faith in the Buddha in his role as the Tathāgata, the supreme guide to deliverance, the disciple must first arrive at a clear conceptual understanding of the teaching, particularly with respect to the principle of kamma and its fruit and the Four Noble Truths. This is *right view* (*sammādiṭṭhi*) in its embryonic stage. Right view alters the disciple's motives and purposes, steering him or her away from sensuality, ill will, and cruelty, towards renunciation, benevolence, and compassion: this is *right intention* (*sammāsaṅkappa*). Guided by right intention, the disciple undertakes the three ethical factors of the path: *right speech, right action*, and *right livelihood* (*sammāvācā, sammākammanta, sammā-ājīva*). Standing on this foundation of virtue (see **45:149**), the disciple trains the mind by diligently and energetically developing the four establishments of mindfulness: this is *right effort* (*sammāvāyāmā*) applied to the practice of *right mindfulness* (*sammāsati*). When the effort bears

fruit, the disciple enters and dwells in the four jhānas (or, according to the commentaries, a lower degree of concentration bordering on the first jhāna): this is *right concentration* (*sammāsamādhi*).

Right concentration, however, is not the end of the path. Now the disciple must use the concentrated mind to explore the nature of experience. Again, the method is right mindfulness, but this time with emphasis on the fourth establishment, mindful contemplation of phenomena. The disciple contemplates the phenomena comprised in the five aggregates and the six sense bases to discern their marks of impermanence, suffering, and nonself. This is right view at a higher plane, the plane of insight (*vipassanā*). At a certain point in the course of contemplation, when insight becomes sharp and penetrative, the disciple enters upon the fixed course of rightness (*sammatta-niyāma*), the supramundane path, either as a faith-follower or a Dhamma-follower, and thereby becomes bound to win the fruit of stream-entry within this life itself. Now he or she is described as one practising for the realization of the fruit of stream-entry (*sotāpattiphalasacchikiriyāya paṭipanna*). When the practice of the path is fully ripe, all eight factors converge and join forces, setting off the "breakthrough to the Dhamma" by which the disciple directly sees the Four Noble Truths and cuts off the three lower fetters.

Now the disciple has truly plunged into the stream of the Dhamma, the transcendental eightfold path, which will bear him or her onwards towards the great ocean of Nibbāna. But the disciple must continue to cultivate the eight path factors until the remaining fetters are eradicated and the underlying tendencies uprooted. This occurs in the three successive stages of once-returner (*sakadāgāmi*), nonreturner (*anāgāmi*), and arahantship, each with its twin phases of path and fruition. With the attainment of arahantship, the development of the path comes to an end. The arahant remains endowed with the eight qualities that constitute the path, completed by right knowledge and right liberation (see the person "better than the superior person," **45:26**), but for the arahant there is nothing further to develop, for the aim of developing the path has been reached.

It is within the process of perfecting the path that all the other aids to enlightenment are simultaneously perfected. Thus we can describe the way to deliverance alternatively as the development of the Noble Eightfold Path, or of the seven factors of enlightenment, or of the four establishments of mindfulness. Each one implicitly contains the others, and thus selecting one system as a basis for practice naturally brings the others to completion.

Because of its liberal use of repetition series, the exact structure of the Maggasaṃyutta is hard to discern, and even different Oriental editions divide the chapter up in different ways. There is general agreement that the total number of suttas is 180; the problem concerns the arrangement of the later vaggas. The first five vaggas, with forty-eight suttas, are simple enough. These vaggas extol the Noble Eightfold Path as the supreme expression of the way to Nibbāna, the removal and destruction of lust, hatred, and delusion. The eightfold path is the holy life in its broadest extent (**45:6, 19, 20**), a holy life which yields the four fruits of liberation and culminates in the destruction of the three root defilements (**45:39–40**). The path is also the essence of asceticism and brahminhood (**45:35–38**), and thus by implication the way that all genuine ascetics and brahmins should be following. But the path is not exclusively for renunciants. It can be commended to both laypersons and monastics, for what matters is not the outward way of life but engagement in the right practice (**45:23–24**). These suttas also stress the importance of good friendship for following the eightfold path, giving a communal dimension to spiritual practice. Indeed, in one text the Buddha declares that good friendship is the entire holy life (**45:2**). Vagga V enumerates the purposes for which the holy life is lived under the Blessed One—the fading away of lust, the abandoning of the fetters, etc.—and in each case the Noble Eightfold Path is prescribed as the means for fulfilling that purpose.

With vagga VI the *peyyāla* or repetition series begin. The first three vaggas of this type mention seven prerequisites and aids for the arising of the Noble Eightfold Path, presumably in its transcendental dimension. The seven conditions are: (1) good friendship (*kalyāṇamittatā*); (2) virtue (*sīla*); (3) desire (*chanda*), wholesome desire for the goal; (4) self (*attā*), perhaps meaning self-possession; (5) view (*diṭṭhi*), the conceptual right view of kamma and its fruit and of the Four Noble Truths; (6) diligence (*appamāda*), heedfulness in the practice; and (7) careful attention (*yoniso manasikāra*), thorough consideration of things in ways conducive to spiritual growth. Elsewhere the Buddha singles out

good friendship as the chief external aid in the practice of his teaching, with careful attention as the chief internal aid (see **46:48, 49**).

The seven conditions are presented under three different aspects, each of which features in one of the three vaggas: as the "forerunner and precursor" for the arising of the Noble Eightfold Path; as the "one thing very helpful" for the arising and fulfilment of the path; and as the "one thing that is most effective" for the arising of the path. Each vagga runs through the seven conditions twice, according to two different descriptions of the eight path factors. The first of these characterizes each path factor as "based upon seclusion, dispassion, and cessation, maturing in release," the second as having "as its final goal the removal of lust, the removal of hatred, the removal of delusion." The significance of these epithets is explained by the commentary (see V, nn. 7, 15).

Next come four repetition series rooted in a simile comparing the orientation of the path towards Nibbāna to the sloping of India's five great rivers first towards the east, and then (what amounts to the same thing) towards the ocean. As the five rivers are treated first individually and then collectively, each half-vagga contains six suttas, for a total of twelve. Each string of twelve suttas is expounded in four versions, but rather than subsume the different versions under one vagga (as was done in vaggas VI, VII, and VIII), the text makes each version a vagga in its own right, so that the four versions extend over vaggas IX–XII. The two new versions, in vaggas XI and XII, respectively describe each path factor as "having the Deathless as its ground, destination, and final goal," and as "slanting, sloping, and inclining towards Nibbāna."

In vaggas XIII and XIV, the method of assignment is inverted. In these two vaggas, with twenty-two suttas between them, the same four versions are used, but now the sutta is taken as the unit of enumeration and the four versions are incorporated within each sutta, without separate numbering. The suttas bring forth a dazzling series of similes, and the effect of reading them all at a single sitting can be exhilarating, like watching the waves of the ocean break upon the shore on a full-moon night.

The last two vaggas, XV and XVI, list various groups of defilements (such as the *āsavas* or taints) and aspects of existence (such as the three *bhavas* or types of existence). Of each group it is said that the Noble Eightfold Path is to be developed for four purposes: for direct knowledge of it (*abhiññā*), for full understanding of it (*pariññā*), for its utter destruction (*parikkhaya*), and for its abandonment (*pahāna*). Taken together, these two vaggas show unambiguously that the Noble Eightfold Path is aimed at the destruction of suffering and its causes. The fourfold treatment is given in full only for **45:161**, but it can be applied to the subject of every sutta, of which there are twenty, ten per vagga. If each mode of treatment were to be counted as a separate sutta, the number of suttas in the two vaggas would be increased fourfold, and with four different versions taken into account, sixteenfold.

46. Bojjhaṅgasaṃyutta

The word *bojjhaṅga* is a compound of *bodhi*, enlightenment, and *aṅga*, limb or factor. The commentaries tend to interpret the word on the analogy of *jhānaṅga*, the jhāna factors, taking it to mean the factors constitutive of enlightenment. In the Abhidhamma Piṭaka this interpretation becomes so prominent that in texts applying the strict Abhidhamma method (as opposed to those making use of the Suttanta method) the *bojjhaṅgas* are assigned only to supramundane states of consciousness, those pertaining to the paths of liberation, not to wholesome states of mundane consciousness. In the Bojjhaṅgasaṃyutta, however, the factors of enlightenment are given this designation primarily because they lead to enlightenment (**46:5, 21**). They are thus the constellation of mental factors that function as causes and conditions for arriving at enlightenment, the liberating knowledge and vision (**46:56**).

The seven factors of enlightenment are, for a Buddha, like the seven precious gems of a wheel-turning monarch (**46:42**). The factors initially emerge in sequence, with each serving as the condition for the next (**46:3**). They arise within the practice of the last three factors of the Noble Eightfold Path, guided by right view; but they represent this segment of the path in finer detail, with recognition of the contrasting qualities that must be brought into delicate balance for the path to yield its fruits. First one attends mindfully to an object of meditation, generally selected from among the four objective bases of mindfulness (body, feelings, mind, phenomena): this is the enlightenment factor of mindful-

ness (*sati-sambojjhaṅga*). As mindfulness becomes steady, one learns to discern the object's features more clearly, and can also distinguish between the wholesome and unwholesome states of mind that arise within the process of contemplation: the enlightenment factor of discrimination of states (*dhammavicaya-sambojjhaṅga*). This fires one's efforts: the enlightenment factor of energy (*viriya-sambojjhaṅga*). From energy applied to the work of mental purification joy arises and escalates: the enlightenment factor of rapture (*pīti-sambojjhaṅga*). With the refinement of rapture the body and mind calm down: the enlightenment factor of tranquillity (*passaddhi-sambojjhaṅga*). The tranquil mind is easily unified: the enlightenment factor of concentration (*samādhi-sambojjhaṅga*). One looks on evenly at the concentrated mind: the enlightenment factor of equanimity (*upekkhā-sambojjhaṅga*). As each subsequent factor arises, those already arisen do not disappear but remain alongside it as its adjuncts (though rapture inevitably subsides as concentration deepens). Thus, at the mature stage of development, all seven factors are present simultaneously, each making its own distinctive contribution.

The suttas of the Bojjhaṅgasaṃyutta commonly describe the enlightenment factors by the stock formula "based upon seclusion, dispassion, and cessation, maturing in release." Since in the Nikāyas, outside the Mahāvagga, this phrase occurs only in apposition to the enlightenment factors, it is possible this was its original provenance and its application to the other sets among the aids to enlightenment is derivative. As the commentarial explanation of the terms suggests, this description best fits the *bojjhaṅgas* only in the advanced stages of insight and at the level of the supramundane path, when the *bojjhaṅgas* are actively eliminating the defilements and leaning towards the realization of Nibbāna. It is only then that they can actually be described as leading to enlightenment. Earlier their function is merely preparatory.

The supramundane dimension of the *bojjhaṅgas* seems to be signalled by a phrase occasionally appended to the familiar formula: "vast, exalted, measureless, without ill will" (*vipulaṃ mahaggataṃ appamāṇaṃ abyāpajjhaṃ*). So described, the enlightenment factors are said to enable a bhikkhu to abandon craving (**46:26**) and to penetrate and sunder the mass of greed, hatred, and delusion not penetrated before (**46:28**). With the breakthrough to the Dhamma the *bojjhaṅgas* become inalienable possessions, and the noble disciple who has acquired them has "obtained the path" (*maggo paṭiladdho*) that leads infallibly to liberation from the taints (**46:30**). It is significant that in this passage the seven enlightenment factors assume the function usually ascribed to the Noble Eightfold Path. Even arahants continue to arouse the *bojjhaṅgas*, not for some ulterior goal, but simply as a way of noble dwelling in the present (**46:4**).

The seven enlightenment factors fall into two classes, the activating and the restraining. The former arise first: discrimination of states, energy, and rapture. The latter emerge later: tranquillity, concentration, and equanimity. The activating factors are to be cultivated when the mind is sluggish, as one feeds a small fire with fuel to make it blaze up. The restraining factors are to be cultivated when the mind is excited, as one sprinkles a bonfire with water and wet grass to reduce it. Mindfulness does not belong to either class, for it is useful everywhere, particularly in ensuring that the activating and restraining factors are kept in balance (**46:53**).

Repeatedly, the Bojjhaṅgasaṃyutta establishes an antithesis between the seven enlightenment factors and the five hindrances (*pañca nīvaraṇa*): sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt. The latter are the main obstacles to meditative progress in both concentration and insight. The abandoning of the hindrances is often described in the texts on the disciple's gradual training (e.g., at DN I 71–73 and MN I 181). Here the five hindrances are called obstructions of the mind that weaken wisdom, while the enlightenment factors are assets that lead to true knowledge and liberation (**46:37**). The hindrances are comparable to corruptions of gold, to parasitic forest trees, to impurities in water which obscure the reflection of one's face (**46:33, 39, 55**). They are makers of blindness, destructive to wisdom, distractions from the path to Nibbāna; the enlightenment factors are makers of vision and knowledge, promoters of wisdom, aids along the path to Nibbāna (**46:40, 56**).

In the Bojjhaṅgasaṃyutta the Buddha describes in detail the conditions responsible for the arising and growth of both the hindrances and the enlightenment factors. He thereby shows how the general principle of conditionality can also be applied to the specific psychological causes of bondage and liberation. The con-

ditions of both sorts are spoken of as nutriments (*āhāra*), a word which underlines the gradual, assimilative aspect of conditionality in relation to mental degeneration and development. At 46:2 the role of the nutriments in relation to the hindrances and enlightenment factors is compared to the sustenance of the body. Here only the active side of nutrition is in evidence. A later sutta (46:51) goes further and shows as well the "denourishment" of the hindrances and enlightenment factors, that is, the measures that prevent them from arising and developing. Prominent among the nutriments for all five hindrances is careless attention (*ayoniso manasikāra*), and prominent among the nutriments for all seven enlightenment factors is careful attention (*yoniso manasikāra*). The role of attention in relation to the hindrances and enlightenment factors is also emphasized at 46:23, 24, and 35.

While the Bojjhaṅgasaṃyutta does not include parallels to the vaggas of the Maggasaṃyutta that identify the conditions for the path, we can put together a picture of the conditions for the enlightenment factors by collating suttas scattered across this collection. Careful attention is the forerunner of the enlightenment factors and also the chief internal condition for their arising (46:13, 49). But good friendship is equally efficacious as a forerunner and is the chief external condition for their arising (46:48, 50). Other conditions mentioned are virtue (46:11) and diligence (46:31). In a discussion with a wanderer, the Buddha holds up true knowledge and liberation as the goal of the holy life. This is achieved by developing the seven enlightenment factors, which are in turn fulfilled by the four establishments of mindfulness, which depend on the three kinds of good conduct (of body, speech, and mind), which in turn depend on sense restraint (46:6). Thus we see traces here of another version of "transcendental dependent origination" running parallel to the series described at 12:23.

Two suttas show eminent monks recovering from illness when the Buddha recites the enlightenment factors in their presence, and a third shows the Buddha himself recovering when a monk recites them to him (46:14–16). Thus these suttas seem to ascribe a mystical healing power to the recitation of the enlightenment factors. Of course, the healing power does not reside in the words of the text alone, but requires the concentrated attention of the listener. In Sri Lanka these three suttas are included in the *Maha Pirit Pota*, "The Great Book of Protection," a collection of *paritta* or protective discourses, and monks commonly recite them to patients afflicted with serious illness.

In 46:54, the Buddha links the development of the enlightenment factors to the four divine abodes (*brahmavihāra*): boundless lovingkindness, compassion, altruistic joy, and equanimity. Although the text says that the bhikkhu develops the factors of enlightenment *accompanied by* lovingkindness (*mettāsahagataṃ satisambojjhaṅgaṃ bhāveti*), etc., the commentary explains that one actually uses the divine abodes to develop concentration, and then, *based on this concentration*, one develops the seven enlightenment factors in the mode of insight. In view of the fact that the divine abodes and enlightenment factors, taken in themselves, have different orientations, this explanation sounds reasonable. The text further states that accomplishment in this practice of combining the divine abodes and the enlightenment factors enables the meditator to exercise a fivefold mastery over perception, the ability to alter one's perceptual framework by a simple act of will.

Vaggas VII and VIII continue to connect the development of the seven enlightenment factors with other meditation subjects, detailing six benefits in each case. Possibly the seven benefits mentioned at 46:3 should also be inserted here. Among the meditation subjects, in vagga VII the first five are cemetery contemplations, then come the four divine abodes and mindfulness of breathing; in vagga VIII, we find ten kinds of perception pertaining both to serenity and insight.

Finally, vaggas IX–XVIII elaborate the repetition series by way of the enlightenment factors, but this time they are reduced to little more than mnemonic verses. Two versions are recorded in full, though abridged in form: the "based upon seclusion" version and the "removal of lust" version. But the last sutta (46:184) adds the key phrases of the third and fourth versions (those with "having the Deathless as ground" and "slants towards Nibbāna" as their refrains). This inconspicuous addition implies that the whole series should be run through twice more, in these two versions, a task which the assiduous student would no doubt take up with relish.

47. Satipaṭṭhānasaṃyutta

The phrase *cattāro satipaṭṭhānā* is commonly translated "the four foundations of mindfulness," a rendering which takes the compound to represent *sati* + *paṭṭhāna* and emphasizes the objective bases of the practice: the body, feelings, mind, and phenomena. It seems more likely, however, that *satipaṭṭhāna* should actually be resolved into *sati* + *upaṭṭhāna*, and thus translated "the establishment of mindfulness." Such an interpretation, which puts the spotlight on the subjective qualities marshalled in the development of mindfulness, is implied by the adjective *upaṭṭhitasati* used to describe one who has set up mindfulness (see **V, n. 122** for other reasons). Occasionally in the texts the objective bases of mindfulness are doubtlessly intended as the meaning of *satipaṭṭhāna*, as at **47:42**, but this is the exception rather than the rule.

Within the Satipaṭṭhānasaṃyutta we do not find a detailed explanation of the fourfold contemplation undertaken in this practice. For that we have to turn to the Satipaṭṭhāna Sutta in either of its two versions, the longer one at DN No. 22 or the middle-length one at MN No. 10 (which differs only in lacking the detailed analysis of the Four Noble Truths). The sutta explains contemplation of the body (*kāyānupassanā*) in terms of fourteen exercises: mindfulness of breathing, attention to the postures, mindfulness and clear comprehension in all activities, investigation of the thirty-one parts of the body (as illustrative of foulness; see **51:20**), analysis into the four elements, and nine cemetery contemplations. Contemplation of feeling (*vedanānupassanā*) is singlefold but considers feelings in terms of their affective quality—as either pleasant, painful, or neutral—with each being viewed again as either carnal or spiritual. Contemplation of mind (*cittānupassanā*) is also singlefold but examines sixteen states of mind coloured by their concomitants (as in **51:11**). Contemplation of phenomena (*dhammānupassanā*) is the most diversified exercise. The exact meaning of *dhammā* here has been subject to dispute. The word is often rendered "mind-objects" or "mental objects," as if it denoted the sixth external sense base, but this seems too narrow and specific. More likely *dhammā* here signifies all phenomena, which for purposes of insight are grouped into fixed modes of classification determined by the Dhamma itself—the doctrine or teaching—and culminating in the realization of the ultimate Dhamma comprised within the Four Noble Truths. There are five such schemes: the five hindrances, the five aggregates, the six pairs of internal and external sense bases, the seven factors of enlightenment, and the Four Noble Truths.

The importance of *satipaṭṭhāna* is emphasized in the Satipaṭṭhānasaṃyutta right from the start by describing it as the *ekāyana magga* for the overcoming of suffering and the realization of Nibbāna (**47:1**). Though the Pāli expression is often rendered "the sole way" or "the only way," this translation has little support either from the suttas or the commentaries. The probable meaning, derived from its usage in a nondoctrinal context, is "the one-way path," so called because it goes in one direction: towards the purification of beings, freedom from suffering, and the realization of Nibbāna. The Buddha is shown reflecting on the four *satipaṭṭhānas* as "the one-way path" soon after his enlightenment, and Brahmā Sahampati appears before him and sings its praises in verse (**47:18, 43**).

The Buddha recommends the four *satipaṭṭhānas* to novices, trainees, and even arahants, each for a different purpose. Novices are to practise them to know body, feelings, mind, and phenomena as they really are, that is, to arouse the insight needed to reach the transcendental path. Trainees, who have attained the path, are to practise them to fully understand these things and thereby reach arahantship. Arahants practise them detached from body, feelings, mind, and phenomena (**47:4**). The four *satipaṭṭhānas* are the proper resort and domain of a bhikkhu. Those bhikkhus who stray from them into the "cords of sensual pleasure" become vulnerable to Māra; those who remain within them are inaccessible to the Evil One (**47:6, 7**).

To emphasize further the importance of *satipaṭṭhāna*, three suttas connect the practice with the longevity of the Buddha's dispensation (**47:22, 23, 25**). Towards the end of his life, when his health was failing, the Buddha instructed the bhikkhus to dwell "with yourselves as your own island, with yourselves as your own refuge." The way this is to be done, he explained, is by developing the four establishments of mindfulness (**47:9**). He gave the Saṅgha the same advice after the deaths of Sāriputta and Mahāmoggallāna (**47:13, 14**), which must have been stirring reminders for all of the law of impermanence.

The practice of *satipaṭṭhāna* centres upon the cultivation of *sati*,

mindfulness, which may be understood as focused awareness applied to immediate experience in both its subjective and objective sectors. The heart of the practice is succinctly stated in the formula found in almost every sutta in this chapter. The formula shows that the exercise of *sati* has a reflexive character: one is to contemplate the body *in the body*, feelings *in feelings*, mind *in mind*, phenomena *in phenomena*. The reiteration signals that the contemplative act must isolate each domain of mindfulness from the others and attend to it as it is in itself. This means the given object has to be laid bare, stripped of the layers of mental proliferation which usually clutter our perception and prevent us from seeing the true characteristics of phenomena. The meditator must see the body in the act of breathing as simply a breathing body, not a person or self who is breathing; feelings as simply feelings, not as episodes in a long biography; states of mind as simply states of mind, not as scenes in a personal drama; phenomena as mere phenomena, not as personal achievements or liabilities.

The full formula makes it clear that mindfulness does not work alone but in company. The term "ardent" (*ātāpi*) implies energy, "clearly comprehending" (*sampajāno*) implies incipient wisdom, and the occasional addition, "concentrated, with one-pointed mind (*samāhitā ekaggacittā*)" (47:4), points to the presence of concentration. Thus the practice of *satipaṭṭhāna* spreads over the last three factors of the Noble Eightfold Path. And since virtue and straightened view are said to be its prerequisites (47:3, 15), the former comprising the three ethical path factors of right speech, right action, and right livelihood, and the latter synonymous with right view, this implies that the development of the entire Noble Eightfold Path can be encapsulated within the practice of *satipaṭṭhāna*. This much is suggested when the eightfold path is called "the way leading to the development of the establishments of mindfulness" (47:30).

In the Satipaṭṭhāna Sutta each exercise in mindfulness is followed by two further extensions of the practice, expressed in two paragraphs attached to the basic instructions. These are also found in the Satipaṭṭhānasaṃyutta, though mentioned separately. Thus at 47:3 the Buddha instructs a bhikkhu to contemplate each base of mindfulness "internally" (i.e., within himself), and "externally" (i.e., in other people), and then both "internally and externally" (in himself and others in rapid succession). At 47:40 he explains "the development of the establishment of mindfulness" to mean contemplating each base as having the nature of origination, the nature of vanishing, and the nature of both origination and vanishing. These two extensions deepen and broaden the practice, spreading it outwards from a narrow fixation on one's immediate experience towards a discernment of its wider expanse and intrinsic patterning.

The practice of mindfulness is often coupled with another quality, clear comprehension (*sampajañña*), which is mentioned within the basic formula and also separately. At 47:2 clear comprehension is explained with reference to the bodily postures and routine activities of everyday life, at 47:35 with reference to the arising and passing away of feelings, thoughts, and perceptions. The commentaries explain clear comprehension to have a fourfold application: as full awareness of the purpose of one's actions; as prudence in the choice of means; as engagement of the mind with the meditation subject; and as discernment of things in their true nature, free from delusion.

It is interesting to note that the Satipaṭṭhānasaṃyutta pits the four establishments of mindfulness against the five hindrances; the hindrances are a "heap of the unwholesome," the *satipaṭṭhānas* a "heap of the wholesome" (47:5). That the five hindrances should be counteracted by both the seven enlightenment factors and the four establishments of mindfulness is perfectly comprehensible when we realize that the first enlightenment factor is mindfulness itself, which is activated by the development of the four establishments of mindfulness. One summary of the practice adopted by all the Buddhas of the past, present, and future describes the path in three steps: the abandoning of the five hindrances, the settling of the mind in the four establishments of mindfulness, and the correct development of the seven enlightenment factors (47:12). The practice of *satipaṭṭhāna* is precisely the method for abandoning the hindrances, and it is within the womb of this practice, again, that the seven enlightenment factors are conceived and grow towards their immanent aim, true knowledge and liberation (*vijjāvimutti*; see 46:6). Thus, while they claim only one place among the seven sets making up the aids to enlightenment, the four establishments of mindfulness can be seen as the trunk from which all the other sets branch out and bring forth their fruits.

Lest engagement in mindfulness meditation be branded a narcissistic indulgence, the Buddha makes it clear that it is by protecting oneself through the development of mindfulness that one can most effectively protect others. Conversely, the practice of introspective meditation must be balanced by the cultivation of such social virtues as patience, harmlessness, lovingkindness, and sympathy (**47:19**). The Buddha also urges his disciples to share the benefits of their practice with others by establishing their relatives, friends, and colleagues in the fourfold development of mindfulness (**47:48**). The Master especially commends this practice to the sick, probably because mindfulness and clear comprehension directed to body, feelings, mind, and phenomena are the best aids in dealing with the bodily affliction, physical pain, and mental distress brought on by illness.

At the end of the saṃyutta come the inevitable repetition series. Since the four establishments of mindfulness are accompanied by their own formula—"he dwells contemplating the body in the body," etc.—there is only one version of each sutta, stated by way of this formula. These again, with the exception of the first and last suttas, are reduced to mnemonic verses.

48. Indriyasaṃyutta

Unlike the preceding saṃyuttas, the Indriyasaṃyutta is made up of heterogeneous material. It deals not only with the five spiritual faculties, a set included among the thirty-seven aids to enlightenment, but also with a variety of other items united under the rubric *indriya*. Possibly the most ancient recension of this saṃyutta consisted solely of texts centred around the spiritual faculties, but since the word *indriya* has a wider compass, at some point the compilers of the canon may have felt obliged to include in this collection texts concerned with the other types of faculties. This hypothesis, though unverifiable, may account for the somewhat haphazard organization of this saṃyutta.

By the early Abhidhamma period the Buddhist doctrinal specialists had drawn up a list of twenty-two faculties proposed as a compendium of phenomenological categories on a par with the five aggregates, twelve sense bases, and eighteen elements. As such, the faculties are collected and analysed in the *Vibhaṅga* of the Abhidhamma Piṭaka (chap. 5). Significantly, even though all the faculties were drawn from the suttas, the Indriyavibhaṅga has only an Abhidhamma analysis, not a Suttanta analysis, implying that the ancient compilers of the *Vibhaṅga* did not consider the complete assemblage of faculties to constitute a unified scheme within the framework of the Sutta Piṭaka.

The twenty-two *indriyas* fall into five distinct groups as follows:

five spiritual faculties
six sense faculties
five affective faculties
three faculties related to final knowledge
a triad made up of the femininity faculty, the masculinity faculty, and the life faculty.

All these faculties, treated at least briefly in the Indriyasaṃyutta, are called *indriyas* in the sense that they exercise dominion in a particular sphere of activity or experience, just as Indra (after whom they are named) exercises dominion over the devas.

The saṃyutta begins with two vaggas devoted to the five spiritual faculties, the faculties of faith (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*). The opening suttas treat these faculties by way of templates we have met several times already: the gratification triad, the origin pentad, and the ascetics and brahmins templates. In the second ascetics and brahmins sutta we find the spiritual faculties assigned to the place occupied by suffering in the pattern of the Four Noble Truths. This move initially seems odd, at striking variance with the unqualified accolades accorded to the other sets among the aids to enlightenment. It becomes intelligible when we realize that the faculties are here being considered, not simply as factors conducive to enlightenment, but as members of a broader scheme of phenomenological categories parallel to the aggregates, sense bases, and elements.

Four suttas in the first vagga draw a distinction between the stream-enterer and the arahant. The stream-enterer is defined as one who has understood the faculties by way of the given templates; the arahant, having acquired this knowledge, has developed it to the point where his mind has been freed from clinging (**48:2–5**; cp. **22:109–10**). In **48:8–11** the Buddha explains the domains and practical implementation of the faculties, and then

in 48:12–18 he shows how the relative strength of the faculties determines the gradation among the different classes of noble disciples (48:24, apparently out of place, also belongs to this set).

In the third vagga we find mention made of the femininity triad (48:22) and the final knowledge triad (48:23), but without explanations. Formal definitions are found only in the Abhidhamma Piṭaka and the commentaries (see **V, nn. 205, 206** for the references). In 48:26–30 the focus falls on the six sense faculties, almost identical with the six internal sense bases. These are treated merely by way of the template patterns, with nothing new of special interest.

Vagga IV is devoted to the five affective faculties, finer divisions of the three feelings: the pleasure and joy faculties are respectively bodily and mental pleasant feeling; the pain and displeasure faculties are bodily and mental painful feeling; and the equanimity faculty is neutral feeling (48:36–38). The last sutta in this series deals with the stage at which the faculties completely cease; the text is difficult to interpret without the aid of the commentary (paraphrased in the notes).

In vagga V we return to the spiritual faculties, this time to a phalanx of suttas that shed a brighter light on their place in the Buddhist path. These suttas show that the five faculties constitute a complete structure capable of leading all the way to the destruction of the taints (48:43, end). In 48:50, Sāriputta explains that the faculties unfold in a progressive series, faith leading to the arousal of energy, energy to mindfulness, mindfulness to concentration, and concentration to wisdom. Among the five faculties, wisdom is repeatedly given the highest valuation; it is called the chief among the states conducive to enlightenment and extolled with lovely similes (48:51, 54, 55, 68–70). Indeed, wisdom is said to be the faculty that stabilizes the other four faculties, making them faculties in the proper sense (48:45, 52).

Both the five faculties and the five powers draw upon the same selection of spiritual qualities, and this raises the question of their relationship. It may seem that the faculties represent these five qualities at an earlier phase, and the powers at a later, more advanced phase, but the texts do not countenance this view. The Buddha declares the two sets to be identical, with the designations "faculties" and "powers" being used simply to highlight different aspects of the same set of qualities; they are like the two streams of the same river flowing around a midstream island (48:43). The commentary explains that the five factors become faculties when considered as exercising control in their respective domains, and powers when considered as unshaken by their opposites.

One relationship among the faculties, not mentioned in the suttas but discussed in the commentaries, is worth noting. This is their arrangement into mutually complementary pairs. Faith is paired with wisdom, ensuring that the emotional and intellectual sides of the spiritual life are kept in balance; energy is paired with concentration, ensuring that the activating and restraining sides of mental development are kept in balance. Mindfulness belongs to neither side but oversees the others, holding them together in a mutually enriching tension.

The Indriyasaṃyutta ends with the repetition series, this time in two versions, the "based upon seclusion" version and the "removal of lust" version.

49. Sammappadhānasaṃyutta
50. Balasaṃyutta

These two saṃyuttas do not contain any original suttas but merely instantiate the repetition series. Since the four right strivings are described by their own stock formula, the repetition series in the Sammappadhānasaṃyutta is stated only once, accompanied by this formula. The five powers are parallel to the five faculties, and therefore the Balasaṃyutta is to be elaborated with the repetition series filled out in the two versions.

51. Iddhipādasaṃyutta

The term *iddhipāda*, rendered "basis for spiritual power," is a compound of *iddhi* and *pāda*. *Iddhi* (Skt *ṛddhi*) originally meant success, growth, or prosperity, but early on in the Indian yogic tradition the word had come to mean a special kind of success obtained through meditation, namely, the ability to perform wondrous feats that defy the normal order of events. Such feats, for Indian spirituality, are not to be regarded as miracles proving the divine stature of the person who performs them. They are understood, rather, as extensions of natural causality which

become accessible to the meditator through accomplishment in concentration (*samādhi*). The mind trained in concentration is able to discern subtle interconnections between bands of mental and material energy invisible to ordinary sensory consciousness. Such perception enables the accomplished yogi to tap into the deep undercurrents of natural causality and use them to perform feats which, to the uninitiated, appear mystical or miraculous.

While early Buddhism is often depicted as a rationalistic system of ethics or a path of purely ascetic meditation, the Nikāyas themselves are replete with texts in which the Buddha is shown performing feats of psychic power and extolling disciples who excel in these skills. What the Buddha rejected was not the acquisition of such powers per se but their misuse for irresponsible ends. He prohibited his monks and nuns from displaying these powers to impress the laity and convert unbelievers, and he emphasized that these powers themselves are no proof that their bearer has genuine wisdom. In his system the real miracle was the "miracle of instruction" (*anusāsani-pāṭihāriya*), the ability to transform a person through teachings on how to overcome evil and fulfil the good.

Nevertheless, the Buddha incorporated the *iddhis* into his path of training with an eightfold scheme often encountered in the texts. The scheme is called simply "the various kinds of spiritual power" (*anekavihitaṃ iddhividhaṃ*), and is mentioned close to a dozen times in the present saṃyutta, most notably in the formal definition of *iddhi* (at **51:19**). He also offers an expanded interpretation of the types of spiritual success obtainable through meditation, one which subsumes the *iddhis* under a broader category of six types of higher knowledge commonly known as the *chaḷabhiññā* or six direct knowledges. These are: the eight kinds of spiritual powers; the divine ear; the ability to know the minds of other beings; the recollection of one's past lives; the knowledge of the passing away and rebirth of beings according to their kamma; and the knowledge of the destruction of the taints (**51:11**, etc.). The first five are mundane, desirable as ornaments of an accomplished meditator but not essential for liberation (see **12:70**). The last is supramundane and the culmination of the step-by-step training. By adopting this wider and more profound conception of spiritual success, the Buddha could include within his system the various spiritual powers esteemed so highly in the

Indian yogic culture while giving pride of place to the achievement peculiar to his own discipline: the liberation of mind attainable only through the destruction of the defilements.

The four *iddhipādas* are the means to attainment of the spiritual powers, whether of the mundane or the transcendental kind. Thus, though included among the thirty-seven aids to enlightenment, this set of factors has a somewhat different flavour than the others. While the others are all expounded solely for the contribution they make to enlightenment and the realization of Nibbāna, the *iddhipādas* can be used to achieve both the wonder-working *iddhis* and the supreme spiritual power of arahantship.

The Iddhipādasaṃyutta sets the *iddhipādas* in a universal context by declaring that all ascetics and brahmins—past, present, and future—who generate spiritual power do so by their means (**51:6–7**). Again, it is by developing the four *iddhipādas* that all ascetics and brahmins of the three times become mighty and powerful (**51:16**), or acquire the six direct knowledges (**51:17**). Indeed, it is by developing the *iddhipādas* that the Buddha has become a Perfectly Enlightened One (**51:8**).

The four *iddhipādas* are defined by a formula cited in almost every sutta of this collection. The formula can be analysed into three portions, two common to all four bases, the third differentiating them as fourfold. The two common components are concentration (*samādhi*) and "volitional formations of striving" (*padhānasaṅkhārā*). The latter is defined by the formula for the four right strivings (*sammappadhānā*), so that the *iddhipādas*, the third set of the aids to enlightenment, implicitly contain the second set.

The components unique to each *iddhipāda* are the factors that take the lead in generating concentration: desire (*chanda*), energy (*viriya*), mind (*citta*), and investigation (*vīmaṃsā*). The commentary interprets desire here as "desire to act" (*kattukamyatā*) and "investigation" (*vīmaṃsā*) as wisdom. Energy and mind are not given any special definitions apart from the general synonyms for these factors. Presumably, while all four qualities coexist in every state of concentration, on any given occasion only one of the four will assume the dominant role in generating concentration and this gives its name to the *iddhipāda*. It is interesting to observe that the formula for right striving, included in the *iddhipāda* formula as noted above, mentions three factors that

function as *iddhipādas*, namely, desire, energy, and mind; and since right striving presupposes discrimination between wholesome and unwholesome states, some degree of investigation is also involved. Thus once again we can see the interwoven character of the seven sets.

The standard formula for the *iddhipādas* is sometimes embedded in a longer, more complex statement which shows that they are to be cultivated in conjunction with a number of other meditative skills necessary to ensure balance, thoroughness, and breadth to their development. The passage is stated baldly at **51:11**, as a discovery the Buddha made while still a bodhisatta striving for enlightenment; they recur at **51:12**, as describing how a bhikkhu achieves the six direct knowledges. Read alone, the passage is far from self-explanatory, but **51:20** provides an internal commentary on each term, almost in the manner of an Abhidhamma treatise. Another text, recurring five times with variations only in the auditors, gives individual definitions of spiritual power, the bases for spiritual power, the development of the bases for spiritual power, and the way to the development of the bases (**51:19**, **27–30**). The last definition connects the four *iddhipādas* with the Noble Eightfold Path, again drawing our attention to the interdependence of the seven sets.

In sum, the *iddhis* or spiritual powers to be acquired by meditation are: most narrowly, the eight kinds of spiritual powers, wondrous feats of psychic power; more broadly, the six direct knowledges; and consummately, the taintless liberation of mind. The means of achieving these powers, their bases or "feet" (the literal meaning of *pāda*), are the four *iddhipādas*. These employ the four kinds of right striving and a particular dominant mental factor to generate concentration, and this concentration, in conjunction with the effort and the dominant factor, enables the meditator to exercise spiritual powers. To show that while the *iddhipādas* can lead to all three kinds of *iddhi*, the last is sufficient in itself, the suttas sometimes state simply that the four *iddhipādas*, when developed and cultivated, lead to the taintless liberation of mind (**51:18**, **23**).

In several texts, from the Iddhipādasaṃyutta and elsewhere, other marvellous potencies are ascribed to the four *iddhipādas*. One who has mastered them, it is said, can extend his life span even as long as a *kappa*, a term whose meaning here has been a subject of controversy but which seems to signify a full cosmic aeon. The Buddha ascribes this ability to himself in the famous dialogue with Ānanda at the Cāpāla Shrine near Vesālī, related in the Mahāparinibbāna Sutta and reported here as well (**51:11**). Sāriputta ascribes the same ability to Moggallāna (at **12:30**), who ironically is reported to have been killed by assassins. By developing the *iddhipādas*, Moggallāna can set off a minor earthquake with his toe (**51:14**), and the Buddha can use his physical body to travel to the brahmā world (**51:22**). The saṃyutta closes with the repetition series, which is run through in one round using the stock description of the *iddhipādas*.

52. *Anuruddhasaṃyutta*

This saṃyutta features the Venerable Anuruddha as an exponent of the four establishments of mindfulness, which figure in every sutta in the chapter. The saṃyutta may have originally belonged to the Satipaṭṭhānasaṃyutta, later to be detached and given independent status. The Satipaṭṭhānasaṃyutta preserves three suttas spoken by Anuruddha (**47:26–28**), which are consonant in character with those found here, and it is unclear why they were not taken out and brought into this collection.

The first sutta of the Anuruddhasaṃyutta is of special interest, for it merges into one complex pattern the two extensions of the *satipaṭṭhāna* formula concerned with insight, one dealing with the contemplation of the four bases as internal and external, the other with contemplation of the four bases as having the nature of origination and vanishing. Also of interest is the long series of texts in the second vagga which show Anuruddha claiming it was by the practice of the four establishments of mindfulness that he developed various spiritual powers. Among these are the six direct knowledges (divided into two segments, **52:12–14**, **22–24**), which are usually ascribed to the practice of the four *iddhipādas*. The assertion that they result from the practice of *satipaṭṭhāna* means that the latter method need not be understood as exclusively a system of insight meditation (a widespread view) but can also be seen as a path conducive to the fulfilment of all the jhānas. We also find here (at **52:15–24**) the ten knowledges elsewhere called the ten powers of the Tathāgata (MN I 69–71). As the tradition regards these as unique endowments of a

Perfectly Enlightened One, the commentary explains that Anuruddha possessed them only in part.

53. *Jhānasaṃyutta*

This saṃyutta contains only the standard jhāna formula integrated with the repetition series in a single round.

54. *Ānāpānasaṃyutta*

Mindfulness of breathing (*ānāpānasati*) is generally regarded as the most important meditation subject taught in the Nikāyas. The Pāli exegetical tradition holds that it was mindfulness of breathing that the Buddha practised on the night of his enlightenment, prior to attaining the four jhānas and the three true knowledges, and during his teaching career he occasionally would go off into seclusion to devote himself to this meditation. He calls it "the Tathāgata's dwelling," a lofty honour, and often recommends it to both trainees and arahants. For those in training it leads to the destruction of the taints; for arahants it leads to a pleasant dwelling here and now and to mindfulness and clear comprehension (**54:11**).

The practice of mindfulness of breathing is defined by a sixteen-step formula first introduced in **54:1** and repeated throughout the Ānāpānasaṃyutta. The sixteen steps are not necessarily sequential but to some extent overlap; thus they might be called phases rather than steps. The first four are also mentioned in the Satipaṭṭhāna Sutta, in the section on mindfulness of the body, but the sixteenfold formula gives the practice a wider range. The sixteen aspects are divided into four tetrads, each of which is correlated with one of the four establishments of mindfulness. The correlations are first explained in **54:10** and recur in several later suttas.

The first six suttas of the Ānāpānasaṃyutta are framed in terms simply of mindfulness of breathing (*ānāpānasati*). From **54:7** onwards, a shift takes place, and the suttas are phrased in terms of *concentration by* mindfulness of breathing (*ānāpānasati-samādhi*). This is the concentration obtained by being mindful of the breath. Here again, as with the path factors, enlightenment factors, and faculties, mindfulness is a condition for concentration. In **54:8** the Buddha enumerates the benefits that come from concentration gained by mindfulness of breathing: it is physically easeful, removes worldly memories and thoughts, and leads to many exalted attainments including the four jhānas, the formless states, the attainment of cessation, and even liberation from the taints. Sutta **54:9** records the curious occasion when a large number of monks, after hearing the Buddha preach on the foulness of the body, committed suicide. Subsequently the Buddha taught the bhikkhus *ānāpānasati-samādhi* as a "peaceful and sublime" dwelling.

The most important sutta in the Ānāpānasaṃyutta is **54:13**, the substance of which is repeated at **54:14–16**. Here the Buddha explains how concentration by mindfulness of breathing fulfils the four establishments of mindfulness; these in turn fulfil the seven factors of enlightenment; and these in turn fulfil true knowledge and liberation. This method of exposition shows mindfulness of breathing as a complete subject of meditation that begins with simple attention to the breath and culminates in the highest deliverance of the mind. This theme is reconfirmed by the last string of suttas in the chapter, which declare that concentration by mindfulness of breathing leads to the abandoning of the fetters and the eradication of all defilements (**54:17–20**).

55. *Sotāpattisaṃyutta*

This chapter might have been more accurately entitled Sotāpattiyaṅgasaṃyutta, for it is not concerned with stream-entry in a general way but with a specific group of factors that define a person as a stream-enterer (*sotāpanna*). The stream (*sota*) is the Noble Eightfold Path, and the stream-enterer is so called because he or she, by directly penetrating the truth of the Dhamma, has become possessed of the eight factors of the path (**55:5**).

The four qualities that define a person as a stream-enterer are called the four *sotāpattiyaṅga*, factors of stream-entry. The Pāli term is actually used with reference to two different tetrads. The more frequently mentioned tetrad is the set of four qualities possessed by a stream-enterer, and in this context the term is properly rendered "factors *of* stream-entry," or even "factors of the stream-enterer." But alongside this tetrad we find another one, less often mentioned, consisting of the qualities that must be

actualized to attain stream-entry. I translate *sotāpattiyaṅga* in this sense as "factors *for* stream-entry."

The four factors possessed by the stream-enterer are confirmed confidence in the Buddha, the Dhamma, and the Sangha (confidence in each being reckoned a separate factor), and "the virtues dear to the noble ones" (*ariyakantāni sīlāni*). Confirmed confidence (*aveccappasāda*) is faith rooted in personal validation of the truth of the Dhamma. The decisive event that marks the transition from the stage of one "practising for the realization of the fruit of stream-entry" to that of a full-fledged stream-enterer is the "breakthrough to the Dhamma," also called the obtaining of the vision of the Dhamma (see 13:1). This consists in the direct seeing of the Four Noble Truths, or (more concisely) of the principle that "whatever has the nature of arising, all that has the nature of cessation." On seeing the truth of the Dhamma, the disciple eradicates the three lower fetters—identity view, doubt, and distorted grasp of rules and vows—and thus acquires confidence grounded upon this experiential confirmation. Such confidence is placed in the "Three Jewels" of Buddhism: in the Buddha as the supreme teacher of the path to Nibbāna; in the Dhamma as the map and goal of the path; and in the Saṅgha as the community of noble ones who share in the realization of the Dhamma. The attainment of stream-entry also issues in profound reverence for morality, particularly for the basic moral virtues comprised in the five precepts: abstinence from the destruction of life, taking what is not given, sexual misconduct, false speech, and the use of intoxicants.

The stream-enterer is characterized by a stock formula repeated many times in the Sotāpattisaṃyutta and elsewhere in the Nikāyas. He or she is "no longer bound to the nether world (*avinipātadhamma*)," incapable of taking rebirth in any of the lower realms of existence—the hells, the animal realm, or the domain of ghosts; "fixed in destiny" (*niyata*), bound to reach liberation without regression after seven lives at most, all lived either in the human world or in a celestial realm; and "with enlightenment as destination" (*sambodhiparāyana*), bound to attain full knowledge of the Four Noble Truths culminating in the destruction of the taints.

The Buddha calls the four factors of stream-entry "the mirror of the Dhamma," for reflection on them can enable the disciple to

determine whether he or she is a stream-enterer (55:8). He also calls them "streams of merit, streams of the wholesome, nutriments of happiness" (55:31, 41) and "divine tracks of the devas for the purification of beings" (55:34, 35). The four factors of stream-entry lead to a celestial rebirth (55:18, 36), but whether the disciple is reborn in heaven or in the human world, the factors bring long life, beauty, happiness, and dominion (55:30). They also still the fear of death, for a noble disciple who possesses these four factors has escaped the prospect of rebirth into a bad destination (55:14, 15). Thus, when ill, a stream-enterer can be consoled by being reminded that he or she possesses the four factors, as Ānanda comforts the householder Anāthapiṇḍika (55:27). The controversial discourse on Sarakāni (in two versions, 55:24, 25) tells the story of a Sakyan noble who had been fond of drinking yet was declared by the Buddha a stream-enterer after his death. When this announcement drew a storm of protest from the Sakyans, the Buddha explained that Sarakāni had completed the training before his death and thus had died a stream-enterer.

Several suttas in this saṃyutta present alternatives to the fourth item in the list. On two occasions, in place of "the virtues dear to the noble ones," generosity is cited as the fourth factor of stream-entry (55:6, 39); twice it is cited as the fourth stream of merit (55:32, 42). Two texts cite "wisdom directed to arising and passing away," i.e., the wisdom of insight into impermanence, as the fourth stream of merit (55:33, 43). Thus, by collating the lists and taking the common core of the first three items to exemplify faith, we arrive at four central qualities of a stream-enterer: faith, virtue, generosity, and wisdom (*saddhā, sīla, cāga, paññā*), elsewhere mentioned together as the marks of a *sappurisa*, a superior person.

Possessing the four factors of stream-entry is not the end of the road for the noble disciple, but only a way station towards the final goal. They "lead to the destruction of the taints" (55:38), and one endowed with them "slants, slopes, and inclines to Nibbāna" (55:22). However, though the stream-enterer is bound to win final realization, the Buddha urges such disciples not to become complacent but to hasten their progress by diligence (55:20). To a critically ill youth who has already reached stream-entry, he teaches six contemplations that "partake of true knowledge" by practising which the youth dies as a nonreturner (55:3). He even

instructs one lay follower how to guide another on his deathbed so as to lead him all the way to arahantship (55:54).

The other tetrad consists of the four factors *for* stream-entry, that is, for attainment of stream-entry. These are: association with superior persons, hearing the true Dhamma, careful attention, and practice in accordance with the Dhamma (55:5, 50). These qualities lead not only to stream-entry but to all the fruits of the path. They also bring to fulfilment the various potentialities of wisdom (55:55–74).

56. Saccasaṃyutta

The final saṃyutta of the Mahāvagga is devoted to the truths discovered by the Buddha on the night of his enlightenment and placed by him at the core of his teaching. These, of course, are the Four Noble Truths, and thus this chapter on the truths makes a fitting conclusion to the entire Saṃyutta Nikāya. The Four Noble Truths were first announced in the Dhammacakkappavattana Sutta, the first discourse at Bārāṇasī. Accordingly we find this sutta in the midst of this collection, tucked away almost inconspicuously (56:11), but with its importance signalled by the applause of the devas resounding throughout the ten thousandfold world system.

To highlight their significance, the Saccasaṃyutta casts the Four Noble Truths against a universal background. They are not merely particular pronouncements of doctrine peculiar to one historical spiritual teacher known as the Buddha, but the content of realization for all who arrive at liberating truth, whether past, present, or future (56:3, 4). The Buddha is called the Perfectly Enlightened One just because he has awakened to these truths (56:23); even more, all the Buddhas of the past, present, and future become fully enlightened by awakening to these truths (56:24). The truths are described as noble (*ariya*) because they are actual, unerring, not otherwise (56:27), and because they are taught by the supreme noble one, the Buddha (56:28). They might also be called noble because they are the truths understood by the noble ones, from the stream-enterer upwards, and because their realization confers noble stature.

The reason sentient beings roam and wander in saṃsāra is because they have not understood and penetrated the Four Noble Truths (56:21). Ignorant of the truths, they go from one existence to the next like a stick thrown into the air, falling now on its tip, now on its butt (56:33). At the base of the causal genesis of suffering is ignorance (*avijjā*), as is shown by the chain of dependent origination, and ignorance consists just in unawareness of the Four Noble Truths (56:17). Its antidote is knowledge (*vijjā*), which accordingly is just knowledge of the four truths (56:18). But the world cannot find the way to liberation on its own. Before the arising of a Buddha the world is enveloped in thick spiritual darkness, as the cosmos is enveloped in physical darkness before the sun and moon are formed. The task of a Buddha is to discover the Four Noble Truths and teach them to the world. His doing so is "the manifestation of great light and radiance" (56:38).

The things the Buddha knows but does not disclose are many, like the leaves in a *siṃsapā* forest; the things he discloses are few, like the leaves in his hand. These few things are all comprised in the Four Noble Truths. They are taught because they are beneficial, pertain to the fundamentals of the holy life, and lead to enlightenment and Nibbāna (56:31). For the same reason the monks are to think thoughts connected with the truths and confine their conversation to talk about the truths (56:8–10).

The first penetration of the Four Noble Truths occurs with the breakthrough to the Dhamma, which marks the attainment of stream-entry. To make this breakthrough is extremely difficult, more so even than piercing with an arrow the tip of a hair split into seven strands (56:45). But this achievement is a matter of the utmost urgency, for without making the breakthrough it is impossible to put an end to suffering (56:44). Hence the Buddha again and again urges his disciples to "arouse extraordinary desire" and "make an extraordinary effort" to make the breakthrough to the truths (56:34).

Once the disciple makes the breakthrough and sees the truths, more work still lies ahead, for each of the truths imposes a task (*kicca*), and after entering the path the disciple must fulfil these tasks in order to win the final fruit. The Buddha discovered these tasks along with his enlightenment and announced them already in the first sermon (56:11). They are also discovered and declared by all Tathāgatas (56:12). The truth of suffering, which ultimately consists of the five aggregates and the six internal sense bases

(**56:13, 14**), should be fully understood (*pariññeyya*). The truth of its origin, craving, should be abandoned (*pahātabba*). The truth of cessation, Nibbāna, should be realized (*sacchikātabba*). And the truth of the way, the Noble Eightfold Path, should be developed (*bhāvetabba*). Developing the path brings to completion all four tasks, at which point the disciple becomes an arahant who can sound the lion's roar of liberation, "What had to be done has been done." What had to be done is precisely the fulfilment of these four tasks.

The Saccasaṃyutta ends with several long repetition series. In vagga VI, **56:49–60** illustrate, with twelve similes, the magnitude of what has been achieved by one who has made the breakthrough to the truths. Vaggas VII–X pile up sutta upon sutta to illustrate the dire consequences of not seeing the truths. Vaggas XI–XII show how sentient beings migrate among the five destinations, going mostly from the higher realms to the lower ones, because they have not seen the truths. Thus the Saṃyutta Nikāya ends with this stark revelation of the pernicious nature of saṃsāra, and with an urgent call to make an end to suffering by understanding, with direct vision, the Four Noble Truths which the Buddha himself discovered on the night of his enlightenment and left as his message to the world.

[1] PART V: The Great Book (*Mahāvagga*)

Homage to the Blessed One,
the Arahant, the Perfectly Enlightened One

Chapter I

45 *Maggasaṃyutta*

Connected Discourses on the Path

I. IGNORANCE

1 (1) Ignorance

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, ignorance is the forerunner in the entry upon unwholesome states, with shamelessness and fearlessness of wrongdoing following along.[1] For an unwise person immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up. For one of wrong intention, wrong speech springs up. For one of wrong speech, wrong action springs up. For one of wrong action, wrong livelihood springs up. For one of wrong livelihood, wrong effort springs up. For one of wrong effort, wrong mindfulness springs up. For one of wrong mindfulness, wrong concentration springs up.

"Bhikkhus, true knowledge is the forerunner in the entry upon wholesome states, with a sense of shame and fear of wrongdoing following along.[2] [2] For a wise person who has arrived at true knowledge, right view springs up. For one of right view, right

intention springs up. For one of right intention, right speech springs up. For one of right speech, right action springs up. For one of right action, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness springs up. For one of right mindfulness, right concentration springs up."[3]

2 (2) *Half the Holy Life*

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans where there was a town of the Sakyans named Nāgaraka.[4] Then the Venerable Ānanda approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him:

"Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship."[5]

"Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, that is, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path.[6]

"And how, Ānanda, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the Noble Eightfold Path? Here, Ānanda, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release.[7] He develops right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, Ānanda, that a bhikkhu who has a good friend, a good companion, a good comrade, develops and cultivates the Noble Eightfold Path. [3]

"By the following method too, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship: by relying upon me as a good friend, Ānanda, beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, displeasure, and despair are freed from sorrow, lamentation, pain, displeasure, and despair. By this method, Ānanda, it may be understood how the entire holy life is good friendship, good companionship, good comradeship."

3 (3) *Sāriputta*

At Sāvatthī. Then the Venerable Sāriputta approached the Blessed One ... and said to him:

"Venerable sir, this is the entire holy life, that is, good friendship, good companionship, good comradeship."[8]

"Good, good, Sāriputta! This is the entire holy life, Sāriputta, that is, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how, Sāriputta, does a bhikkhu who has a good friend, a good companion, a good comrade, develop and cultivate the Noble Eightfold Path?"

(*The rest as in the preceding sutta.*) [4]

4 (4) *The Brahmin*

At Sāvatthī. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Sāvatthī for alms. The Venerable Ānanda saw the brahmin Jāṇussoṇi departing from Sāvatthī in an all-white chariot drawn by mares.[9] The horses yoked to it were white, its ornaments were white, the chariot was white, its upholstery was white, the reins, goad, and canopy were white, his turban, clothes, and sandals were white, and he was being fanned by a white chowry. People, having seen this, said: "Divine indeed, sir, is the vehicle! It appears to be a divine vehicle indeed, sir!"[10]

Then, when the Venerable Ānanda had walked for alms in Sāvatthī and returned from his alms round, after his meal he approached the Blessed One, [5] paid homage to him, sat down to one side, and said to him:

"Here, venerable sir, in the morning I dressed and, taking bowl and robe, entered Sāvatthī for alms. I saw the brahmin Jāṇussoṇi departing from Sāvatthī in an all-white chariot drawn by mares.... People, having seen this, said: 'Divine indeed, sir, is the vehicle! It appears to be a divine vehicle indeed, sir!' Is it possible,

venerable sir, to point out a divine vehicle in this Dhamma and Discipline?"

"It is possible, Ānanda," the Blessed One said. "This is a designation for this Noble Eightfold Path: 'the divine vehicle' and 'the vehicle of Dhamma' and 'the unsurpassed victory in battle.'

"Right view, Ānanda, when developed and cultivated, has as its final goal the removal of lust, the removal of hatred, the removal of delusion. Right intention ... Right concentration, when developed and cultivated, [6] has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"In this way, Ānanda, it may be understood how this is a designation for this Noble Eightfold Path: 'the divine vehicle' and 'the vehicle of Dhamma' and 'the unsurpassed victory in battle.'"

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Its qualities of faith and wisdom
Are always yoked evenly together.[11]
Shame is its pole, mind its yoke-tie,
Mindfulness the watchful charioteer.

"The chariot's ornament is virtue,
Its axle jhāna,[12] energy its wheels;
Equanimity keeps the burden balanced,
Desirelessness serves as upholstery.

"Good will, harmlessness, and seclusion:
These are the chariot's weaponry,
Forbearance its armour and shield,[13]
As it rolls towards security from bondage.

"This divine vehicle unsurpassed
Originates from within oneself.[14]
The wise depart from the world in it,
Inevitably winning the victory."

5 (5) For What Purpose?

At Sāvatthi. Then a number of bhikkhus approached the Blessed One.... Sitting to one side, those bhikkhus said to the Blessed One:

"Here, venerable sir, wanderers of other sects ask us: 'For what purpose, friends, is the holy life lived under the ascetic Gotama?' When we are asked thus, venerable sir, we answer those wanderers thus: 'It is, friends, for the full understanding of suffering that the holy life is lived under the Blessed One.' We hope, venerable sir, that when we answer thus we state what has been said by the Blessed One and do not misrepresent him with what is contrary to fact; [7] that we explain in accordance with the Dhamma, and that no reasonable consequence of our assertion gives ground for criticism."

"Surely, bhikkhus, when you answer thus you state what has been said by me and do not misrepresent me with what is contrary to fact; you explain in accordance with the Dhamma, and no reasonable consequence of your assertion gives ground for criticism. For, bhikkhus, it is for the full understanding of suffering that the holy life is lived under me.

"If, bhikkhus, wanderers of other sects ask you: 'But, friends, is there a path, is there a way for the full understanding of this suffering?'—being asked thus, you should answer them thus: 'There is a path, friends, there is a way for the full understanding of this suffering.'

"And what, bhikkhus, is that path, what is that way for the full understanding of this suffering? It is this Noble Eightfold Path; that is, right view ... right concentration. This is the path, this is the way for the full understanding of this suffering.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way."

6 (6) A Certain Bhikkhu (1)

At Sāvatthi. Then a certain bhikkhu approached the Blessed One.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'the holy life, the holy life.' What, venerable sir, is the holy life? What is the final goal of the holy life?"

"This Noble Eightfold Path, bhikkhu, is the holy life; that is, right view ... right concentration. [8] The destruction of lust, the destruction of hatred, the destruction of delusion: this is the final goal of the holy life."

7 (7) A Certain Bhikkhu (2)

"Venerable sir, it is said, 'the removal of lust, the removal of hatred, the removal of delusion.' Of what now, venerable sir, is this the designation?"

"This, bhikkhu, is a designation for the element of Nibbāna: the removal of lust, the removal of hatred, the removal of delusion. The destruction of the taints is spoken of in that way."[15]

When this was said, that bhikkhu said to the Blessed One: "Venerable sir, it is said, 'the Deathless, the Deathless.' What now, venerable sir, is the Deathless? What is the path leading to the Deathless?"

"The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the Deathless. This Noble Eightfold Path is the path leading to the Deathless; that is, right view ... right concentration."

8 (8) Analysis

At Sāvatthī. "Bhikkhus, I will teach you the Noble Eightfold Path and I will analyse it for you. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the Noble Eightfold Path? Right view ... right concentration.[16]

"And what, bhikkhus, is right view? Knowledge of suffering, knowledge of the origin of suffering, [9] knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view.

"And what, bhikkhus, is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.

"And what, bhikkhus, is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.

"And what, bhikkhus, is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct:[17] this is called right action.

"And what, bhikkhus, is right livelihood? Here a noble disciple,

having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.

"And what, bhikkhus, is right effort? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.

"And what, bhikkhus is right mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, [10] clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called right mindfulness.

"And what, bhikkhus, is right concentration? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration."

9 (9) The Spike

At Sāvatthī. "Bhikkhus, suppose a spike of rice or a spike of barley were wrongly directed and were pressed upon by the hand or the foot. That it could pierce the hand or the foot and draw blood: this is impossible. For what reason? Because the spike is wrongly directed. So too, bhikkhus, that a bhikkhu with a wrongly directed view, with a wrongly directed development of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: this is impossible. For what reason? Because his view is wrongly directed.

"Bhikkhus, suppose a spike of rice or a spike of barley were rightly directed and were pressed upon by the hand or the foot. That it could pierce the hand or the foot and draw blood: this is possible. For what reason? Because the spike is rightly directed. [11] So too, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: this is possible. For what reason? Because his view is rightly directed.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release.

"It is in this way, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, pierces ignorance, arouses true knowledge, and realizes Nibbāna."

10 (10) Nandiya

At Sāvatthī. Then the wanderer Nandiya approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One: "How many things, Master Gotama, when developed and cultivated, lead to Nibbāna, have Nibbāna as their destination, Nibbāna as their final goal?"

"These eight things, Nandiya, when developed and cultivated, lead to Nibbāna, have Nibbāna as their destination, Nibbāna as their final goal. What eight? Right view ... right concentration. These eight things, when developed and cultivated, lead to Nibbāna, have Nibbāna as their destination, Nibbāna as their final goal."

When this was said, the wanderer Nandiya said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master [12] Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

II. Dwelling

11 (1) Dwelling (1)

At Sāvatthī. "Bhikkhus, I wish to go into seclusion for half a month. I should not be approached by anyone except the one who brings me almsfood."[18]

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood.

Then, when that half-month had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus:

"Bhikkhus, I have been dwelling in part of the abode in which I dwelt just after I became fully enlightened.[19] I have understood thus: 'There is feeling with wrong view as condition, also feeling with right view as condition.... There is feeling with wrong concentration as condition, also feeling with right concentration as condition. There is feeling with desire as condition, also feeling with thought as condition, also feeling with perception as condition.[20]

"'When desire has not subsided, and thought has not subsided, and perception has not subsided, there is feeling with that as condition. [When desire has subsided, and thoughts have not subsided, [13] and perceptions have not subsided, there is also feeling with that as condition. When desire has subsided, and thoughts have subsided, and perceptions have not subsided, there is also feeling with that as condition.] When desire has subsided, and thought has subsided, and perception has subsided, there is also feeling with that as condition. There is effort for the attainment of the as-yet-unattained. When that stage has been reached, there is also feeling with that as condition.'"[21]

12 (2) Dwelling (2)

At Sāvatthī. "Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood."

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood.

Then, when those three months had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus:

"Bhikkhus, I have been dwelling in part of the abode in which I dwelt just after I became fully enlightened. I have understood thus: 'There is feeling with wrong view as condition, also feeling with the subsiding of wrong view as condition.[22] There is feeling with right view as condition, also feeling with the subsiding of right view as condition.... There is feeling with wrong concentration as condition, also feeling with the subsiding of wrong concentration as condition. There is feeling with right concentration as condition, also feeling with the subsiding of right concentration as condition. There is feeling with desire as condition, also feeling with the subsiding of desire as condition. There is feeling with thought as condition, also feeling with the subsiding of thought as condition. There is feeling with perception as condition, also feeling with the subsiding of perception as condition.

"'When desire has not subsided, and thought has not subsided, and perception has not subsided, there is feeling with that as condition. [When desire has subsided, and thoughts have not subsided, and perceptions have not subsided, there is also feeling with that as condition. When desire has subsided, and thoughts have subsided, and perceptions have not subsided, there is also feeling with that as condition]. [14] When desire has subsided, and thought has subsided, and perception has subsided, there is also feeling with that as condition. There is effort for the attainment of the as-yet-unattained. When that stage has been reached, there is also feeling with that as condition.'"

13 (3) A Trainee

At Sāvatthī. Then a certain bhikkhu approached the Blessed One.... Sitting to one side, that bhikkhu said to the Blessed One:

"Venerable sir, it is said, 'a trainee, a trainee.' In what way is one a trainee?"

"Here, bhikkhu, one possesses a trainee's right view ... a trainee's right concentration. It is in this way that one is a trainee."

14 (4) Arising (1)

At Sāvatthī. "Bhikkhus, these eight things, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Perfectly Enlightened One. What eight? Right view ... right concentration. These eight things...."

15 (5) Arising (2)

At Sāvatthī. "Bhikkhus, these eight things, developed and cultivated, if unarisen do not arise apart from the Discipline of a Fortunate One. What eight? Right view ... [15] right concentration. These eight things...."

16 (6) Purified (1)

At Sāvatthī. "Bhikkhus, these eight things, purified, cleansed, flawless, free from corruptions, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Perfectly Enlightened One. What eight? Right view ... right concentration. These eight things...."

17 (7) Purified (2)

At Sāvatthī. "Bhikkhus, these eight things, purified, cleansed, flawless, free from corruptions, if unarisen do not arise apart from the Discipline of a Fortunate One. What eight? Right view ... right concentration. These eight things...."

18 (8) The Cock's Park (1)

Thus have I heard. On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pāṭaliputta in the Cock's Park. Then, in the evening, the Venerable Bhadda emerged from seclusion, approached the Venerable Ānanda, and exchanged

greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Ānanda:

"Friend Ānanda, it is said, 'the unholy life, the unholy life.' What now, friend, is the unholy life?" [16]

"Good, good, friend Bhadda! Your intelligence is excellent,[23] friend Bhadda, your ingenuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, it is said, "the unholy life, the unholy life." What now, friend, is the unholy life?'"

"Yes, friend."

"This eightfold wrong path, friend, is the unholy life; that is, wrong view ... wrong concentration."

19 (9) The Cock's Park (2)

At Pāṭaliputta. "Friend Ānanda, it is said, 'the holy life, the holy life.' What now, friend, is the holy life and what is the final goal of the holy life?"

"Good, good, friend Bhadda! Your intelligence is excellent, friend Bhadda, your ingenuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, it is said, "the holy life, the holy life." What now, friend, is the holy life and what is the final goal of the holy life?'"

"Yes, friend."

"This Noble Eightfold Path, friend, is the holy life; that is, right view ... right concentration. The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is the final goal of the holy life."

20 (10) The Cock's Park (3)

At Pāṭaliputta. "Friend Ānanda, it is said, 'the holy life, the holy life.' What now, friend, is the holy life, and who is a follower of the holy life, and what is the final goal of the holy life?" [17]

"Good, good, friend Bhadda! Your intelligence is excellent, friend Bhadda, your ingenuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, it is said, "the holy life, the holy life." What now, friend, is the holy life, and who is a follower of the holy life, and what is the final goal of the holy life?'"

"Yes, friend."

"This Noble Eightfold Path, friend, is the holy life; that is, right view ... right concentration. One who possesses this Noble Eightfold Path is called a liver of the holy life. The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is the final goal of the holy life."

III. Wrongness

21 (1) Wrongness

At Sāvatthī. "Bhikkhus, I will teach you wrongness and rightness. Listen to that.... [18]

"And what, bhikkhus, is wrongness? It is: wrong view ... wrong concentration. This is called wrongness.

"And what, bhikkhus, is rightness? It is: right view ... right concentration. This is called rightness."

22 (2) Unwholesome States

At Sāvatthī. "Bhikkhus, I will teach you unwholesome states and wholesome states. Listen to that....

"And what, bhikkhus, are unwholesome states? They are: wrong view ... wrong concentration. These are called unwholesome states.

"And what, bhikkhus, are wholesome states? They are: right view ... right concentration. These are called wholesome states."

23 (3) The Way (1)

At Sāvatthī. "Bhikkhus, I will teach you the wrong way and the right way. Listen to that....

"And what, bhikkhus, is the wrong way? It is: wrong view ... wrong concentration. This is called the wrong way.

"And what, bhikkhus, is the right way? It is: right view ... right concentration. This is called the right way."

24 (4) The Way (2)

At Sāvatthī. "Bhikkhus, whether for a layperson or one gone forth, I do not praise the wrong way. Whether it is a layperson or

one gone forth who is practising wrongly, [19] because of undertaking the wrong way of practice he does not attain the method, the Dhamma that is wholesome.[24] And what, bhikkhus, is the wrong way? It is: wrong view ... wrong concentration. This is called the wrong way. Whether it is a layperson or one gone forth who is practising wrongly, because of undertaking the wrong way of practice he does not attain the method, the Dhamma that is wholesome.

"Bhikkhus, whether for a layperson or one gone forth, I praise the right way. Whether it is a layperson or one gone forth who is practising rightly, because of undertaking the right way of practice he attains the method, the Dhamma that is wholesome. And what, bhikkhus, is the right way? It is: right view ... right concentration. This is called the right way. Whether it is a layperson or one gone forth who is practising rightly, because of undertaking the right way of practice he attains the method, the Dhamma that is wholesome."

25 (5) The Inferior Person (1)

At Sāvatthī. "Bhikkhus, I will teach you the inferior person and the superior person. Listen to that....

"And what, bhikkhus, is the inferior person? Here someone is of wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. This is called the inferior person.

"And what, bhikkhus, is the superior person? Here someone is of right view, right intention, right speech, [20] right action, right livelihood, right effort, right mindfulness, right concentration. This is called the superior person."

26 (6) The Inferior Person (2)

At Sāvatthī. "Bhikkhus, I will teach you the inferior person and the one who is worse than the inferior person. I will teach you the superior person and the one who is better than the superior person. Listen to that....

"And what, bhikkhus, is the inferior person? Here someone is of wrong view ... wrong concentration. This is called the inferior person.

"And what, bhikkhus, is the one who is worse than the inferior person? Here someone is of wrong view ... wrong concentration, wrong knowledge, wrong liberation.[25] This is called the one who is worse than the inferior person.

"And what, bhikkhus, is the superior person? Here someone is of right view ... right concentration. This is called the superior person.

"And what, bhikkhus, is the one who is better than the superior person? Here someone is of right view ... right concentration, right knowledge, right liberation. This is called the one who is better than the superior person."

27 (7) The Pot

At Sāvatthī. "Bhikkhus, just as a pot without a stand is easily knocked over, while one with a stand is difficult to knock over, so the mind without a stand is easily knocked over, while the mind with a stand is difficult to knock over. [21]

"And what, bhikkhus, is the stand of the mind? It is this Noble Eightfold Path; that is, right view ... right concentration. This is the stand of the mind.

"Bhikkhus, just as a pot ... so the mind without a stand is easily knocked over, while the mind with a stand is difficult to knock over."

28 (8) Concentration

At Sāvatthī. "Bhikkhus, I will teach you noble right concentration with its supports and its accessories.[26] Listen to that....

"And what, bhikkhus, is noble right concentration with its supports and its accessories? There are: right view ... right mindfulness. The one-pointedness of mind equipped with these seven factors is called noble right concentration 'with its supports,' and also 'with its accessories.'"

29 (9) Feeling

At Sāvatthī. "Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings.

"The Noble Eightfold Path, bhikkhus, is to be developed for the full understanding of these three feelings. What is the Noble Eightfold Path? It is: right view ... right concentration. [22] The Noble Eightfold Path is to be developed for the full understanding of these three feelings."

30 (10) Uttiya

At Sāvatthī. Then the Venerable Uttiya approached the Blessed One ... and said to him:

"Here, venerable sir, when I was alone in seclusion a reflection arose in my mind thus: 'Five cords of sensual pleasure have been spoken of by the Blessed One. But what now are those five cords of sensual pleasure?'"

"Good, good, Uttiya! These five cords of sensual pleasure have been spoken of by me. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure spoken of by me.

"The Noble Eightfold Path, Uttiya, is to be developed for the abandoning of these five cords of sensual pleasure. And what is the Noble Eightfold Path? It is: right view ... right concentration. This Noble Eightfold Path is to be developed for the abandoning of these five cords of sensual pleasure."

[23] IV. PRACTICE

31 (1) Practice (1)

At Sāvatthī. "Bhikkhus, I will teach you wrong practice and right practice. Listen to that....

"And what, bhikkhus, is wrong practice? It is: wrong view ... wrong concentration. This is called wrong practice.

"And what, bhikkhus, is right practice? It is: right view ... right concentration. This is called right practice."

32 (2) Practice (2)

At Sāvatthī. "Bhikkhus, I will teach you the one practising wrongly and the one practising rightly. Listen to that....

"And what, bhikkhus, is the one practising wrongly? Here someone is of wrong view ... wrong concentration. This is called the one practising wrongly.

"And what, bhikkhus, is the one practising rightly? Here someone is of right view ... right concentration. This is called the one practising rightly."[27]

33 (3) Neglected

At Sāvatthī. "Bhikkhus, those who have neglected the Noble Eightfold Path have neglected the noble path[28] leading to the complete destruction of suffering. Those who have undertaken the Noble Eightfold Path have undertaken the noble path leading to the complete destruction of suffering. [24]

"And what, bhikkhus, is the Noble Eightfold Path? It is: right view ... right concentration. Those who have neglected this Noble Eightfold Path ... Those who have undertaken this Noble Eightfold Path have undertaken the noble path leading to the complete destruction of suffering."

34 (4) Going Beyond

At Sāvatthī. "Bhikkhus, these eight things, when developed and cultivated, lead to going beyond from the near shore to the far shore. What eight? Right view ... right concentration. These eight things, when developed and cultivated, lead to going beyond from the near shore to the far shore."[29]

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Few are those among humankind
Who go beyond to the far shore.
The rest of the people merely run
Up and down along the bank.

"When the Dhamma is rightly expounded
Those who practise in accord with the Dhamma
Are the people who will go beyond
The realm of Death so hard to cross.

"Having left behind the dark qualities,
The wise man should develop the bright ones.
Having come from home into homelessness,
Where it is hard to take delight—

"There in seclusion he should seek delight,
Having left behind sensual pleasures.
Owning nothing, the wise man
Should cleanse himself of mental defilements.

"Those whose minds are well developed
In the factors of enlightenment,
Who through nonclinging find delight
In the relinquishment of grasping:
Those luminous ones with taints destroyed
Are fully quenched in the world." [25]

35 (5) Asceticism (1)

At Sāvatthī. "Bhikkhus, I will teach you asceticism and the fruits of asceticism. Listen to that....

"And what, bhikkhus, is asceticism? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called asceticism.

"And what, bhikkhus, are the fruits of asceticism? The fruit of stream-entry, the fruit of once-returning, the fruit of nonreturning, the fruit of arahantship. These are called the fruits of asceticism."

36 (6) Asceticism (2)

At Sāvatthī. "Bhikkhus, I will teach you asceticism and the goal of asceticism. Listen to that....

"And what, bhikkhus, is asceticism? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called asceticism.

"And what, bhikkhus, is the goal of asceticism? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called the goal of asceticism."

37 (7) Brahminhood (1)

At Sāvatthī. "Bhikkhus, I will teach you brahminhood and the fruits of brahminhood. Listen to that....

"And what, bhikkhus, is brahminhood? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called brahminhood.

"And what, bhikkhus, are the fruits of brahminhood? [26] The fruit of stream-entry, the fruit of once-returning, the fruit of nonreturning, the fruit of arahantship. These are called the fruits of brahminhood."

38 (8) Brahminhood (2)

At Sāvatthī. "Bhikkhus, I will teach you brahminhood and the goal of brahminhood. Listen to that....

"And what, bhikkhus, is brahminhood? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called brahminhood.

"And what, bhikkhus, is the goal of brahminhood? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called the goal of brahminhood."

39 (9) The Holy Life (1)

At Sāvatthī. "Bhikkhus, I will teach you the holy life and the fruits of the holy life. Listen to that....

"And what, bhikkhus, is the holy life? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the holy life.

"And what, bhikkhus, are the fruits of the holy life? The fruit of stream-entry, the fruit of once-returning, the fruit of nonreturning, the fruit of arahantship. These are called the fruits of the holy life."

40 (10) The Holy Life (2)

At Sāvatthī. "Bhikkhus, I will teach you the holy life and the goal of the holy life. Listen to that....

"And what, bhikkhus, is the holy life? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the holy life. [27]

"And what, bhikkhus, is the goal of the holy life? The destruction of lust, the destruction of hatred, the destruction of delusion. This is called the goal of the holy life."

V. Wanderers of Other Sects[30]

41 (1) The Fading Away of Lust

At Sāvatthī. "Bhikkhus, if wanderers of other sects ask you: 'For what purpose, friends, is the holy life lived under the ascetic Gotama?'—being asked thus, you should answer them thus: 'It is, friends, for the fading away of lust that the holy life is lived under the Blessed One.'

"Then, bhikkhus, if the wanderers of other sects ask you: 'But, friends, is there a path, is there a way for the fading away of lust?'—being asked thus, you should answer them thus: 'There is a path, friends, there is a way for the fading away of lust.'

"And what, bhikkhus, is that path, what is that way [28] for the fading away of lust? It is this Noble Eightfold Path; that is, right view ... right concentration. This is the path, this is the way for the fading away of lust.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way."

42 (2)–48 (8) The Abandoning of the Fetters, Etc.

"Bhikkhus, if wanderers of other sects ask you: 'For what purpose, friends, is the holy life lived under the ascetic Gotama?'—being asked thus, you should answer them thus: 'It is, friends, for the abandoning of the fetters ... for the uprooting of the underlying tendencies ... for the full understanding of the course[31] ... for the destruction of the taints ... for the realization of the fruit of true knowledge and liberation ... for the sake of knowledge and vision ... [29] ... for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.'

"Then, bhikkhus, if the wanderers of other sects ask you: 'But, friends, is there a path, is there a way for attaining final Nibbāna without clinging?'—being asked thus, you should answer them thus: 'There is a path, friends, there is a way for attaining final Nibbāna without clinging.'

"And what, bhikkhus, is that path, what is that way for attaining final Nibbāna without clinging? It is this Noble Eightfold Path; that is, right view ... right concentration. This is the path, this is the way for attaining final Nibbāna without clinging.

"Being asked thus, bhikkhus, you should answer those wanderers of other sects in such a way."

VI. The Sun Repetition Series

(i) Based upon Seclusion Version

49 (1) Good Friend

At Sāvatthī. "Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, [30] for a bhikkhu this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, good friendship.[32] When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate this Noble Eightfold Path.

"And how does a bhikkhu who has a good friend develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the Noble Eightfold Path."

50 (2)–55 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, accomplishment in virtue ... accomplish-

ment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in diligence ... [31] ... accomplishment in careful attention.[33] When a bhikkhu is accomplished in careful attention, it is to be expected that he will develop and cultivate this Noble Eightfold Path.

"And how does a bhikkhu who is accomplished in careful attention develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path."

(ii) REMOVAL OF LUST VERSION

56 (1) Good Friend

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate this Noble Eightfold Path.

"And how does a bhikkhu who has a good friend develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the Noble Eightfold Path."

57 (2)–62 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, accomplishment in virtue ... [32] ... accomplishment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in diligence ... accomplishment in careful attention. When a bhikkhu is accomplished in careful attention, it is to be expected that he will develop and cultivate this Noble Eightfold Path.

"And how does a bhikkhu who is accomplished in careful attention develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path."

VII. ONE THING REPETITION SERIES (1)

(i) BASED UPON SECLUSION VERSION

63 (1) Good Friend

At Sāvatthī. "Bhikkhus, one thing is very helpful for the arising of the Noble Eightfold Path. What one thing? Good friendship. [33] When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how does a bhikkhu who has a good friend develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the Noble Eightfold Path."

64 (2)–69 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, one thing is very helpful for the arising of the Noble Eightfold Path. What one thing? Accomplishment in virtue ... Accomplishment in desire ... Accomplishment in self ... Accomplishment in view ... Accomplishment in diligence ... Accomplishment in careful attention ... (*complete as in §63*) [34] ... He develops right concentration, which is based upon seclusion,

dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path."

(ii) REMOVAL OF LUST VERSION

70 (1) Good Friend

At Sāvatthī. "Bhikkhus, one thing is very helpful for the arising of the Noble Eightfold Path. What one thing? Good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how does a bhikkhu who has a good friend develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the Noble Eightfold Path."

71 (2)–76 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, one thing is very helpful for the arising of the Noble Eightfold Path. What one thing? Accomplishment in virtue ... Accomplishment in desire ... Accomplishment in self ... Accomplishment in view ... [35] Accomplishment in diligence ... Accomplishment in careful attention ... (*complete as in §70*) ... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path."

VIII. One Thing Repetition Series (2)

(i) BASED UPON SECLUSION VERSION

77 (1) Good Friend

"Bhikkhus, I do not see even one other thing by means of which the unarisen Noble Eightfold Path arises and the arisen Noble Eightfold Path goes to fulfilment by development so effectively as by this: good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how does a bhikkhu who has a good friend develop and cultivate the Noble Eightfold Path? [36] Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the Noble Eightfold Path."

78 (2)–83 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, I do not see even one other thing by means of which the unarisen Noble Eightfold Path arises and the arisen Noble Eightfold Path goes to fulfilment by development so effectively as by this: accomplishment in virtue ... accomplishment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in diligence ... accomplishment in careful attention ... (*complete as in §77*) ... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path." [37]

(ii) REMOVAL OF LUST VERSION

84 (1) Good Friend

"Bhikkhus, I do not see even one other thing by means of which the unarisen Noble Eightfold Path arises and the arisen Noble Eightfold Path goes to fulfilment by development so effectively as by this: good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how does a bhikkhu who has a good friend develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu

develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who has a good friend develops and cultivates the Noble Eightfold Path."

85 (2)–90 (7) Accomplishment in Virtue, Etc.

"Bhikkhus, I do not see even one other thing by means of which the unarisen Noble Eightfold Path arises and the arisen Noble Eightfold Path goes to fulfilment by development so effectively as by this: accomplishment in virtue ... accomplishment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in diligence ... accomplishment in careful attention ... (*complete as in §84*) [38] ... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path."

IX. First Ganges Repetition Series[34]
(i) based upon seclusion version

91 (1) Slanting to the East (1)

At Sāvatthī. "Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the Noble Eightfold Path slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the Noble Eightfold Path so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that he slants, slopes, and inclines towards Nibbāna."

92 (2)–96 (6) Slanting to the East (2–6)

"Bhikkhus, just as the river Yamunā ... [39] ... the river Aciravatī ... the river Sarabhū ... the river Mahī ... whatever great rivers there are—that is, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī—all slant, slope, and incline towards the east, so too a bhikkhu who develops and cultivates the Noble Eightfold Path slants, slopes, and inclines towards Nibbāna."

(*Complete as in §91.*)

97 (7)–102 (12) The Ocean

"Bhikkhus, just as the river Ganges ... [40] ... whatever great rivers there are ... all slant, slope, and incline towards the ocean, so too a bhikkhu who develops and cultivates the Noble Eightfold Path slants, slopes, and inclines towards Nibbāna."

(*Complete as in §§91–96.*)

X. Second Ganges Repetition Series
(ii) removal of lust version

103 (1)–108 (6) Slanting to the East
109 (7)–114 (12) The Ocean

(*In this version §§103–108 are identical with §§91–96, and §§109–114 with §§97–102, except for the following change:*)

"Here, bhikkhus, a bhikkhu develops and cultivates right view ... right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion."

[41]

XI. Third Ganges Repetition Series
(iii) the deathless as its ground version

115 (1)–120 (6) Slanting to the East
121 (7)–126 (12) The Ocean

(*In this version §§115–120 are identical with §§91–96, and §§121–126 with §§97–102, except for the following change:*)

"Here, bhikkhus, a bhikkhu develops and cultivates right view

... right concentration, which has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal."[35]

XII. Fourth Ganges Repetition Series
(iv) Slants towards Nibbāna Version

127 (1)–132 (6) Slanting to the East
133 (7)–138 (12) The Ocean

(In this version §§127–132 are identical with §§91–96, and §§133–138 with §§97–102, except for the following change:)

"Here, bhikkhus, a bhikkhu develops and cultivates right view ... right concentration, which slants, slopes, and inclines towards Nibbāna."

XIII. Diligence[36]

139 (1) The Tathāgata

(i) Based upon Seclusion Version

At Sāvatthī. "Bhikkhus, whatever beings there are—whether those without feet or those with two feet or those with four feet or those with many feet, whether consisting of form or formless, whether percipient, [42] nonpercipient, or neither percipient nor nonpercipient—the Tathāgata, the Arahant, the Perfectly Enlightened One, is declared to be the chief among them. So too, whatever wholesome states there are, they are all rooted in diligence, converge upon diligence, and diligence is declared to be the chief among them.[37] When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how, bhikkhus, does a bhikkhu who is diligent develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is diligent develops and cultivates the Noble Eightfold Path."

(ii) Removal of Lust Version

... "Here, bhikkhus, a bhikkhu develops right view ... right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion...." [43]

(iii) The Deathless as Its Ground Version

... "Here, bhikkhus, a bhikkhu develops right view ... right concentration, which has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal...."

(iv) Slants towards Nibbāna Version

... "Here, bhikkhus, a bhikkhu develops right view ... right concentration, which slants, slopes, and inclines towards Nibbāna...."

(Each of the following suttas, §§140–148, is to be elaborated in accordance with the fourfold method of §139.)

140 (2) The Footprint

"Bhikkhus, just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be the chief among them, that is, with respect to size, so too whatever wholesome states there are, they are all rooted in diligence, converge upon diligence, and diligence is declared to be the chief among them. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the Noble Eightfold Path...."

141 (3) The Roof Peak

"Bhikkhus, just as all the rafters of a peaked house lean towards the roof peak, slope towards the roof peak, converge upon the roof peak, and the roof peak is declared to be their chief, so too ..."[38] [44]

142 (4) Roots

"Bhikkhus, just as, of all fragrant roots, black orris is declared to be their chief, so too ..."

143 (5) Heartwood

"Bhikkhus, just as, of all fragrant heartwoods, red sandalwood is declared to be their chief, so too ..."

144 (6) Jasmine

"Bhikkhus, just as, of all fragrant flowers, the jasmine is declared to be their chief, so too ..."

145 (7) Monarch

"Bhikkhus, just as all petty princes are the vassals of a wheel-turning monarch, and the wheel-turning monarch is declared to be their chief, so too ..."

146 (8) The Moon

"Bhikkhus, just as the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be their chief, so too ..."

147 (9) The Sun

"Bhikkhus, just as in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so too ..." [45]

148 (10) The Cloth

"Bhikkhus, just as, of all woven cloths, Kāsian cloth is declared to be their chief, so too whatever wholesome states there are, they are all rooted in diligence, converge upon diligence, and diligence is declared to be the chief among them. When a bhikkhu is

diligent, it is to be expected that he will develop and cultivate the Noble Eightfold Path.

"And how, bhikkhus, does a bhikkhu who is diligent develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is diligent develops and cultivates the Noble Eightfold Path."

XIV. Strenuous Deeds

(Each sutta is to be elaborated in accordance with the same fourfold method.)

149 (1) Strenuous

At Sāvatthī. "Bhikkhus, just as whatever strenuous deeds are done, are all done based upon the earth, established upon the earth, [46] so too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the Noble Eightfold Path.

"And how, bhikkhus, does a bhikkhu, based upon virtue, established upon virtue, develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates the Noble Eightfold Path."

150 (2) Seeds

"Bhikkhus, just as whatever kinds of seed and plant life attain to growth, increase, and expansion, all do so based upon the earth, established upon the earth, so too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the Noble Eightfold Path, and thereby he attains to growth, increase, and expansion in [wholesome] states.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, [47] and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, estab-

lished upon virtue, develops and cultivates the Noble Eightfold Path, and thereby attains to growth, increase, and expansion in [wholesome] states."

151 (3) Nāgas

"Bhikkhus, based upon the Himalayas, the king of mountains, the nāgas nurture their bodies and acquire strength.[39] When they have nurtured their bodies and acquired strength, they then enter the pools. From the pools they enter the lakes, then the streams, then the rivers, and finally they enter the ocean. There they achieve greatness and expansiveness of body. So too, bhikkhus, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the Noble Eightfold Path, and thereby he achieves greatness and expansiveness in [wholesome] states.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates the Noble Eightfold Path, and thereby achieves greatness and expansiveness in [wholesome] states."

152 (4) The Tree

"Bhikkhus, suppose a tree were slanting, sloping, and inclining towards the east. If it were cut at its foot, in what direction would it fall?" [48]

"In whatever direction it was slanting, sloping, and inclining, venerable sir."

"So too, bhikkhus, a bhikkhu who develops and cultivates the Noble Eightfold Path slants, slopes, and inclines towards Nibbāna.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that he slants, slopes, and inclines towards Nibbāna."

153 (5) The Pot

"Bhikkhus, just as a pot that has been turned upside down gives up its water and does not take it back, so a bhikkhu who develops and cultivates the Noble Eightfold Path gives up evil unwholesome states and does not take them back.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that he gives up evil unwholesome states and does not take them back."

154 (6) The Spike

"Bhikkhus, suppose a spike of rice or a spike of barley were rightly directed and were pressed upon by the hand or the foot. That it could pierce the hand or the foot and draw blood: this is possible. For what reason? Because the spike is rightly directed. [49] So too, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, could pierce ignorance, arouse true knowledge, and realize Nibbāna: this is possible. For what reason? Because his view is rightly directed.

"And how does a bhikkhu do so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release.

"It is in this way, bhikkhus, that a bhikkhu with a rightly directed view, with a rightly directed development of the path, pierces ignorance, arouses true knowledge, and realizes Nibbāna."

155 (7) The Sky

"Bhikkhus, just as various winds blow in the sky—easterly winds, westerly winds, northerly winds, southerly winds, dusty winds and dustless winds, cold winds and hot winds, gentle winds and strong winds[40]—so too, when a bhikkhu develops and cultivates the Noble Eightfold Path, then for him the four establishments of mindfulness go to fulfilment by development; the four right strivings go to fulfilment by development; the four bases for spiritual power go to fulfilment by development; the

five spiritual faculties go to fulfilment by development; the five powers go to fulfilment by development; the seven factors of enlightenment go to fulfilment by development.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that when a bhikkhu [50] develops and cultivates the Noble Eightfold Path, then for him the four establishments of mindfulness ... the seven factors of enlightenment go to fulfilment by development."

156 (8) The Rain Cloud (1)

"Bhikkhus, just as, in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot; so too, when a bhikkhu develops and cultivates the Noble Eightfold Path, whenever evil unwholesome states arise, he disperses them and quells them on the spot.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. [51] It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that whenever evil unwholesome states arise, he disperses them and quells them on the spot."

157 (9) The Rain Cloud (2)

"Bhikkhus, just as, when a great rain cloud has arisen, a strong wind intercedes to disperse and quell it; so too, when a bhikkhu develops and cultivates the Noble Eightfold Path, whenever evil unwholesome states have arisen, he intercedes to disperse and quell them.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that whenever evil unwholesome states have arisen, he intercedes to disperse and quell them."

158 (10) The Ship

"Bhikkhus, suppose there were a seafaring ship bound with rigging that had been worn out in the water for six months.[41] It would be hauled up on dry land during the cold season and its rigging would be further attacked by wind and sun. Inundated by rain from a rain cloud, the rigging would easily collapse and rot away. So too, when a bhikkhu develops and cultivates the Noble Eightfold Path, his fetters easily collapse and rot away.

"And how is this so? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that his fetters easily collapse and rot away."

159 (11) The Guest House

"Bhikkhus, suppose there is a guest house.[42] People come from the east, west, north, and south and lodge there; khattiyas, brahmins, [52] vessas, and suddas come and lodge there. So too, when a bhikkhu develops and cultivates the Noble Eightfold Path, he fully understands by direct knowledge those things that are to be fully understood by direct knowledge; he abandons by direct knowledge those things that are to be abandoned by direct knowledge; he realizes by direct knowledge those things that are to be realized by direct knowledge; he develops by direct knowledge those things that are to be developed by direct knowledge.

"And what, bhikkhus, are the things to be fully understood by direct knowledge? It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging ... the consciousness aggregate subject to clinging. These are the things to be fully understood by direct knowledge.

"And what, bhikkhus, are the things to be abandoned by direct knowledge? Ignorance and craving for existence. These are the things to be abandoned by direct knowledge.

"And what, bhikkhus, are the things to be realized by direct knowledge? True knowledge and liberation. These are the things to be realized by direct knowledge.

"And what, bhikkhus, are the things to be developed by direct

knowledge? Serenity and insight. These are the things to be developed by direct knowledge.

"And how is it, bhikkhus, that when a bhikkhu develops and cultivates the Noble Eightfold Path, he fully understands by direct knowledge those things that are to be fully understood by direct knowledge ... [53] ... he develops by direct knowledge those things that are to be developed by direct knowledge? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path so that he fully understands by direct knowledge those things that are to be fully understood by direct knowledge ... he develops by direct knowledge those things that are to be developed by direct knowledge."

160 (12) The River

"Suppose, bhikkhus, that when the river Ganges slants, slopes, and inclines towards the east, a great crowd of people would come along bringing a shovel and a basket, thinking: 'We will make this river Ganges slant, slope, and incline towards the west.'[43] What do you think, bhikkhus, would that great crowd of people be able to make the river Ganges slant, slope, and incline towards the west?"

"No, venerable sir. For what reason? Because the river Ganges slants, slopes, and inclines towards the east, and it is not easy to make it slant, slope, and incline towards the west. That great crowd of people would only reap fatigue and vexation."

"So too, bhikkhus, when a bhikkhu is developing and cultivating the Noble Eightfold Path, kings or royal ministers, friends or colleagues, relatives or kinsmen, might invite him to accept wealth, saying: 'Come, good man, why let these saffron robes weigh you down? Why roam around with a shaven head and a begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.' Indeed, bhikkhus, when that bhikkhu is developing and cultivating the Noble Eightfold Path, it is impossible that he will give up the training and return to the lower life. For what reason? Because for a long time his mind has slanted, sloped, and inclined towards seclusion. Thus it is impossible that he will return to the lower life.

"And how, bhikkhus, does a bhikkhu develop and cultivate the Noble Eightfold Path? [54] Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the Noble Eightfold Path."

XV. Searches

161 (1) Searches

At Sāvatthī.

(i. Direct knowledge)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasure, the search for existence, the search for a holy life.[44] These are the three searches. The Noble Eightfold Path is to be developed for direct knowledge of these three searches.

"What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. This Noble Eightfold Path is to be developed for direct knowledge of these three searches."

... "What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion."...

... "What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal."... [55]

... "What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which slants, slopes, and inclines towards Nibbāna. This Noble Eightfold Path is to be developed for direct knowledge of these three searches."

Each of the following sub-sections (ii–iv) is to be elaborated in accordance with the method employed in the sub-section on direct knowledge.

(ii. Full understanding)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasure, the search for existence, the search for a holy life. These are the three searches. The Noble Eightfold Path is to be developed for full understanding of these three searches."...

(iii. Utter destruction)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasure, the search for existence, the search for a holy life. These are the three searches. The Noble Eightfold Path is to be developed for the utter destruction of these three searches."...

(iv. Abandoning)

"Bhikkhus, there are these three searches. What three? The search for sensual pleasure, the search for existence, the search for a holy life. These are the three searches. The Noble Eightfold Path is to be developed for the abandoning of these three searches."... [56]

Each of the following suttas is to be elaborated in accordance with the fourfold method employed in §161.

162 (2) Discriminations

"Bhikkhus, there are these three discriminations. What three? The discrimination 'I am superior,' the discrimination 'I am equal,' the discrimination 'I am inferior.' These are the three discriminations. The Noble Eightfold Path is to be developed for direct knowledge of these three discriminations, for the full understanding of them, for their utter destruction, for their abandoning.

"What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. This Noble Eightfold Path is to be developed for the direct knowledge of these three discriminations ... for their abandoning."

163 (3) Taints

"Bhikkhus, there are these three taints. What three? The taint of sensuality, the taint of existence, the taint of ignorance. These are

the three taints. The Noble Eightfold Path is to be developed for direct knowledge of these three taints, for the full understanding of them, for their utter destruction, for their abandoning."

164 (4) Existence

"Bhikkhus, there are these three kinds of existence. What three? Sense-sphere existence, form-sphere existence, formless-sphere existence. These are the three kinds of existence. The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of existence, for the full understanding of them, for their utter destruction, for their abandoning."

165 (5) Suffering

"Bhikkhus, there are these three kinds of suffering. What three? Suffering due to pain, suffering due to formations, suffering due to change.[45] These are the three kinds of suffering. The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of suffering, for the full understanding of them, for their utter destruction, for their abandoning." [57]

166 (6) Barrenness

"Bhikkhus, there are these three kinds of barrenness. What three? The barrenness of lust, the barrenness of hatred, the barrenness of delusion. These are the three kinds of barrenness. The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of barrenness, for the full understanding of them, for their utter destruction, for their abandoning."

167 (7) Stains

"Bhikkhus, there are these three stains. What three? The stain of lust, the stain of hatred, the stain of delusion. These are the three stains. The Noble Eightfold Path is to be developed for direct knowledge of these three stains, for the full understanding of them, for their utter destruction, for their abandoning."

168 (8) Troubles

"Bhikkhus, there are these three kinds of trouble. What three? The trouble of lust, the trouble of hatred, the trouble of delusion. These are the three kinds of trouble. The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of trouble, for the full understanding of them, for their utter destruction, for their abandoning."

169 (9) Feelings

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings. The Noble Eightfold Path is to be developed for direct knowledge of these three feelings, for the full understanding of them, for their utter destruction, for their abandoning."

170 (10) Cravings

[58] "Bhikkhus, there are these three kinds of craving. What three? Craving for sensual pleasures, craving for existence, craving for extermination. These are the three kinds of craving. The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of craving, for the full understanding of them, for their utter destruction, for their abandoning.

"What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. This Noble Eightfold Path is to be developed for direct knowledge of these three kinds of craving, for the full understanding of them, for their utter destruction, for their abandoning."

170 (11) Thirst[46]

"Bhikkhus, there are these three kinds of thirst. What three? Thirst for sensual pleasures, thirst for existence, thirst for extermination. These are the three kinds of thirst. The Noble Eightfold Path is to be developed for direct knowledge of these three kinds of thirst, for the full understanding of them, for their utter destruction, for their abandoning.

"What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. This Noble Eightfold Path is to be developed for direct knowledge of these three kinds of thirst, for the full understanding of them, for their utter destruction, for their abandoning."

[59] XVI. Floods

At Sāvatthī.

171 (1) Floods

"Bhikkhus, there are these four floods. What four? The flood of sensuality, the flood of existence, the flood of views, the flood of ignorance. These are the four floods. This Noble Eightfold Path is to be developed for direct knowledge of these four floods, for the full understanding of them, for their utter destruction, for their abandoning."

172 (2) Bonds

"Bhikkhus, there are these four bonds. What four? The bond of sensuality, the bond of existence, the bond of views, the bond of ignorance. These are the four bonds. This Noble Eightfold Path is to be developed for direct knowledge of these four bonds, for the full understanding of them, for their utter destruction, for their abandoning."

173 (3) Clinging

"Bhikkhus, there are these four kinds of clinging? What four? Clinging to sensual pleasure, clinging to views, clinging to rules and vows, clinging to a doctrine of self. These are the four kinds of clinging. This Noble Eightfold Path is to be developed for direct knowledge of these four kinds of clinging, for the full understanding of them, for their utter destruction, for their abandoning."

174 (4) Knots

"Bhikkhus, there are these four knots. What four? The bodily knot of covetousness, the bodily knot of ill will, the bodily knot of distorted grasp of rules and vows, the bodily knot of adherence to dogmatic assertion of truth.[47] [60] These are the four knots. This Noble Eightfold Path is to be developed for direct knowledge of these four knots, for the full understanding of them, for their utter destruction, for their abandoning."

175 (5) Underlying Tendencies

"Bhikkhus, there are these seven underlying tendencies. What seven? The underlying tendency to sensual lust,[48] the underlying tendency to aversion, the underlying tendency to views, the underlying tendency to doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance. These are the seven underlying tendencies. This Noble Eightfold Path is to be developed for direct knowledge of these seven underlying tendencies, for the full understanding of them, for their utter destruction, for their abandoning."

176 (6) Cords of Sensual Pleasure

"Bhikkhus, there are these five cords of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. This Noble Eightfold Path is to be developed for direct knowledge of these five cords of sensual pleasure, for the full understanding of them, for their utter destruction, for their abandoning."

177 (7) Hindrances

"Bhikkhus, there are these five hindrances. What five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, the hindrance of doubt. These are the five hindrances. This Noble Eightfold Path is to be developed for direct knowledge of these five hindrances, for the full understanding of them, for their utter destruction, for their abandoning."

178 (8) Aggregates Subject to Clinging

"Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, [61] the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. These are the five aggregates subject to clinging. This Noble Eightfold Path is to be developed for direct knowledge of these five aggregates subject to clinging, for the full understanding of them, for their utter destruction, for their abandoning."

179 (9) Lower Fetters

"Bhikkhus, there are these five lower fetters.[49] What five? Identity view, doubt, the distorted grasp of rules and vows, sensual desire, ill will. These are the five lower fetters. This Noble Eightfold Path is to be developed for direct knowledge of these five lower fetters, for the full understanding of them, for their utter destruction, for their abandoning."

180 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters.[50] What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The Noble Eightfold Path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon seclusion, dispassion, and cessation, maturing in release. This Noble Eightfold Path is to be developed for direct knowledge of

these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"Bhikkhus, there are these five higher fetters. What five?... [62] ... The Noble Eightfold Path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view ... right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion ... which has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal ... which slants, slopes, and inclines towards Nibbāna. This Noble Eightfold Path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

[63]

Chapter II

46 *Bojjhaṅgasaṃyutta*
Connected Discourses on the Factors of Enlightenment

I. The Mountain

1 (1) *The Himalayas*

At Sāvatthī. "Bhikkhus, based upon the Himalayas, the king of mountains, the nāgas nurture their bodies and acquire strength.[51] When they have nurtured their bodies and acquired strength, they then enter the pools. From the pools they enter the lakes, then the streams, then the rivers, and finally they enter the ocean. There they achieve greatness and expansiveness of body. So too, bhikkhus, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factors of enlightenment, and thereby he achieves greatness and expansiveness in [wholesome] states.[52]

"And how does a bhikkhu, based upon virtue, established upon virtue, develop the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release. [64] He develops the enlightenment factor of discrimination of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops the seven factors of enlightenment, and thereby achieves greatness and expansiveness in [wholesome] states."

2 (2) *The Body*

(i. The nutriments for the hindrances)

At Sāvatthī. "Bhikkhus, just as this body, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.[53]

"And what, bhikkhus, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire? There is, bhikkhus, the sign of the beautiful:[54] frequently giving careless attention to it is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

"And what, bhikkhus, is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive:[55] frequently giving careless attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

"And what, bhikkhus, is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind:[56] [65] frequently giving careless attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

"And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse? There is, bhikkhus, unsettledness of mind:[57] frequently giving careless attention to it is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse.

"And what, bhikkhus, is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt? There are, bhikkhus, things that are the basis for doubt: frequently giving careless attention to them is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.

"Just as this body, bhikkhus, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the five hindrances, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.

(ii. The nutriments for the enlightenment factors)

"Bhikkhus, just as this body, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too the seven factors of enlightenment, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness:[58] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness. [66]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts:[59] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion:[60] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy.

"And what, bhikkhus, is the nutriment for the arising of the

unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of mind:[61] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity.

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of nondispersal:[62] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration. [67]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity? There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity.

"Just as this body, bhikkhus, sustained by nutriment, subsists in dependence on nutriment and does not subsist without nutriment, so too these seven factors of enlightenment, sustained by nutriment, subsist in dependence on nutriment and do not subsist without nutriment."

3 (3) Virtue

"Bhikkhus, those bhikkhus who are accomplished in virtue,

accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those bhikkhus is helpful, I say; even listening to them ... even approaching them ... even attending on them ... even recollecting them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the Dhamma from such bhikkhus one dwells withdrawn by way of two kinds of withdrawal—withdrawal of body and withdrawal of mind.

"Dwelling thus withdrawn, one recollects that Dhamma and thinks it over. Whenever, bhikkhus, a bhikkhu dwelling thus withdrawn recollects that Dhamma and thinks it over, [68] on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness comes to fulfilment by development in the bhikkhu.[63]

"Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it. Whenever, bhikkhus, a bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states comes to fulfilment by development in the bhikkhu.

"While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening. Whenever, bhikkhus, a bhikkhu's energy is aroused without slackening as he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of energy is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy comes to fulfilment by development in the bhikkhu.

"When his energy is aroused, there arises in him spiritual rapture. Whenever, bhikkhus, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of rapture; on that

occasion the enlightenment factor of rapture comes to fulfilment by development in the bhikkhu.

"For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, bhikkhus, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the enlightenment factor of tranquillity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity comes to fulfilment by development in the bhikkhu. [69]

"For one whose body is tranquil and who is happy the mind becomes concentrated.[64] Whenever, bhikkhus, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion the enlightenment factor of concentration is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration comes to fulfilment by development in the bhikkhu.

"He closely looks on with equanimity at the mind thus concentrated. Whenever, bhikkhus, a bhikkhu closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity comes to fulfilment by development in the bhikkhu.

"Bhikkhus, when these seven factors of enlightenment have been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?

"One attains final knowledge early in this very life.

"If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death.

"If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the interval.[65]

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.

"If one does not attain final knowledge early in this very life ... [70] ... or become an attainer of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna without exertion, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna with exertion.

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akaniṭṭha realm.

"When, bhikkhus, the seven factors of enlightenment have been developed and cultivated in this way, these seven fruits and benefits may be expected."

4 (4) Clothes

On one occasion the Venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Venerable Sāriputta addressed the bhikkhus thus: "Friends, bhikkhus!" [71]

"Friend," they replied. The Venerable Sāriputta said this:

"Friends, there are these seven factors of enlightenment. What seven? The enlightenment factor of mindfulness, the enlightenment factor of discrimination of states, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity. These are the seven factors of enlightenment.[66]

"Whichever of these seven factors of enlightenment I want to dwell in during the morning, I dwell in that factor of enlightenment during the morning. Whichever I want to dwell in during the middle of the day, I dwell in that factor of enlightenment during the middle of the day. Whichever I want to dwell in during the evening, I dwell in that factor of enlightenment during the evening.

"If, friends, it occurs to me, '[Let it be] the enlightenment factor of mindfulness,' it occurs to me, 'It's measureless'; it occurs to me, 'It's fully perfected.' While it persists, I understand, 'It persists.' If it abates in me, I understand, 'It has abated in me for a particular reason.' ...

"If, friends, it occurs to me, '[Let it be] the enlightenment factor of equanimity,' it occurs to me, 'It's measureless'; it occurs to me, 'It's fully perfected.' While it persists, I understand, 'It persists.' But if it abates in me, I understand, 'It has abated in me for a particular reason.'

"Suppose, friends, a king or a royal minister had a wardrobe full of differently coloured clothes. Whatever suit he might want to wear in the morning he would wear in the morning. Whatever suit he might want to wear during the middle of the day he would wear during the middle of the day. Whatever suit he might want to wear in the evening he would wear in the evening. [72] So too, friends, whichever of these seven factors of enlightenment I want to dwell in during the morning ... during the middle of the day ... during the evening, I dwell in that factor of enlightenment during the evening.

"If, friends, it occurs to me, '[Let it be] the enlightenment factor of mindfulness' ... (*all as above*) ... I understand, 'It has abated in me for a particular reason.'"

5 (5) A Bhikkhu

At Sāvatthī. Then a certain bhikkhu approached the Blessed One ... and said to him: "Venerable sir, it is said, 'factors of enlightenment, factors of enlightenment.' In what sense are they called factors of enlightenment?"

"They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment. Here, bhikkhu, one develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... One develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. While one is developing these seven factors of enlightenment, one's mind is liberated from the taint of sensuality, from the taint of existence, from the taint of ignorance. When it is liberated there comes the knowledge: 'It's liberated.' One understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.' They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment." [73]

6 (6) Kuṇḍaliya

On one occasion the Blessed One was dwelling at Sāketa in the Deer Park at the Añjana Grove. Then the wanderer Kuṇḍaliya approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, I am one who stays around monastic parks and frequents assemblies. After the meal, when I have finished my breakfast, it is my custom to roam and wander from park to park, from garden to garden. There I see some ascetics and brahmins engaged in discussion for the benefits of rescuing their own theses in debate and condemning [the theses of others].[67] But what is the benefit that Master Gotama lives for?"

"Kuṇḍaliya, the Tathāgata lives for the benefit and fruit of true knowledge and liberation."[68]

"But, Master Gotama, what things, when developed and cultivated, fulfil true knowledge and liberation?"

"The seven factors of enlightenment, Kuṇḍaliya, when developed and cultivated, fulfil true knowledge and liberation."

"But, Master Gotama, what things, when developed and cultivated, fulfil the seven factors of enlightenment?"

"The four establishments of mindfulness, Kuṇḍaliya, when developed and cultivated, fulfil the seven factors of enlightenment."

"But, Master Gotama, what things, when developed and cultivated, fulfil the four establishments of mindfulness?"

"The three kinds of good conduct, Kuṇḍaliya, when developed and cultivated, fulfil the four establishments of mindfulness."

"But, Master Gotama, what things, when developed and cultivated, fulfil the three kinds of good conduct?" [74]

"Restraint of the sense faculties, Kuṇḍaliya, when developed and cultivated, fulfils the three kinds of good conduct.

"And how, Kuṇḍaliya, is restraint of the sense faculties developed and cultivated so that it fulfils the three kinds of good conduct? Here, Kuṇḍaliya, having seen an agreeable form with the eye, a bhikkhu does not long for it, or become excited by it, or generate lust for it. His body is steady and his mind is steady, inwardly well composed and well liberated. But having seen a disagreeable form with the eye, he is not dismayed by it, not

daunted, not dejected, without ill will.[69] His body is steady and his mind is steady, inwardly well composed and well liberated.

"Further, Kuṇḍaliya, having heard an agreeable sound with the ear ... having smelt an agreeable odour with the nose ... having savoured an agreeable taste with the tongue ... having felt an agreeable tactile object with the body ... having cognized an agreeable mental phenomenon with the mind, a bhikkhu does not long for it, or become excited by it, or generate lust for it. But having cognized a disagreeable mental phenomenon with the mind, he is not dismayed by it, not daunted, not dejected, without ill will. His body is steady and his mind is steady, inwardly well composed and well liberated.

"When, Kuṇḍaliya, after he has seen a form with the eye, a bhikkhu's body is steady and his mind is steady, inwardly well composed and well liberated in regard to both agreeable and disagreeable forms; when, after he has heard a sound with the ear ... smelt an odour with the nose ... savoured a taste with the tongue ... felt a tactile object with the body ... cognized a mental phenomenon with the mind, a bhikkhu's body is steady and his mind is steady, inwardly well composed and well liberated in regard to both agreeable and disagreeable mental phenomena, [75] then his restraint of the sense faculties has been developed and cultivated in such a way that it fulfils the three kinds of good conduct.

"And how, Kuṇḍaliya, are the three kinds of good conduct developed and cultivated so that they fulfil the four establishments of mindfulness? Here, Kuṇḍaliya, having abandoned bodily misconduct, a bhikkhu develops good bodily conduct; having abandoned verbal misconduct, he develops good verbal conduct; having abandoned mental misconduct, he develops good mental conduct. It is in this way that the three kinds of good conduct are developed and cultivated so that they fulfil the four establishments of mindfulness.

"And how, Kuṇḍaliya, are the four establishments of mindfulness developed and cultivated so that they fulfil the seven factors of enlightenment? Here, Kuṇḍaliya, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending and mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly

comprehending and mindful, having removed covetousness and displeasure in regard to the world. It is in this way that the four establishments of mindfulness are developed and cultivated so that they fulfil the seven factors of enlightenment.

"And how, Kuṇḍaliya, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation? Here, Kuṇḍaliya, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the seven factors of enlightenment are developed and cultivated so that they fulfil true knowledge and liberation."

When this was said, the wanderer Kuṇḍaliya said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

7 (7) The Peaked House

"Bhikkhus, just as all the rafters of a peaked house slant, slope, and incline towards the roof peak, so too, when a bhikkhu develops and cultivates the seven factors of enlightenment, he slants, slopes, and inclines towards Nibbāna. [76]

"And how is this so? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that a bhikkhu develops and cultivates the seven factors of enlightenment so that he slants, slopes, and inclines towards Nibbāna."

8 (8) Upavāṇa

On one occasion the Venerable Upavāṇa and the Venerable Sāriputta were dwelling at Kosambī in Ghosita's Park. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Upavāṇa. He exchanged greetings with the Venerable Upavāṇa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend Upavāṇa, can a bhikkhu know for himself: 'By careful attention the seven factors of enlightenment have been fully perfected by me in such a way that they lead to dwelling in comfort'?"

"A bhikkhu can know this for himself, friend Sāriputta. When arousing the enlightenment factor of mindfulness, friend, a bhikkhu understands: 'My mind is well liberated; I have uprooted sloth and torpor and thoroughly removed restlessness and remorse. My energy has been aroused. I attend as a matter of vital concern, not sluggishly.'... When arousing the enlightenment factor of equanimity, he understands: [77] 'My mind is well liberated; I have uprooted sloth and torpor and thoroughly removed restlessness and remorse. My energy has been aroused. I attend as a matter of vital concern, not sluggishly.'

"It is in this way, friend, that a bhikkhu can know for himself: 'By careful attention the seven factors of enlightenment have been fully perfected by me in such a way that they lead to dwelling in comfort.'"

9 (9) Arisen (or Arising) (1)

"Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Perfectly Enlightened One. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Perfectly Enlightened One."

10 (10) Arisen (or Arising) (2)

"Bhikkhus, these seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the Discipline of a Fortunate One. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment, developed and cultivated, if unarisen do not arise apart from the Discipline of a Fortunate One."

[78] II. Ill

11 (1) Living Beings

"Bhikkhus, whatever living beings there are which assume the four postures—sometimes walking, sometimes standing, sometimes sitting, sometimes lying down—all assume the four postures based upon the earth, established upon the earth. So too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factors of enlightenment.

"And how does he do so? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates the seven factors of enlightenment."

12 (2) The Simile of the Sun (1)

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how does a bhikkhu who has a good friend develop and cultivate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in

release.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, [79] that a bhikkhu who has a good friend develops and cultivates the seven factors of enlightenment."

13 (3) The Simile of the Sun (2)

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is, careful attention. When a bhikkhu is accomplished in careful attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how does a bhikkhu who is accomplished in careful attention develop and cultivate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the seven factors of enlightenment."

14 (4) Ill (1)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.[70] Now on that occasion the Venerable Mahākassapa was dwelling in the Pipphali Cave—sick, afflicted, gravely ill. Then, in the evening, the Blessed One emerged from seclusion and approached the Venerable Mahākassapa. He sat down in the appointed seat and said to the Venerable Mahākassapa:

"I hope you are bearing up, Kassapa, I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned." [80]

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"These seven factors of enlightenment, Kassapa, have been rightly expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna. What seven? The enlightenment factor of mindfulness has been rightly expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna.... The enlightenment factor of equanimity has been rightly expounded by me; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Kassapa, have been rightly expounded by me; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

"Surely, Blessed One, they are factors of enlightenment! Surely, Fortunate One, they are factors of enlightenment!"

This is what the Blessed One said. Elated, the Venerable Mahākassapa delighted in the Blessed One's statement. And the Venerable Mahākassapa recovered from that illness.[71] In such a way the Venerable Mahākassapa was cured of his illness.

15 (5) Ill (2)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Mahāmoggallāna was dwelling on Mount Vulture Peak—sick, afflicted, gravely ill. Then, in the evening, the Blessed One emerged from seclusion and approached the Venerable Mahāmoggallāna ... (*all as above, with the change of names being the only difference*) ... In such a way the Venerable Mahāmoggallāna was cured of his illness. [81]

16 (6) Ill (3)

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Blessed One was sick, afflicted, gravely ill. Then the Venerable Mahācunda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the Venerable Mahācunda:

"Recite the factors of enlightenment, Cunda."

"These seven factors of enlightenment, venerable sir, have

been rightly expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna. What seven? The enlightenment factor of mindfulness has been rightly expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna.... The enlightenment factor of equanimity has been rightly expounded by the Blessed One; when developed and cultivated, it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, venerable sir, have been rightly expounded by the Blessed One; when developed and cultivated, they lead to direct knowledge, to enlightenment, to Nibbāna."

"Surely, Cunda, they are factors of enlightenment! Surely, Cunda, they are factors of enlightenment!"

This is what the Venerable Mahācunda said. The Teacher approved. And the Blessed One recovered from that illness. In such a way the Blessed One was cured of his illness.

17 (7) Going Beyond

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, lead to going beyond from the near shore to the far shore. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment, when developed and cultivated, lead to going beyond from the near shore to the far shore." [82]

(*The verses attached to this sutta are identical with those at 45:34 above.*)

18 (8) Neglected

"Bhikkhus, those who have neglected the seven factors of enlightenment have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken the seven factors of enlightenment have undertaken the noble path leading to the complete destruction of suffering.

"What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity.

"Bhikkhus, those who have neglected ... who have undertaken these seven factors of enlightenment have undertaken the noble path leading to the complete destruction of suffering."

19 (9) Noble

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them out to the complete destruction of suffering. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment ... lead the one who acts upon them out to the complete destruction of suffering."

20 (10) Revulsion

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, lead to utter revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment ... lead to Nibbāna."

[83]

III. Udāyī

21 (1) To Enlightenment

Then a certain bhikkhu approached the Blessed One.... Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, it is said, 'factors of enlightenment, factors of enlightenment.' In what sense are they called factors of enlightenment?"

"They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment. Here, bhikkhu, one develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... One develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. They lead to enlightenment, bhikkhu, therefore they are called factors of enlightenment."

22 (2) A Teaching

"Bhikkhus, I will teach you the seven factors of enlightenment. Listen to that....

"And what, bhikkhus, are the seven factors of enlightenment? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These are the seven factors of enlightenment." [84]

23 (3) A Basis

"Bhikkhus, by frequently giving attention to things that are a basis for sensual lust, unarisen sensual desire arises and arisen sensual desire increases and expands. By frequently giving attention to things that are a basis for ill will, unarisen ill will arises and arisen ill will increases and expands. By frequently giving attention to things that are a basis for sloth and torpor, unarisen sloth and torpor arise and arisen sloth and torpor increase and expand. By frequently giving attention to things that are a basis for restlessness and remorse, unarisen restlessness and remorse arise and arisen restlessness and remorse increase and expand. By frequently giving attention to things that are a basis for doubt, unarisen doubt arises and arisen doubt increases and expands.

"Bhikkhus, by frequently giving attention to things that are a basis for the enlightenment factor of mindfulness, the unarisen enlightenment factor of mindfulness arises and the arisen enlightenment factor of mindfulness comes to fulfilment by development.... By frequently giving attention to things that are a basis for the enlightenment factor of equanimity, the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity comes to fulfilment by development."

24 (4) Careless Attention

"Bhikkhus, when one attends carelessly, unarisen sensual desire arises and arisen sensual desire increases and expands; [85] when one attends carelessly, unarisen ill will arises and arisen ill will increases and expands; when one attends carelessly, unarisen sloth and torpor arise and arisen sloth and torpor increase and expand; when one attends carelessly, unarisen restlessness and remorse arise and arisen restlessness and remorse increase and expand; when one attends carelessly, unarisen doubt arises and arisen doubt increases and expands. Also, the unarisen enlightenment factor of mindfulness does not arise and the arisen enlightenment factor of mindfulness ceases ... the unarisen enlightenment factor of equanimity does not arise and the arisen enlightenment factor of equanimity ceases.

"When one attends carefully, bhikkhus, unarisen sensual desire does not arise and arisen sensual desire is abandoned. When one attends carefully, unarisen ill will ... sloth and torpor ... restlessness and remorse ... doubt does not arise and arisen doubt is abandoned. Also, the unarisen enlightenment factor of mindfulness arises and the arisen enlightenment factor of mindfulness comes to fulfilment by development ... the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity comes to fulfilment by development."

25 (5) Nondecline

"Bhikkhus, I will teach you seven things that lead to nondecline.[72] Listen to that.... [86]

"And what, bhikkhus, are the seven things that lead to nondecline? They are: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These are the seven things that lead to nondecline."

26 (6) The Destruction of Craving

"Bhikkhus, develop the path and the way that leads to the destruction of craving. And what is the path and the way that leads to the destruction of craving? It is: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity."

When this was said, the Venerable Udāyi asked the Blessed One: "Venerable sir, how are the seven factors of enlightenment developed and cultivated so that they lead to the destruction of craving?"

"Here, Udāyi, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release; which is vast, exalted, measureless, without ill will. When he develops the enlightenment factor of mindfulness, which is based upon seclusion ... without ill will, craving is abandoned. With the abandoning of craving, kamma is abandoned. With the abandoning of kamma, suffering is abandoned....

"He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release; which is vast, exalted, measureless, without ill will. When he develops the enlightenment factor of equanimity, which is based upon seclusion ... without ill will, craving is abandoned. [87] With the abandoning of craving, kamma is abandoned. With the abandoning of kamma, suffering is abandoned.

"Thus, Udāyi, with the destruction of craving comes the destruction of kamma; with the destruction of kamma comes the destruction of suffering."

27 (7) The Cessation of Craving

"Bhikkhus, develop the path and the way that leads to the cessation of craving. And what is the path and the way that leads to the cessation of craving? It is: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity.

"And how is it, bhikkhus, that the seven factors of enlightenment, when developed and cultivated, lead to the cessation of craving?

"Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is when the seven factors of enlightenment are developed and cultivated in this way that they lead to the cessation of craving."

28 (8) Partaking of Penetration

"Bhikkhus, I will teach you the path that partakes of penetration.[73] Listen to that....

"And what, bhikkhus, is the path that partakes of penetration? It is: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity."

When this was said, the Venerable Udāyi asked the Blessed One: "Venerable sir, how are the seven factors of enlightenment developed and cultivated so that they lead to penetration?"

"Here, Udāyi, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release; which is vast, exalted, [88] measureless, without ill will. With a mind that has developed the enlightenment factor of mindfulness, he penetrates and sunders the mass of greed that he has never before penetrated and sundered; he penetrates and sunders the mass of hatred that he has never before penetrated and sundered; he penetrates and sunders the mass of delusion that he has never before penetrated and sundered....

"He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release; which is vast, exalted, measureless, without ill will. With a mind that has developed the enlightenment factor of equanimity, he penetrates and sunders the mass of greed ... the mass of hatred ... the mass of delusion that he has never before penetrated and sundered.

"It is, Udāyi, when the seven factors of enlightenment are developed and cultivated in this way that they lead to penetration."

29 (9) One Thing

"Bhikkhus, I do not see even one other thing that, when developed and cultivated, leads to the abandoning of the things that fetter so effectively as this: the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity.

"And how, bhikkhus, are the seven factors of enlightenment developed and cultivated so that they lead to the abandoning of the things that fetter? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.... He develops the enlightenment factor of equanimity, which is based upon

seclusion, dispassion, and cessation, maturing in release. It is when the seven factors of enlightenment are developed and cultivated in this way that they lead to the abandoning of the things that fetter. [89]

"And what, bhikkhus, are the things that fetter? The eye is a thing that fetters; it is here that these fetters, shackles, and clamps arise. The ear is a thing that fetters ... The mind is a thing that fetters; it is here that these fetters, shackles, and clamps arise. These are called the things that fetter."

30 (10) Udāyī

On one occasion the Blessed One was dwelling among the Sumbhas, where there was a town of the Sumbhas named Sedaka. Then the Venerable Udāyī approached the Blessed One ... and said to him:

"It is wonderful, venerable sir! It is amazing, venerable sir, how helpful has been my devotion and reverence for the Blessed One, my sense of shame and fear of wrongdoing. For in the past, venerable sir, when I was still a householder, I did not have much concern for the Dhamma or the Saṅgha.[74] But when I considered my devotion and reverence for the Blessed One, and my sense of shame and fear of wrongdoing, I went forth from the household life into homelessness. The Blessed One taught me the Dhamma thus: 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away.'

"Then, venerable sir, while I was staying in an empty hut following along with the surge and decline[75] of the five aggregates subject to clinging, I directly knew as it really is: 'This is suffering'; [90] I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the way leading to the cessation of suffering.' I have made the breakthrough to the Dhamma, venerable sir, and have obtained the path[76] which, when I have developed and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state that I shall understand: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"I have obtained the enlightenment factor of mindfulness which, when I have developed and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state that I shall understand: 'Destroyed is birth ... there is no more for this state of being.'... I have obtained the enlightenment factor of equanimity which, when I have developed and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state that I shall understand: 'Destroyed is birth ... there is no more for this state of being.'

"This, venerable sir, is the path that I have obtained, which ... will lead me on ... to such a state that I shall understand: 'Destroyed is birth ... there is no more for this state of being.'"

"Good, good, Udāyī! Indeed, Udāyī, this is the path that you have obtained, and when you have developed and cultivated it, it will lead you on, while you are dwelling in the appropriate way, to such a state that you will understand: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

[91] IV. The Hindrances

31 (1) Wholesome (1)

"Bhikkhus, whatever states there are that are wholesome, partaking of the wholesome,[77] pertaining to the wholesome, they are all rooted in diligence, converge upon diligence, and diligence is declared to be the chief among them. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how, bhikkhus, does a bhikkhu who is diligent develop and cultivate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is diligent develops and cultivates the seven factors of enlightenment."

32 (2) Wholesome (2)

"Bhikkhus, whatever states there are that are wholesome, par-

taking of the wholesome, pertaining to the wholesome, they are all rooted in careful attention, converge upon careful attention, and careful attention is declared to be the chief among them. When a bhikkhu is accomplished in careful attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how, bhikkhus, does a bhikkhu who is accomplished in careful attention develop and cultivate the seven factors of enlightenment?..." (*All as above.*) [92]

33 (3) Corruptions

"Bhikkhus, there are these five corruptions of gold, corrupted by which gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work. What five? Iron is a corruption of gold, corrupted by which gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work. Copper is a corruption of gold ... Tin is a corruption of gold ... Lead is a corruption of gold ... Silver is a corruption of gold.... These are the five corruptions of gold, corrupted by which gold is neither malleable nor wieldy nor radiant but brittle and not properly fit for work.

"So too, bhikkhus, there are these five corruptions of the mind, corrupted by which the mind is neither malleable nor wieldy nor radiant but brittle and not rightly concentrated for the destruction of the taints. What five? Sensual desire is a corruption of the mind, corrupted by which the mind is neither malleable nor wieldy nor radiant but brittle and not rightly concentrated for the destruction of the taints. [Ill will is a corruption of the mind ... Sloth and torpor are a corruption of the mind ... Restlessness and remorse are a corruption of the mind ... Doubt is a corruption of the mind....][78] [93] These are the five corruptions of the mind, corrupted by which the mind is neither malleable nor wieldy nor radiant but brittle and not rightly concentrated for the destruction of the taints."

34 (4) Noncorruptions

"Bhikkhus, these seven factors of enlightenment are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation. What seven? The enlightenment factor of mindfulness, bhikkhus, is a nonobstruction ... The enlightenment factor of equanimity is a nonobstruction, a nonhindrance, a noncorruption of the mind; when developed and cultivated it leads to the realization of the fruit of true knowledge and liberation. These seven factors of enlightenment are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

35 (5) Careful Attention[79]

"Bhikkhus, when one attends carelessly, unarisen sensual desire arises and arisen sensual desire increases and expands; unarisen ill will arises and arisen ill will increases and expands; unarisen sloth and torpor arise and arisen sloth and torpor increase and expand; unarisen restlessness and remorse arise and arisen restlessness and remorse increase and expand; [94] unarisen doubt arises and arisen doubt increases and expands.

"Bhikkhus, when one attends carefully, the unarisen enlightenment factor of mindfulness arises and the arisen enlightenment factor of mindfulness goes to fulfilment by development ... the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of equanimity goes to fulfilment by development."

36 (6) Growth

"Bhikkhus, these seven factors of enlightenment, when developed and cultivated, lead to growth, to nondecline. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. These seven factors of enlightenment, when developed and cultivated, lead to growth, to nondecline."

37 (7) Obstructions

"Bhikkhus, there are these five obstructions, hindrances, corruptions of the mind, weakeners of wisdom. What five? Sensual desire is an obstruction, a hindrance, a corruption of the mind, a weakener of wisdom. Ill will is an obstruction ... Sloth and torpor

are an obstruction ... [95] Restlessness and remorse are an obstruction ... Doubt is an obstruction ... a weakener of wisdom. These are the five obstructions, hindrances, corruptions of the mind, weakeners of wisdom.

"There are, bhikkhus, these seven factors of enlightenment, which are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation. What seven? The enlightenment factor of mindfulness is a nonobstruction ... The enlightenment factor of equanimity is a nonobstruction.... These are the seven factors of enlightenment that are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

38 (8) Without Hindrances[80]

"When, bhikkhus, a noble disciple listens to the Dhamma with eager ears, attending to it as a matter of vital concern, directing his whole mind to it, on that occasion the five hindrances are not present in him; on that occasion the seven factors of enlightenment go to fulfilment by development.

"And what are the five hindrances that are not present on that occasion? The hindrance of sensual desire is not present on that occasion; the hindrance of ill will ... the hindrance of sloth and torpor ... the hindrance of restlessness and remorse ... the hindrance of doubt is not present on that occasion. These are the five hindrances that are not present on that occasion.

"And what are the seven factors of enlightenment that go to fulfilment by development on that occasion? The enlightenment factor of mindfulness goes to fulfilment by development on that occasion.... The enlightenment factor of equanimity goes to fulfilment by development on that occasion. [96] These are the seven factors of enlightenment that go to fulfilment by development on that occasion.

"When, bhikkhus, a noble disciple listens to the Dhamma with eager ears, attending to it as a matter of vital concern, directing his whole mind to it, on that occasion these five hindrances are not present in him; on that occasion these seven factors of enlightenment go to fulfilment by development."

39 (9) Trees

"Bhikkhus, there are huge trees with tiny seeds and huge bodies, encirclers of other trees, and the trees which they encircle become bent, twisted, and split. And what are those huge trees with tiny seeds and huge bodies? The *assattha*, the banyan, the *pilakkha*, the *udumbara*, the *kacchaka*, and the *kapitthana*: these are those huge trees with tiny seeds and huge bodies, encirclers of other trees, and the trees which they encircle become bent, twisted, and split.[81] So too, bhikkhus, when some clansman here has left behind sensual pleasures and gone forth from the household life into homelessness, he becomes bent, twisted, and split because of those same sensual pleasures, or because of others worse than them.

"These five, bhikkhus, are obstructions, hindrances, encirclers of the mind, weakeners of wisdom. What five? Sensual desire is an obstruction, a hindrance encircling the mind, a weakener of wisdom. Ill will ... Sloth and torpor ... Restlessness and remorse ... Doubt is an obstruction ... a weakener of wisdom. [97] These are the five obstructions, hindrances, encirclers of the mind, weakeners of wisdom.

"These seven factors of enlightenment, bhikkhus, are nonobstructions, nonhindrances, nonencirclers of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation. What seven? The enlightenment factor of mindfulness is a nonobstruction ... The enlightenment factor of equanimity is a nonobstruction.... These seven factors of enlightenment are nonobstructions, nonhindrances, nonencirclers of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

40 (10) Hindrances

"Bhikkhus, these five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, tending to vexation, leading away from Nibbāna. What five? The hindrance of sensual desire is a maker of blindness ... The hindrance of ill will ... The hindrance of sloth and torpor ... The hindrance of restlessness and remorse ... The hindrance of

doubt is a maker of blindness ... leading away from Nibbāna. These five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, tending to vexation, leading away from Nibbāna.

"These seven factors of enlightenment, bhikkhus, are makers of vision, makers of knowledge, promoting the growth of wisdom, free from vexation, leading towards Nibbāna. What seven? The enlightenment factor of mindfulness is a maker of vision ... The enlightenment factor of equanimity is a maker of vision ... leading towards Nibbāna. [98] These seven factors of enlightenment are makers of vision, makers of knowledge, promoting the growth of wisdom, free from vexation, leading towards Nibbāna."

V. Wheel-Turning Monarch

41 (1) Discriminations

At Sāvatthī. "Bhikkhus, whatever ascetics or brahmins in the past abandoned the three discriminations,[82] all did so because they had developed and cultivated the seven factors of enlightenment. Whatever ascetics or brahmins in the future will abandon the three discriminations, all will do so because they will have developed and cultivated the seven factors of enlightenment. Whatever ascetics or brahmins at present abandon the three discriminations, all do so because they have developed and cultivated the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. Whatever ascetics or brahmins in the past ... in the future ... at present abandon the three discriminations, all do so because they have developed and cultivated these seven factors of enlightenment." [99]

42 (2) Wheel-Turning Monarch

"Bhikkhus, with the manifestation of a wheel-turning monarch comes the manifestation of seven gems. What seven? There comes the manifestation of the wheel-gem, the elephant-gem, the horse-gem, the jewel-gem, the woman-gem, the steward-gem, and the commander-gem.[83]

"With the manifestation of a Tathāgata, bhikkhus, an Arahant, a Perfectly Enlightened One, comes the manifestation of the seven gems of the factors of enlightenment. What seven? There comes the manifestation of the gem of the enlightenment factor of mindfulness ... the gem of the enlightenment factor of equanimity. With the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One, comes the manifestation of these seven gems of the factors of enlightenment."

43 (3) Māra

"Bhikkhus, I will teach you the path crushing the army of Māra. Listen to that....

"And what, bhikkhus, is the path crushing the army of Māra? It is the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. This is the path crushing the army of Māra."

44 (4) Unwise

Then a certain bhikkhu approached the Blessed One ... and said to him:

"Venerable sir, it is said, 'an unwise dolt, an unwise dolt.' In what way, venerable sir, is one called 'an unwise dolt'?"

"Bhikkhus, it is because one has not developed and cultivated the seven factors of enlightenment that one is called 'an unwise dolt.' [100] What seven? The enlightenment factor of mindfulness ... the enlightenment factor of equanimity. It is because one has not developed and cultivated these seven factors of enlightenment that one is called 'an unwise dolt.'"

45 (5) Wise

"Venerable sir, it is said, 'wise and alert, wise and alert.' In what way, venerable sir, is one called 'wise and alert'?"

"Bhikkhus, it is because one has developed and cultivated the seven factors of enlightenment that one is called 'wise and alert.' What seven?" (*As above.*)

46 (6) Poor

"Venerable sir, it is said, 'poor, poor.' In what way, venerable sir, is one called 'poor'?"

"Bhikkhus, it is because one has not developed and cultivated the seven factors of enlightenment that one is called 'poor.' What seven?" (*As above.*)

47 (7) Prosperous

"Venerable sir, it is said, 'prosperous, prosperous.' In what way, venerable sir, is one called 'prosperous'?"

"Bhikkhus, it is because one has developed and cultivated the seven factors of enlightenment that one is called 'prosperous.' What seven?" (*As above.*) [101]

48 (8) The Sun

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, for a bhikkhu this is the forerunner and precursor of the arising of the seven factors of enlightenment, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

"And how does a bhikkhu who has a good friend develop and cultivate the seven factors of enlightenment? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that a bhikkhu who has a good friend develops and cultivates the seven factors of enlightenment."

49 (9) Internal Factor

"Bhikkhus, as to internal factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: careful attention. When a bhikkhu is accomplished in careful attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment." (*The rest as in* §13.) [102]

50 (10) External Factor

"Bhikkhus, as to external factors, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlightenment." (*The rest as in* §12.)

VI. Discussions

51 (1) Nutriment

At Sāvatthī. "Bhikkhus, I will teach you the nutriment and the denourishment in regard to the five hindrances and the seven factors of enlightenment. Listen to that....

(i. The nutriments for the hindrances)[84]

"And what, bhikkhus, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire? [103] There is, bhikkhus, the sign of the beautiful: frequently giving careless attention to it is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

"And what, bhikkhus, is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: frequently giving careless attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

"And what, bhikkhus, is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequently giving careless attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

"And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse? There is, bhikkhus, unsettledness of mind: frequently giving careless attention to it is

the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse.

"And what, bhikkhus, is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt? There are, bhikkhus, things that are the basis for doubt: frequently giving careless attention to them is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.

(ii. The nutriments for the enlightenment factors)

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: [104] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness.[85]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states.[86]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy.[87]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture.[88]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of mind: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity.[89] [105]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of nondispersal: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration.[90]

"And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity? There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity.[91]

(iii. The denourishment of the hindrances)[92]

"And what, bhikkhus, is the denourishment that prevents unarisen sensual desire from arising and arisen sensual desire from increasing and expanding? There is, bhikkhus, the sign of foulness: frequently giving careful attention to it is the denourishment that prevents unarisen sensual desire from arising and arisen sensual desire from increasing and expanding.[93]

"And what, bhikkhus, is the denourishment that prevents unarisen ill will from arising and arisen ill will from increasing

and expanding? There is, bhikkhus, the liberation of mind through lovingkindness: frequently giving careful attention to it is the denourishment that prevents unarisen ill will from arising and arisen ill will from increasing and expanding.[94]

"And what, bhikkhus, is the denourishment that prevents unarisen sloth and torpor from arising and arisen sloth and torpor from increasing and expanding? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: frequently giving careful attention to them is the denourishment that prevents unarisen sloth and torpor [106] from arising and arisen sloth and torpor from increasing and expanding.[95]

"And what, bhikkhus, is the denourishment that prevents unarisen restlessness and remorse from arising and arisen restlessness and remorse from increasing and expanding? There is, bhikkhus, peacefulness of mind: frequently giving careful attention to it is the denourishment that prevents unarisen restlessness and remorse from arising and arisen restlessness and remorse from increasing and expanding.[96]

"And what, bhikkhus, is the denourishment that prevents unarisen doubt from arising and arisen doubt from increasing and expanding? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving careful attention to them is the denourishment that prevents unarisen doubt from arising and arisen doubt from increasing and expanding.[97]

(iv. The denourishment of the enlightenment factors)

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of mindfulness from arising and the arisen enlightenment factor of mindfulness from reaching fulfilment by development? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of mindfulness from arising and the arisen enlightenment factor of mindfulness from reaching fulfilment by development.

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of discrimination of states from arising and the arisen enlightenment factor of discrimination of states from reaching fulfilment by development? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of discrimination of states from arising and the arisen enlightenment factor of discrimination of states from reaching fulfilment by development.

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of energy from arising and the arisen enlightenment factor of energy from reaching fulfilment by development? [107] There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of energy from arising and the arisen enlightenment factor of energy from reaching fulfilment by development.

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of rapture from arising and the arisen enlightenment factor of rapture from reaching fulfilment by development? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of rapture from arising and the arisen enlightenment factor of rapture from reaching fulfilment by development.

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of tranquillity from arising and the arisen enlightenment factor of tranquillity from reaching fulfilment by development? There are, bhikkhus, tranquillity of body, tranquillity of mind: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of tranquillity from arising and the arisen enlightenment factor of tranquillity from reaching fulfilment by development.

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of concentration from arising and the arisen enlightenment factor of concentration from reaching fulfilment by development? There are, bhikkhus, the sign of serenity, the sign of nondispersal: not frequently giving attention to them is the denourishment that prevents the unarisen enlight-

enment factor of concentration from arising and the arisen enlightenment factor of concentration from reaching fulfilment by development.

"And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of equanimity from arising and the arisen enlightenment factor of equanimity from reaching fulfilment by development. There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of equanimity from arising and the arisen enlightenment factor of equanimity from reaching fulfilment by development." [108]

52 (2) A Method of Exposition

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to them: "It is still too early to walk for alms in Sāvatthī. Let us go to the park of the wanderers of other sects."

Then those bhikkhus went to the park of the wanderers of other sects. They exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. The wanderers then said to them: "Friends, the ascetic Gotama teaches the Dhamma to his disciples thus: 'Come, bhikkhus, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and develop correctly the seven factors of enlightenment.' We too teach the Dhamma to our disciples thus: 'Come, friends, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and develop correctly the seven factors of enlightenment.' So, friends, what here is the distinction, the disparity, the difference between the ascetic Gotama and us, that is, regarding the one Dhamma teaching and the other, regarding the one manner of instruction and the other?"[98]

Then those bhikkhus neither delighted in nor rejected the statement of those wanderers. Without delighting in it, without rejecting it, they rose from their seats and left, thinking, "We shall learn the meaning of this statement in the presence of the Blessed One."

Then, when those bhikkhus had walked for alms in Sāvatthī and had returned from the alms round, after their meal they approached the Blessed One. Having paid homage to him, they sat down to one side [109] and reported to him the entire discussion between those wanderers and themselves. [The Blessed One said:]

"Bhikkhus, when wanderers of other sects speak thus, they should be asked: 'Friends, is there a method of exposition by means of which the five hindrances become ten, and the seven factors of enlightenment become fourteen?' Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation. For what reason? Because that would not be within their domain. I do not see anyone, bhikkhus, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the Tathāgata or a disciple of the Tathāgata or one who has heard it from them. [110]

(i. The five become ten)

"And what, bhikkhus, is the method of exposition by means of which the five hindrances become ten?

"Whatever sensual desire there is for the internal is a hindrance; whatever sensual desire there is for the external is also a hindrance.[99] Thus what is spoken of concisely as the hindrance of sensual desire becomes, by this method of exposition, twofold.

"Whatever ill will there is towards the internal is a hindrance; whatever ill will there is towards the external is also a hindrance. Thus what is spoken of concisely as the hindrance of ill will becomes, by this method of exposition, twofold.

"Whatever sloth there is, is a hindrance; whatever torpor there is, is also a hindrance. Thus what is spoken of concisely as the hindrance of sloth and torpor becomes, by this method of exposition, twofold.

"Whatever restlessness there is, is a hindrance; whatever remorse there is, is also a hindrance. Thus what is spoken of concisely as the hindrance of restlessness and remorse becomes, by this method of exposition, twofold.

"Whatever doubt there is about the internal is a hindrance; whatever doubt there is about the external is also a hindrance. Thus what is spoken of concisely as the hindrance of doubt becomes, by this method of exposition, twofold.

(ii. The seven become fourteen)

"And what, bhikkhus, is the method of exposition by means of which the seven factors of enlightenment become fourteen?[100]

"Whatever mindfulness there is of things internal is the enlightenment factor of mindfulness; whatever mindfulness there is of things external is also the enlightenment factor of mindfulness. Thus what is spoken of concisely as the enlightenment factor of mindfulness becomes, by this method of exposition, twofold. [111]

"Whenever one discriminates things internally with wisdom, examines them, makes an investigation of them, that is the enlightenment factor of discrimination of states; whenever one discriminates things externally with wisdom, examines them, makes an investigation of them, that is also the enlightenment factor of discrimination of states. Thus what is spoken of concisely as the enlightenment factor of discrimination of states becomes, by this method of exposition, twofold.

"Whatever bodily energy there is, is the enlightenment factor of energy; whatever mental energy there is, is also the enlightenment factor of energy. Thus what is spoken of concisely as the enlightenment factor of energy becomes, by this method of exposition, twofold.

"Whatever rapture there is accompanied by thought and examination is the enlightenment factor of rapture; whatever rapture there is without thought and examination is also the enlightenment factor of rapture.[101] Thus what is spoken of concisely as the enlightenment factor of rapture becomes, by this method of exposition, twofold.

"Whatever tranquillity of body there is, is the enlightenment factor of tranquillity; whatever tranquillity of mind there is, is also the enlightenment factor of tranquillity.[102] Thus what is spoken of concisely as the enlightenment factor of tranquillity becomes, by this method of exposition, twofold.

"Whatever concentration there is accompanied by thought and examination is the enlightenment factor of concentration; whatever concentration there is without thought and examination is also the enlightenment factor of concentration.[103] Thus what is spoken of concisely as the enlightenment factor of concentration becomes, by this method of exposition, twofold.

"Whatever equanimity there is regarding things internal is the enlightenment factor of equanimity; whatever equanimity there is regarding things external is also the enlightenment factor of equanimity. Thus what is spoken of concisely as the enlightenment factor of equanimity becomes, by this method of exposition, twofold.

"This, bhikkhus, is the method of exposition by means of which the seven factors of enlightenment become fourteen." [112]

53 (3) Fire

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthī for alms ... (*as in §52 down to:*) ...[104] [The Blessed One said:]

"Bhikkhus, when wanderers of other sects speak thus, they should be asked: 'Friends, when the mind becomes sluggish, which factors of enlightenment is it untimely to develop on that occasion, and which factors of enlightenment is it timely to develop on that occasion? Then, friends, when the mind becomes excited, which factors of enlightenment is it untimely to develop on that occasion, and which factors of enlightenment is it timely to develop on that occasion?' Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation. For what reason? Because that would not be within their domain. I do not see anyone, bhikkhus, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the Tathāgata or a disciple of the Tathāgata or one who has heard it from them.

(i. The sluggish mind: untimely)

"On an occasion, bhikkhus, when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

"Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws wet grass, wet cowdung, and wet timber into it, [113] sprays it with water, and scatters soil over it, would he be able to make that small fire flare up?"

"No, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

(ii. The sluggish mind: timely)

"On an occasion, bhikkhus, when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

"Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws dry grass, dry cowdung, and dry timber into it, blows on it, and does not scatter soil over it, would he be able to make that small fire flare up?"

"Yes, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

(iii. The excited mind: untimely)

"On an occasion, bhikkhus, when the mind becomes excited, it is untimely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, [114] and the enlightenment factor of rapture. For what reason? Because the mind is excited, bhikkhus, and it is difficult to calm it down with those things.

"Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws dry grass, dry cowdung, and dry timber into it, blows on it, and does not scatter soil over it, would he be able to extinguish that great bonfire?"

"No, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes excited, it is untimely to develop the enlightenment factor of discrimination of states, the enlightenment factor of energy, and the enlightenment factor of rapture. For what reason? Because the mind is excited, bhikkhus, and it is difficult to calm it down with those things.

(iv. The excited mind: timely)

"On an occasion, bhikkhus, when the mind becomes excited, it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is excited, bhikkhus, and it is easy to calm it down with those things.

"Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws wet grass, wet cowdung, and wet timber into it, sprays it with water, and scatters soil over it, would he be able to extinguish that great bonfire?"

"Yes, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes excited, [115] it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is excited, bhikkhus, and it is easy to calm it down with those things.

"But mindfulness, bhikkhus, I say is always useful."[105]

54 (4) Accompanied by Lovingkindness

On one occasion the Blessed One was dwelling among the Koliyans, where there was a town of the Koliyans named Haliddavasana.[106] Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Haliddavasana for alms. Then it occurred to them: "It is still too early to walk for alms in Haliddavasana. Let us go to the park of the wanderers of other sects."

Then those bhikkhus went to the park of the wanderers of other sects. They exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, sat down to one side. The wanderers then said to them: "Friends, the ascetic Gotama teaches the Dhamma to his disciples thus: 'Come, bhikkhus, abandon the five hindrances, the corruptions of the mind that weaken wisdom, and dwell pervading one quarter

with a mind imbued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with lovingkindness, [116] vast, exalted, measureless, without hostility, without ill will. Dwell pervading one quarter with a mind imbued with compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with compassion, vast, exalted, measureless, without hostility, without ill will. Dwell pervading one quarter with a mind imbued with altruistic joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with altruistic joy, vast, exalted, measureless, without hostility, without ill will. Dwell pervading one quarter with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to oneself, dwell pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without hostility, without ill will.'

"We too, friends, teach the Dhamma to our disciples thus: 'Come, friends, abandon the five hindrances ... (*all as above*) ... dwell pervading the entire world with a mind imbued with lovingkindness ... compassion ... altruistic joy ... equanimity ... without ill will.' So, friends, what here is the distinction, the disparity, the difference between the ascetic Gotama and us, that is, [117] regarding the one Dhamma teaching and the other, regarding the one manner of instruction and the other?"[107]

Then those bhikkhus neither delighted in nor rejected the statement of those wanderers. Without delighting in it, without rejecting it, they rose from their seats and left, thinking, "We shall learn the meaning of this statement in the presence of the Blessed One."

Then, when those bhikkhus had walked for alms in Haliddavasana and had returned from the alms round, after their meal they approached the Blessed One. Having paid homage to him, they sat down to one side and reported to him the entire discussion between those wanderers and themselves. [118] [The Blessed One said:]

"Bhikkhus, when wanderers of other sects speak thus, they should be asked: 'Friends, how is the liberation of the mind by lovingkindness developed? What does it have as its destination, its culmination, its fruit, its final goal?[108] How is the liberation of the mind by compassion developed? What does it have as its destination, its culmination, its fruit, its final goal? How is the liberation of the mind by altruistic joy developed? What does it have as its destination, its culmination, its fruit, its final goal? How is the liberation of the mind by equanimity developed? What does it have as its destination, its culmination, its fruit, its final goal?' Being asked thus, those wanderers would not be able to reply and, further, they would meet with vexation. For what reason? Because that would not be within their domain. I do not see anyone, bhikkhus, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, who could satisfy the mind with an answer to these questions except the Tathāgata or a disciple of the Tathāgata or one who has heard it from them. [119]

"And how, bhikkhus, is the liberation of the mind by lovingkindness developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by lovingkindness ... the enlightenment factor of equanimity accompanied by lovingkindness, based upon seclusion, dispassion, and cessation, maturing in release.[109] If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive,' he dwells perceiving the unrepulsive therein. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,' he dwells perceiving the unrepulsive therein. If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.[110] Or else he enters and dwells in the deliverance of the beautiful. Bhikkhus, the liberation of mind by lovingkindness has the beautiful as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.[111]

"And how, bhikkhus, is the liberation of the mind by compassion developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by compassion ... the enlightenment factor of equanimity accompanied by compassion, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending. Or else, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that 'space is infinite,' he enters and dwells in the base of the infinity of space. [120] Bhikkhus, the liberation of mind by compassion has the base of the infinity of space as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.

"And how, bhikkhus, is the liberation of the mind by altruistic joy developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by altruistic joy ... the enlightenment factor of equanimity accompanied by altruistic joy, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending. Or else, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite,' he enters and dwells in the base of the infinity of consciousness. Bhikkhus, the liberation of mind by altruistic joy has the base of the infinity of consciousness as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation.

"And how, bhikkhus, is the liberation of the mind by equanimity developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by equanimity ... the enlightenment factor of equanimity accompanied by equanimity, based upon seclusion, dispassion, and cessation, maturing in release. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending. [121] Or else, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing,' he enters and dwells in the base of nothingness. Bhikkhus, the liberation of mind by equanimity has the base of nothingness as its culmination, I say, for a wise bhikkhu here who has not penetrated to a superior liberation."

55 (5) Saṅgārava

At Sāvatthī.[112] Then the brahmin Saṅgārava approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, what is the cause and reason why sometimes even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited? What is the cause and reason why sometimes those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited?"

(i. Why the hymns do not recur to the mind)

"Brahmin, when one dwells with a mind obsessed by sensual lust, overwhelmed by sensual lust, and one does not understand as it really is the escape from arisen sensual lust,[113] on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water mixed with lac, turmeric, blue dye, or crimson dye. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by sensual lust ... [122] ... on that occasion

even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Again, brahmin, when one dwells with a mind obsessed by ill will, overwhelmed by ill will, and one does not understand as it really is the escape from arisen ill will, on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water being heated over a fire, bubbling and boiling. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by ill will ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Again, brahmin, when one dwells with a mind obsessed by sloth and torpor, overwhelmed by sloth and torpor, and one does not understand as it really is the escape from arisen sloth and torpor, on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water covered over with water plants and algae. If a man with good sight were to examine his own facial reflection in it, [123] he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by sloth and torpor ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Again, brahmin, when one dwells with a mind obsessed by restlessness and remorse, overwhelmed by restlessness and remorse, and one does not understand as it really is the escape from arisen restlessness and remorse, on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water stirred by the wind, rippling, swirling, churned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. So too, brahmin, when one dwells with a mind obsessed by restlessness and remorse ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Again, brahmin, when one dwells with a mind obsessed by doubt, overwhelmed by doubt, and one does not understand as it really is the escape from arisen doubt, on that occasion one neither knows nor sees as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"Suppose, brahmin, there is a bowl of water that is turbid, unsettled, muddy, placed in the dark. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is. [124] So too, brahmin, when one dwells with a mind obsessed by doubt ... on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

"This, brahmin, is the cause and reason why even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

(ii. Why the hymns recur to the mind)

"Brahmin, when one dwells with a mind that is not obsessed by sensual lust, not overwhelmed by sensual lust, and one understands as it really is the escape from arisen sensual lust, on that occasion one knows and sees as it really is one's own good, and the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water not mixed with lac, turmeric, blue dye, or crimson dye. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind that is not obsessed by sensual lust ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not

obsessed by ill will ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water not heated over a fire, not bubbling, not boiling. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. [125] So too, brahmin, when one dwells with a mind that is not obsessed by ill will ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by sloth and torpor ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water not covered over with water plants and algae. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind that is not obsessed by sloth and torpor ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by restlessness and remorse ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water not stirred by the wind, without ripples, without swirls, not churned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind that is not obsessed by restlessness and remorse ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Again, brahmin, when one dwells with a mind that is not obsessed by doubt ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"Suppose, brahmin, there is a bowl of water that is clear, serene, limpid, set out in the light. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, brahmin, when one dwells with a mind that is not obsessed by doubt ... on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited. [126]

"This, brahmin, is the cause and reason why even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

"These seven factors of enlightenment, brahmin, are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation. What seven? The enlightenment factor of mindfulness is a nonobstruction ... The enlightenment factor of equanimity is a nonobstruction.... These seven factors of enlightenment are nonobstructions, nonhindrances, noncorruptions of the mind; when developed and cultivated they lead to the realization of the fruit of true knowledge and liberation."

When this was said, the brahmin Saṅgārava said to the Blessed One: "Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

56 (6) Abhaya

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then Prince Abhaya approached the Blessed One, paid homage to him, sat down to one side, and said to him:[114]

"Venerable sir, Pūraṇa Kassapa says: 'There is no cause or condition for lack of knowledge and vision; lack of knowledge and vision is without cause or condition. There is no cause or condition for knowledge and vision; knowledge and vision are without cause or condition.'[115] What does the Blessed One say about this?"

"There is, prince, a cause and condition for lack of knowledge and vision; lack of knowledge and vision is with cause and condition. [127] There is a cause and condition for knowledge and vision; knowledge and vision are with cause and condition."

(i. The cause for lack of knowledge and vision)

"But, venerable sir, what is the cause and condition for lack of knowledge and vision? How is it that lack of knowledge and vision is with cause and condition?"

"On an occasion, prince, when one dwells with a mind obsessed by sensual lust, overwhelmed by sensual lust, and one neither knows nor sees as it really is the escape from arisen sensual lust: this is a cause and condition for lack of knowledge and vision; it is in this way that lack of knowledge and vision is with cause and condition.

"Again, prince, on an occasion when one dwells with a mind obsessed by ill will ... obsessed by sloth and torpor ... obsessed by restlessness and remorse ... obsessed by doubt, overwhelmed by doubt, and one neither knows nor sees as it really is the escape from arisen doubt: this too is a cause and condition for lack of knowledge and vision; it is in this way too that lack of knowledge and vision is with cause and condition."

"What is this Dhamma exposition called, venerable sir?"

"These are called the hindrances, prince."

"Surely they are hindrances, Blessed One! Surely they are hindrances, Fortunate One! One overcome by even a single hindrance would not know and see things as they really are, not to speak of one overcome by the five hindrances.

(ii. The cause of knowledge and vision)

"But, venerable sir, what is the cause and condition for knowledge and vision? How is it that knowledge and vision are with cause and condition?" [128]

"Here, prince, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release. With a mind that has developed the enlightenment factor of mindfulness he knows and sees things as they really are. This is a cause for knowledge and vision; it is in this way that knowledge and vision are with cause and condition....

"Again, prince, a bhikkhu develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. With a mind that has developed the enlightenment factor of equanimity he knows and sees things as they really are. This too is a cause for knowledge and vision; it is in this way that knowledge and vision are with cause and condition."

"What is this Dhamma exposition called, venerable sir?"

"These are called the factors of enlightenment, prince."

"Surely they are factors of enlightenment, Blessed One! Surely they are factors of enlightenment, Fortunate One! One who possesses even a single factor of enlightenment would know and see things as they really are, not to speak of one who possesses the seven factors of enlightenment. The bodily fatigue and the mental fatigue that I experienced from climbing Mount Vulture Peak have subsided. I have made the breakthrough to the Dhamma."[116]

[129] VII. IN-AND-OUT BREATHING

57 (1) The Skeleton

(i. Of great fruit)

At Sāvatthī. "Bhikkhus, when the perception of a skeleton is developed and cultivated, it is of great fruit and benefit.[117]

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it is of great fruit and benefit? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton ... he develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the perception of a skeleton is developed and cultivated so that it is of great fruit and benefit."

(ii. One of two fruits)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging,[118] the state of nonreturning.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton ... he develops the enlightenment factor

of equanimity accompanied by the perception of a skeleton, based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the perception of a skeleton is developed and cultivated so that one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning." [130]

(iii. Great good)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to great good.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to great good? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton ... he develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the perception of a skeleton is developed and cultivated so that it leads to great good."

(iv. Security from bondage)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to great security from bondage.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to great security from bondage?..." (*All as above.*)

(v. Sense of urgency)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to a great sense of urgency.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to a great sense of urgency?..." (*All as above.*) [131]

(vi. Dwelling in comfort)

"Bhikkhus, when the perception of a skeleton is developed and cultivated, it leads to dwelling in great comfort.

"And how, bhikkhus, is the perception of a skeleton developed and cultivated so that it leads to dwelling in great comfort?..." (*All as above.*)

(*Each of the following suttas, §§58–76, is to be elaborated in accordance with the sixfold method of §57.*)

58 (2) The Worm-Infested

"Bhikkhus, when the perception of a worm-infested corpse is developed ..."

59 (3) The Livid

"Bhikkhus, when the perception of a livid corpse is developed ..."

60 (4) The Fissured

"Bhikkhus, when the perception of a fissured corpse is developed ..."

61 (5) The Bloated

"Bhikkhus, when the perception of a bloated corpse is developed ..."

62 (6) Lovingkindness

"Bhikkhus, when lovingkindness is developed ..."

63 (7) Compassion

"Bhikkhus, when compassion is developed ..."

64 (8) Altruistic Joy

"Bhikkhus, when altruistic joy is developed ..."

65 (9) Equanimity

"Bhikkhus, when equanimity is developed ..." [132]

66 (10) Breathing

"Bhikkhus, when mindfulness of breathing is developed ..."

VIII. Cessation[119]

67 (1) Foulness

"Bhikkhus, when the perception of foulness ..."

68 (2) Death

"Bhikkhus, when the perception of death ..."

69 (3) Repulsiveness of Food

"Bhikkhus, when the perception of the repulsiveness of food ..."

70 (4) Nondelight

"Bhikkhus, when the perception of nondelight in the entire world ..."

71 (5) Impermanence

"Bhikkhus, when the perception of impermanence ..."

72 (6) Suffering

"Bhikkhus, when the perception of suffering in the impermanent ..." [133]

73 (7) Nonself

"Bhikkhus, when the perception of nonself in what is suffering ..."

74 (8) Abandonment

"Bhikkhus, when the perception of abandonment ..."

75 (9) Dispassion

"Bhikkhus, when the perception of dispassion ..."

76 (10) Cessation

(i. Of great fruit)

"Bhikkhus, when the perception of cessation is developed and cultivated, it is of great fruit and benefit.

"And how, bhikkhus, is the perception of cessation developed and cultivated so that it is of great fruit and benefit? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of cessation ... he develops the enlightenment factor of equanimity accompanied by the perception of cessation, based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the perception of cessation is developed and cultivated so that it is of great fruit and benefit."

(ii. One of two fruits)

"Bhikkhus, when the perception of cessation is developed and cultivated, one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning.

"And how, bhikkhus, is the perception of cessation developed...?"

(iii–vi. Great good, etc.)

"Bhikkhus, when the perception of cessation is developed and cultivated, it leads to great good ... to great security from bondage ... to a great sense of urgency ... to dwelling in great comfort. [134]

"And how does it do so? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by the perception of cessation ... he develops the enlightenment factor of equanimity accompanied by the perception of cessation, based upon seclusion, dispassion, and cessation, maturing in release. It is in this way that the perception of cessation is developed and cultivated so that it leads to great good ... to great security from bondage ... to a great sense of urgency ... to dwelling in great comfort."

IX. Ganges Repetition Series

77 (1)–88 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the seven factors of enlightenment slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the seven factors of enlightenment so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the seven factors of enlightenment so that he slants, slopes, and inclines towards Nibbāna."

(*The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.*) [135]

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

X. Diligence

89 (1)–98 (10) The Tathāgata, Etc.

"Bhikkhus, whatever beings there are—whether those without feet or those with two feet or those with four feet or those with many feet—..."

(*To be elaborated by way of the factors of enlightenment parallel to 45:139–48.*)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

XI. Strenuous Deeds

99 (1)–110 (12) Strenuous, Etc.[120]

"Bhikkhus, just as whatever strenuous deeds are done ..."

(*To be elaborated parallel to 45:149–60.*) [136]

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

XII. Searches

111 (1)–120 (10) Searches, Etc.

"Bhikkhus, there are these three searches. What three? The search for sensual pleasures, the search for existence, the search for a holy life...."

(*To be elaborated parallel to 45:161–70.*)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

XIII. Floods

121 (1)–129 (9) Floods, Etc.

"Bhikkhus, there are these four floods. What four? The flood of sensuality, the flood of existence, the flood of views, the flood of ignorance...."

(*To be elaborated parallel to 45:171–79.*)

130 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, [137] ignorance. These are the five higher fetters. The seven factors of enlightenment

are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What seven? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. These seven factors of enlightenment are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

XIV. Ganges Repetition Series
(Removal of Lust Version)

131 (1) The River Ganges—Eastward

"Bhikkhus, just as the river Ganges slants ... towards the east, so too a bhikkhu ... inclines towards Nibbāna.

"And how does he do so? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way that a bhikkhu ... inclines towards Nibbāna." [138]

132 (2)–142 (12) Slanting to the East, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

XV. Diligence
(Removal of Lust Version)

143 (1)–152 (10) The Tathāgata, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

XVI. Strenuous Deeds
(Removal of Lust Version)

153 (1)–164 (12) Strenuous, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

[139]

XVII. Searches
(Removal of Lust Version)

165 (1)–174 (10) Searches, Etc.

(To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

XVIII. Floods
(Removal of Lust Version)

175 (1)–183 (9) Floods, Etc.

(*To be elaborated by way of the enlightenment factors having as their final goal the removal of lust, etc.*)

184 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The seven factors of enlightenment are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What seven? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness ... he develops the enlightenment factor of equanimity, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion ... which has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal ... which slants, slopes, and inclines towards Nibbāna. These seven factors of enlightenment, bhikkhus, are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."[121] [140]

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

[141] Chapter III

47 *Satipaṭṭhānasaṃyutta*
Connected Discourses on the Establishments of Mindfulness

I. Ambapālī

1 (1) Ambapālī

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in Ambapālī's Grove. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"[122]

"Venerable sir!" the bhikkhus replied. The Blessed One said this:

"Bhikkhus, this is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four establishments of mindfulness.[123] What four?

"Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.[124] He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"This, bhikkhus, is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the

passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four establishments of mindfulness."

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. [142]

2 (2) *Mindful*

On one occasion the Blessed One was dwelling at Vesāli in Ambapāli's Grove. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" the bhikkhus replied. The Blessed One said this:

"Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending: this is our instruction to you.[125]

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

"And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning; when looking ahead and looking aside; when drawing in and extending the limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, chewing his food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkhu exercises clear comprehension.

"Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you."

3 (3) *A Bhikkhu*

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, [143] I might dwell alone, withdrawn, diligent, ardent, and resolute."

"It is in just such a way that some foolish persons here make requests of me, but when the Dhamma has been spoken to them, they think only of following me around."[126]

"Let the Blessed One teach me the Dhamma in brief! Let the Fortunate One teach me the Dhamma in brief! Perhaps I may understand the meaning of the Blessed One's statement; perhaps I may become an heir of the Blessed One's statement."

"Well then, bhikkhu, purify the very starting point of wholesome states. And what is the starting point of wholesome states? Virtue that is well purified and view that is straight.[127] Then, bhikkhu, when your virtue is well purified and your view straight, based upon virtue, established upon virtue, you should develop the four establishments of mindfulness in a threefold way.

"What four? Here, bhikkhu, dwell contemplating the body in the body internally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwell contemplating the body in the body externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwell contemplating the body in the body internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.[128]

"Dwell contemplating feelings in feelings internally ... externally ... internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwell contemplating mind in mind internally ... externally ... internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwell contemplating phenomena in phenomena, internally ... externally ... internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"When, bhikkhu, based upon virtue, established upon virtue, you develop these four establishments of mindfulness thus in a threefold way, then, whether night or day comes, you may expect only growth in wholesome states, not decline."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's statement, [144] rose from his seat and, after paying homage to the Blessed One, he departed keeping him on his right.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And that bhikkhu became one of the arahants.

4 (4) *At Sālā*

On one occasion the Blessed One was dwelling among the Kosalans at the brahmin village of Sālā. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, those bhikkhus who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline, should be exhorted, settled, and established by you in the development of the four establishments of mindfulness. What four?

"'Come, friends, dwell contemplating the body in the body, ardent, clearly comprehending, unified, with limpid mind, concentrated, with one-pointed mind, in order to know the body as it really is. Dwell contemplating feelings in feelings ... in order to know feelings as they really are. Dwell contemplating mind in mind ... in order to know mind as it really is. Dwell contemplating phenomena in phenomena ... in order to know phenomena as they really are.' [145]

"Bhikkhus, those bhikkhus who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage: they too dwell contemplating the body in the body, ardent, clearly comprehending, unified, with limpid mind, concentrated, with one-pointed mind, in order to fully understand the body as it really is. They too dwell contemplating feelings in feelings ... in order to fully understand feelings as they really are. They too dwell contemplating mind in mind ... in order to fully understand mind as it really is. They too dwell contemplating phenomena in phenomena ... in order to fully understand phenomena as they really are.

"Bhikkhus, those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of existence, and are completely liberated through final knowledge: they too dwell contemplating the body in the body, ardent, clearly comprehending, unified, with limpid mind, concentrated, with one-pointed mind, detached from the body. They too dwell contemplating feelings in feelings ... detached from feelings. They too dwell contemplating mind in mind ... detached from mind. They too dwell contemplating phenomena in phenomena ... detached from phenomena.

"Bhikkhus, those bhikkhus who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline, should be exhorted, settled, and established by you in the development of these four establishments of mindfulness."

5 (5) *A Heap of the Wholesome*

At Sāvatthī. There the Blessed One said this: "Bhikkhus, if one were to say of anything 'a heap of the unwholesome,' it is about the five hindrances that one could rightly say this. For this is a complete heap of the unwholesome, that is, the five hindrances. What five? [146] The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, the hindrance of doubt. If one were to say of anything 'a heap of the unwholesome,' it is about these five hindrances that one could rightly say this. For this is a complete heap of the unwholesome, that is, the five hindrances.

"If, bhikkhus, one were to say of anything 'a heap of the wholesome,' it is about the four establishments of mindfulness that one could rightly say this. For this is a complete heap of the wholesome, that is, the four establishments of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.[129] If one were to say of anything 'a heap of the wholesome,' it is about these four establishments of mindfulness that

one could rightly say this. For this is a complete heap of the wholesome, that is, the four establishments of mindfulness."

6 (6) The Hawk

"Bhikkhus, once in the past a hawk suddenly swooped down and seized a quail.[130] Then, while the quail was being carried off by the hawk, he lamented: 'We were so unlucky, of so little merit! We strayed out of our own resort into the domain of others. If we had stayed in our own resort today, in our own ancestral domain, this hawk wouldn't have stood a chance against me in a fight.' – 'But what is your own resort, quail, what is your own ancestral domain?' – 'The freshly ploughed field covered with clods of soil.' [147]

"Then the hawk, confident of her own strength, not boasting of her own strength,[131] released the quail, saying: 'Go now, quail, but even there you won't escape me.'

"Then, bhikkhus, the quail went to a freshly ploughed field covered with clods of soil. Having climbed up on a large clod, he stood there and addressed the hawk: 'Come get me now, hawk! Come get me now, hawk!'

"Then the hawk, confident of her own strength, not boasting of her own strength, folded up both her wings and suddenly swooped down on the quail. But when the quail knew, 'That hawk has come close,' he slipped inside that clod, and the hawk shattered her breast right on the spot. So it is, bhikkhus, when one strays outside one's own resort into the domain of others.

"Therefore, bhikkhus, do not stray outside your own resort into the domain of others. Māra will gain access to those who stray outside their own resort into the domain of others; Māra will get a hold on them.[132] [148]

"And what is not a bhikkhu's own resort but the domain of others? It is the five cords of sensual pleasure. What five? Forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. Sounds cognizable by the ear ... Odours cognizable by the nose ... Tastes cognizable by the tongue ... Tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. This is what is not a bhikkhu's own resort but the domain of others.

"Move in your own resort, bhikkhus, in your own ancestral domain. Māra will not gain access to those who move in their own resort, in their own ancestral domain; Māra will not get a hold on them.

"And what is a bhikkhu's resort, his own ancestral domain? It is the four establishments of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is a bhikkhu's resort, his own ancestral domain."

7 (7) The Monkey

"Bhikkhus, in the Himalayas, the king of mountains, there are rugged and uneven zones where neither monkeys nor human beings can go; there are rugged and uneven zones where monkeys can go but not human beings; there are even and delightful regions where both monkeys and human beings can go. There, along the monkey trails, hunters set out traps of pitch for catching monkeys.

"Those monkeys who are not foolish and frivolous, when they see the pitch, avoid it from afar. But a monkey who is foolish and frivolous approaches the pitch and seizes it with his hand; he gets caught there. Thinking, 'I will free my hand,' he seizes it with his other hand; he gets caught there. Thinking, 'I will free both hands,' he seizes it with his foot; he gets caught there. Thinking, 'I will free both hands and my foot,' he seizes it with his other foot; he gets caught there.' Thinking, 'I will free both hands and feet,' he applies his muzzle to it; he gets caught there.

"Thus, bhikkhus, that monkey, trapped at five points, lies there screeching. He has met with calamity and disaster and the hunter can do with him as he wishes. [149] The hunter spears him, fastens him to that same block of wood,[133] and goes off where he wants. So it is, bhikkhus, when one strays outside one's own resort into the domain of others.

"Therefore, bhikkhus, do not stray outside your own resort into the domain of others. Māra will gain access to those who

stray outside their own resort into the domain of others; Māra will get a hold on them.

"And what is not a bhikkhu's own resort but the domain of others? It is the five cords of sensual pleasure.... (*as above*) ... This is what is not a bhikkhu's own resort but the domain of others.

"Move in your own resort, bhikkhus, in your own ancestral domain. Māra will not gain access to those who move in their own resort, in their own ancestral domain; Māra will not get a hold on them.

"And what is a bhikkhu's resort, his own ancestral domain? It is the four establishments of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is a bhikkhu's resort, his own ancestral domain."

8 (8) The Cook

(i. The incompetent cook)

"Bhikkhus, suppose a foolish, incompetent, unskilful cook were to present a king or a royal minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, salty, bland. [150]

"That foolish, incompetent, unskilful cook does not pick up the sign of his own master's preference:[134] 'Today this curry pleased my master, or he reached for this one, or he took a lot of this one, or he spoke in praise of this one; or the sour curry pleased my master today, or he reached for the sour one, or he took a lot of the sour one, or he spoke in praise of the sour one; or the bitter curry ... or the pungent curry ... or the sweet curry ... or the sharp curry ... or the mild curry ... or the salty curry ... or the bland curry pleased my master ... or he spoke in praise of the bland one.'

"That foolish, incompetent, unskilful cook does not gain [gifts of] clothing, wages, and bonuses. For what reason? Because that foolish, incompetent, unskilful cook does not pick up the sign of his own master's preference.

"So too, bhikkhus, here some foolish, incompetent, unskilful

bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign.[135] He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating phenomena in phenomena, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign.

"That foolish, incompetent, unskilful bhikkhu does not gain pleasant dwellings in this very life, nor does he gain [151] mindfulness and clear comprehension. For what reason? Because, bhikkhus, that foolish, incompetent, unskilful bhikkhu does not pick up the sign of his own mind.

(ii. The competent cook)

"Suppose, bhikkhus, a wise, competent, skilful cook were to present a king or a royal minister with various kinds of curries: sour, bitter, pungent, sweet, sharp, mild, salty, bland.[136]

"That wise, competent, skilful cook picks up the sign of his own master's preference: 'Today this curry pleased my master ... or he spoke in praise of the bland one.'

"That wise, competent, skilful cook gains [gifts of] clothing, wages, and bonuses. For what reason? Because that wise, competent, skilful cook picks up the sign of his own master's preference.

"So too, bhikkhus, here some wise, competent, skilful bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind becomes concentrated, his corruptions [152] are abandoned, he picks up that sign. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating phenomena in phenomena, his mind becomes concentrated, his corruptions are abandoned, he picks up that sign.

"That wise, competent, skilful bhikkhu gains pleasant dwellings in this very life, and he gains mindfulness and clear comprehension. For what reason? Because, bhikkhus, that wise, competent, skilful bhikkhu picks up the sign of his own mind."

9 (9) Ill

Thus have I heard.[137] On one occasion the Blessed One was dwelling at Vesāli in Beluvagāmaka. There the Blessed One addressed the bhikkhus thus:

"Come, bhikkhus, enter upon the rains wherever you have friends, acquaintances, and intimates in the vicinity of Vesāli. I myself will enter upon the rains right here in Beluvagāmaka."

"Yes, venerable sir," those bhikkhus replied, and they entered upon the rains wherever they had friends, acquaintances, and intimates in the vicinity of Vesāli, while the Blessed One entered upon the rains right there in Beluvagāmaka.

Then, when the Blessed One had entered upon the rains, a severe illness arose in him and terrible pains bordering on death assailed him. But the Blessed One endured them, mindful and clearly comprehending, without becoming distressed. Then the thought occurred to the Blessed One: "It is not proper for me to attain final Nibbāna without having addressed my attendants and taken leave of the Bhikkhu Saṅgha. Let me then suppress this illness by means of energy and live on, having resolved upon the life formation."[138] [153] Then the Blessed One suppressed that illness by means of energy and lived on, having resolved upon the life formation.

The Blessed One then recovered from that illness. Soon after he had recovered, he came out from his dwelling and sat down in the seat that had been prepared in the shade behind the dwelling. The Venerable Ānanda then approached the Blessed One, paid homage to him, sat down to one side, and said to him: "It's splendid, venerable sir, that the Blessed One is bearing up, splendid that he has recovered![139] But, venerable sir, when the Blessed One was ill my body seemed as if it were drugged, I had become disoriented, the teachings were not clear to me. Nevertheless, I had this much consolation: that the Blessed One would not attain final Nibbāna without having made some pronouncement concerning the Bhikkhu Saṅgha."

"What does the Bhikkhu Saṅgha now expect from me, Ānanda? I have taught the Dhamma, Ānanda, without making a distinction between inside and outside.[140] The Tathāgata has no closed fist of a teacher in regard to the teachings. If, Ānanda, anyone thinks, 'I will take charge of the Bhikkhu Saṅgha,' or 'The Bhikkhu Saṅgha is under my direction,' it is he who should make some pronouncement concerning the Bhikkhu Saṅgha. But, Ānanda, it does not occur to the Tathāgata, 'I will take charge of the Bhikkhu Saṅgha,' or 'The Bhikkhu Saṅgha is under my direction,' so why should the Tathāgata make some pronouncement concerning the Bhikkhu Saṅgha? Now I am old, Ānanda, aged, burdened with years, advanced in life, come to the last stage. My age is now turning eighty. Just as an old cart keeps going by a combination of straps,[141] so it seems the body of the Tathāgata keeps going by a combination of straps. [154]

"Whenever, Ānanda, by nonattention to all signs and by the cessation of certain feelings, the Tathāgata enters and dwells in the signless concentration of mind, on that occasion, Ānanda, the body of the Tathāgata is more comfortable.[142] Therefore, Ānanda, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge. And how, Ānanda, does a bhikkhu dwell with himself as his own island, with himself as his own refuge, with no other refuge; with the Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"Those bhikkhus, Ānanda, either now or after I am gone, who dwell with themselves as their own island, with themselves as their own refuge, with no other refuge; with the Dhamma as their island, with the Dhamma as their refuge, with no other refuge—it is these bhikkhus, Ānanda, who will be for me topmost of those keen on the training."[143]

10 (10) The Bhikkhunīs' Quarter

Then in the morning the Venerable Ānanda dressed and, taking bowl and robe, he approached the bhikkhunīs' quarters and sat down in the appointed seat. Then a number of bhikkhunīs approached the Venerable Ānanda, paid homage to him, sat down to one side, and said to him:

"Here, Venerable Ānanda, a number of bhikkhunīs, dwelling with their minds well established in the four establishments of mindfulness, perceive successively loftier stages of distinction."[144] [155]

"So it is, sisters, so it is! It may be expected of anyone, sisters—whether bhikkhu or bhikkhunī—who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction."

Then the Venerable Ānanda instructed, exhorted, inspired, and gladdened those bhikkhunīs with a Dhamma talk, after which he rose from his seat and left. Then the Venerable Ānanda walked for alms in Sāvatthī. When he had returned from the alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported all that had happened. [The Blessed One said:]

"So it is, Ānanda, so it is! It may be expected of anyone, Ānanda—whether bhikkhu or bhikkhunī—who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction.

"What four? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. [156] While he is contemplating the body in the body, there arises in him, based on the body, either a fever in the body or sluggishness of mind, or the mind is distracted outwardly. That bhikkhu should then direct his mind towards some inspiring sign.[145] When he directs his mind towards some inspiring sign, gladness is born. When he is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. He reflects thus: 'The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.'[146] So he withdraws the mind and does not think or examine. He understands: 'Without thought and examination, internally mindful, I am happy.'[147]

"Again, a bhikkhu dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he is contemplating phenomena in phenomena, there arises in him, based on phenomena, either a fever in the body or sluggishness of mind, or the mind is distracted outwardly. That bhikkhu should then direct his mind towards some inspiring sign. When he directs his mind towards some inspiring sign ... He understands: 'Without thought and examination, internally mindful, I am happy.'

"It is in such a way, Ānanda, that there is development by direction.[148] [157]

"And how, Ānanda, is there development without direction? Not directing his mind outwardly, a bhikkhu understands: 'My mind is not directed outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undirected.'[149] Then he further understands: 'I dwell contemplating the body in the body, ardent, clearly comprehending, mindful; I am happy.'

"Not directing his mind outwardly, a bhikkhu understands: 'My mind is not directed outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undirected.' Then he further understands: 'I dwell contemplating feelings in feelings, ardent, clearly comprehending, mindful; I am happy.'

"Not directing his mind outwardly, a bhikkhu understands: 'My mind is not directed outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undirected.' Then he further understands: 'I dwell contemplating mind in mind, ardent, clearly comprehending, mindful; I am happy.'

"Not directing his mind outwardly, a bhikkhu understands: 'My mind is not directed outwardly.' Then he understands: 'It is unconstricted after and before, liberated, undirected.' Then he further understands: 'I dwell contemplating phenomena in phenomena, ardent, clearly comprehending, mindful; I am happy.'

"It is in this way, Ānanda, that there is development without direction.

"Thus, Ānanda, I have taught development by direction, I have taught development without direction. Whatever should be

done, Ānanda, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, Ānanda, these are empty huts. Meditate, Ānanda, do not be negligent, lest you regret it later. This is our instruction to you."

This is what the Blessed One said. Elated, the Venerable Ānanda delighted in the Blessed One's statement.

[158]

II. NĀLANDĀ

11 (1) A Great Man

At Sāvatthī. Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it is said, 'a great man, a great man.'[150] In what way, venerable sir, is one a great man?"

"With a liberated mind, I say, Sāriputta, one is a great man. Without a liberated mind, I say, one is not a great man.

"And how, Sāriputta, does one have a liberated mind? Here, Sāriputta, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. As he dwells contemplating the body in the body, the mind becomes dispassionate, and by nonclinging it is liberated from the taints.

"He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. As he dwells contemplating phenomena in phenomena, the mind becomes dispassionate, and by nonclinging it is liberated from the taints.

"It is in such a way, Sāriputta, that one has a liberated mind. With a liberated mind, I say, Sāriputta, one is a great man. Without a liberated mind, I say, one is not a great man." [159]

12 (2) Nālandā

On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's Mango Grove.[151] Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, I have such confidence in the Blessed One that I believe there has not been nor ever will be nor exists at present another ascetic or brahmin more knowledgeable than the Blessed One with respect to enlightenment."

"Lofty indeed is this bellowing utterance of yours, Sāriputta, you have roared a definitive, categorical lion's roar:[152] 'Venerable sir, I have such confidence in the Blessed One that I believe there has not been nor ever will be nor exists at present another ascetic or brahmin more knowledgeable than the Blessed One with respect to enlightenment.' Have you now, Sāriputta, encompassed with your mind the minds of all the Arahants, the Perfectly Enlightened Ones, arisen in the past and known thus: 'Those Blessed Ones were of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation'?"[153]

"No, venerable sir."

"Then, Sāriputta, have you encompassed with your mind the minds of all the Arahants, the Perfectly Enlightened Ones, who will arise in the future and known thus: 'Those Blessed Ones will be of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation'?" [160]

"No, venerable sir."

"Then, Sāriputta, have you encompassed with your mind my own mind—I being at present the Arahant, the Perfectly Enlightened One—and known thus: 'The Blessed One is of such virtue, or of such qualities, or of such wisdom, or of such dwellings, or of such liberation'?"

"No, venerable sir."

"Sāriputta, when you do not have any knowledge encompassing the minds of the Arahants, the Perfectly Enlightened Ones of the past, the future, and the present, why do you utter this lofty, bellowing utterance and roar this definitive, categorical lion's roar: 'Venerable sir, I have such confidence in the Blessed One that I believe there has not been nor ever will be nor exists at present another ascetic or brahmin more knowledgeable than the Blessed One with respect to enlightenment'?"

"I do not have, venerable sir, any knowledge encompassing the minds of the Arahants, the Perfectly Enlightened Ones of the past, the future, and the present, but still I have understood this by inference from the Dhamma.[154] Suppose, venerable sir, a king had a frontier city with strong ramparts, walls, and arches, and

with a single gate. The gatekeeper posted there would be wise, competent, and intelligent; one who keeps out strangers and admits acquaintances. While he is walking along the path that encircles the city he would not see a cleft or an opening in the walls even big enough for a cat to slip through. He might think: 'Whatever large creatures enter or leave this city, all enter and leave through this one gate.'

"So too, venerable sir, I have understood this by inference from the Dhamma: Whatever Arahants, Perfectly Enlightened Ones arose in the past, all those Blessed Ones had first abandoned the five hindrances, corruptions of the mind and weakeners of wisdom; and then, with their minds well established in the four establishments of mindfulness, [161] they had developed correctly the seven factors of enlightenment; and thereby they had awakened to the unsurpassed perfect enlightenment.[155] And, venerable sir, whatever Arahants, Perfectly Enlightened Ones will arise in the future, all those Blessed Ones will first abandon the five hindrances, corruptions of the mind and weakeners of wisdom; and then, with their minds well established in the four establishments of mindfulness, they will develop correctly the seven factors of enlightenment; and thereby they will awaken to the unsurpassed perfect enlightenment. And, venerable sir, the Blessed One, who is at present the Arahant, the Perfectly Enlightened One, first abandoned the five hindrances, corruptions of the mind and weakeners of wisdom; and then, with his mind well established in the four establishments of mindfulness, he developed correctly the seven factors of enlightenment; and thereby he has awakened to the unsurpassed perfect enlightenment."

"Good, good, Sāriputta! Therefore, Sāriputta, you should repeat this Dhamma exposition frequently to the bhikkhus and the bhikkhunīs, to the male lay followers and the female lay followers. Even though some foolish people may have perplexity or uncertainty regarding the Tathāgata, when they hear this Dhamma exposition their perplexity or uncertainty regarding the Tathāgata will be abandoned."[156]

13 (3) Cunda

On one occasion the Blessed One was dwelling at Sāvatthī in

Jeta's Grove, Anāthapiṇḍika's Park.[157] Now on that occasion the Venerable Sāriputta was dwelling among the Magadhans at Nālakagāma—sick, afflicted, gravely ill—and the novice Cunda was his attendant.[158] Then, because of that illness, the Venerable Sāriputta attained final Nibbāna.

The novice Cunda, taking the Venerable Sāriputta's bowl and robe, went to Sāvatthī, to Jeta's Grove, Anāthapiṇḍika's Park. There he approached the Venerable Ānanda, paid homage to him, sat down to one side, and said to him: [162] "Venerable sir, the Venerable Sāriputta has attained final Nibbāna. This is his bowl and robe."

"Friend Cunda, we should see the Blessed One about this piece of news. Come, friend Cunda, let us go to the Blessed One and report this matter to him."

"Yes, venerable sir," the novice Cunda replied.

Then the Venerable Ānanda and the novice Cunda approached the Blessed One, paid homage to him, and sat down to one side. The Venerable Ānanda then said to the Blessed One: "This novice Cunda, venerable sir, says that the Venerable Sāriputta has attained final Nibbāna, and this is his bowl and robe. Venerable sir, since I heard that the Venerable Sāriputta has attained final Nibbāna, my body seems as if it has been drugged, I have become disoriented, the teachings are no longer clear to me."[159]

"Why, Ānanda, when Sāriputta attained final Nibbāna, did he take away your aggregate of virtue, or your aggregate of concentration, or your aggregate of wisdom, or your aggregate of liberation, or your aggregate of the knowledge and vision of liberation?"[160]

"No, he did not, venerable sir. But for me the Venerable Sāriputta was an advisor and counsellor, one who instructed, exhorted, inspired, and gladdened me.[161] He was unwearying in teaching the Dhamma; he was helpful to his brothers in the holy life. We recollect the nourishment of Dhamma, the wealth of Dhamma, the help of Dhamma given by the Venerable Sāriputta."

"But have I not already declared, Ānanda, that we must be parted, separated, and severed from all who are dear and agreeable to us? [163] How, Ānanda, is it to be obtained here: 'May what is born, come to be, conditioned, and subject to disintegration not disintegrate!'? That is impossible. It is just as if the largest branch would break off a great tree standing possessed of

heartwood: so too, Ānanda, in the great Bhikkhu Saṅgha standing possessed of heartwood, Sāriputta has attained final Nibbāna. How, Ānanda, is it to be obtained here: 'May what is born, come to be, conditioned, and subject to disintegration not disintegrate!'? That is impossible.

"Therefore, Ānanda, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge ... (*as in §9*) ... Those bhikkhus, Ānanda, either now or after I am gone, who dwell with themselves as their own island, with themselves as their own refuge, with no other refuge; who dwell with the Dhamma as their island, with the Dhamma as their refuge, with no other refuge—it is these bhikkhus, Ānanda, who will be for me topmost of those keen on the training."

14 (4) Ukkacelā

On one occasion the Blessed One was dwelling among the Vajjians at Ukkacelā on the bank of the river Ganges, together with a great Bhikkhu Saṅgha, not long after Sāriputta and Moggallāna had attained final Nibbāna.[162] Now on that occasion the Blessed One was sitting in the open air in the midst of the Bhikkhu Saṅgha.

Then the Blessed One, having surveyed the silent Bhikkhu Saṅgha, addressed the bhikkhus thus: [164]

"Bhikkhus, this assembly appears to me empty now that Sāriputta and Moggallāna have attained final Nibbāna. This assembly was not empty for me [earlier],[163] and I had no concern for whatever quarter Sāriputta and Moggallāna were dwelling in.

"The Arahants, the Perfectly Enlightened Ones, who arose in the past also had just such a supreme pair of disciples as I had in Sāriputta and Moggallāna. The Arahants, the Perfectly Enlightened Ones, who will arise in the future will also have just such a supreme pair of disciples as I had in Sāriputta and Moggallāna.

"It is wonderful, bhikkhus, on the part of the disciples, it is amazing on the part of the disciples, that they will act in accordance with the Teacher's instructions and comply with his admonitions, that they will be dear and agreeable to the four assemblies, that they will be revered and esteemed by them.[164] It is wonderful, bhikkhus, on the part of the Tathāgata, it is amazing on the part of the Tathāgata, that when such a pair of disciples has attained final Nibbāna, there is no sorrow or lamentation in the Tathāgata.

"How, bhikkhus, is it to be obtained here: 'May what is born, come to be, conditioned, and subject to disintegration not disintegrate!'? That is impossible. It is just as if the largest branches would break off a great tree standing possessed of heartwood: so too, bhikkhus, in the great Bhikkhu Saṅgha standing possessed of heartwood, Sāriputta and Moggallāna have attained final Nibbāna. How, bhikkhus, is it to be obtained here: 'May what is born, come to be, conditioned, and subject to disintegration not disintegrate!'? That is impossible.

"Therefore, bhikkhus, dwell with yourselves as your own island, with yourselves as your own refuge, with no other refuge; dwell with the Dhamma as your island, with the Dhamma as your refuge, with no other refuge ... (*as in §9*) ... [165] Those bhikkhus, either now or after I am gone, who dwell with themselves as their own island, with themselves as their own refuge, with no other refuge; with the Dhamma as their island, with the Dhamma as their refuge, with no other refuge—it is these bhikkhus who will be for me topmost of those keen on the training."

15 (5) Bāhiya

At Sāvatthī. Then the Venerable Bāhiya approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Well then, Bāhiya, purify the very starting point of wholesome states.[165] And what is the starting point of wholesome states? Virtue that is well purified and view that is straight. Then, Bāhiya, when your virtue is well purified and your view is straight, based upon virtue, established upon virtue, you should develop the four establishments of mindfulness.

"What four? Here, Bāhiya, dwell contemplating the body in the body, ardent, clearly comprehending, mindful, having removed

covetousness and displeasure in regard to the world. Dwell contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"When, Bāhiya, based upon virtue, established upon virtue, you develop these four establishments of mindfulness in such a way, then whether night or day comes, you may expect only growth in wholesome states, not decline." [166]

Then the Venerable Bāhiya, having delighted and rejoiced in the Blessed One's words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed. Then, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bāhiya, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Bāhiya became one of the arahants.

16 (6) Uttiya

At Sāvatthī. Then the Venerable Uttiya approached the Blessed One ... (*all as in preceding sutta down to:*) ...

"When, Uttiya, based upon virtue, established upon virtue, you develop these four establishments of mindfulness in such a way, you will go beyond the realm of Death."

Then the Venerable Uttiya, having delighted and rejoiced in the Blessed One's words, rose from his seat ... (*as in preceding sutta*) ... And the Venerable Uttiya became one of the arahants.

17 (7) Noble

"Bhikkhus, these four establishments of mindfulness, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them out to the complete destruction of suffering. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings

... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. [167]

"These four establishments of mindfulness, bhikkhus, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them out to the complete destruction of suffering."

18 (8) Brahmā

On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree just after he had become fully enlightened. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "This is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four establishments of mindfulness. What four? Here a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is the one-way path for the purification of beings ... that is, the four establishments of mindfulness."

Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the brahmā world and reappeared before the Blessed One.[166] He arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: "So it is, Blessed One! So it is, Fortunate One! Venerable sir, this is the one-way path for the purification of beings ... (*all as above*) [168] ... that is, the four establishments of mindfulness."

This is what Brahmā Sahampati said. Having said this, he further said this:

"The seer of the destruction of birth,
Compassionate, knows the one-way path
By which in the past they crossed the flood,
By which they will cross and cross over now."

19 (9) Sedaka

On one occasion the Blessed One was dwelling among the Sumbhas, where there was a town of the Sumbhas named Sedaka. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, once in the past an acrobat set up his bamboo pole and addressed his apprentice Medakathālikā thus:[167] 'Come, dear Medakathālikā, climb the bamboo pole and stand on my shoulders.' Having replied, 'Yes, teacher,' the apprentice Medakathālikā climbed up the bamboo pole and stood on the teacher's shoulders. The acrobat then said to the apprentice Medakathālikā: 'You protect me, dear Medakathālikā, and I'll protect you. Thus [169] guarded by one another, protected by one another, we'll display our skills, collect our fee, and get down safely from the bamboo pole.' When this was said, the apprentice Medakathālikā replied: 'That's not the way to do it, teacher. You protect yourself, teacher, and I'll protect myself. Thus, each self-guarded and self-protected, we'll display our skills, collect our fee, and get down safely from the bamboo pole.'[168]

"That's the method there," the Blessed One said. "It's just as the apprentice Medakathālikā said to the teacher. 'I will protect myself,' bhikkhus: thus should the establishments of mindfulness be practised. 'I will protect others,' bhikkhus: thus should the establishments of mindfulness be practised. Protecting oneself, bhikkhus, one protects others; protecting others, one protects oneself.

"And how is it, bhikkhus, that by protecting oneself one protects others? By the pursuit, development, and cultivation [of the four establishments of mindfulness]. It is in such a way that by protecting oneself one protects others.[169]

"And how is it, bhikkhus, that by protecting others one protects oneself? By patience, harmlessness, lovingkindness, and sympathy. It is in such a way that by protecting others one protects oneself.[170]

"'I will protect myself,' bhikkhus: thus should the establishments of mindfulness be practised. 'I will protect others,' bhikkhus: thus should the establishments of mindfulness be practised. Protecting oneself, bhikkhus, one protects others; protecting others, one protects oneself."

20 (10) The Most Beautiful Girl of the Land

Thus have I heard. On one occasion the Blessed One was living among the Sumbhas, where there was a town of the Sumbhas named Sedaka. [170] There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" the bhikkhus replied. The Blessed One said this:[171]

"Bhikkhus, suppose that on hearing, 'The most beautiful girl of the land! The most beautiful girl of the land!' a great crowd of people would assemble. Now that most beautiful girl of the land would dance exquisitely and sing exquisitely. On hearing, 'The most beautiful girl of the land is dancing! The most beautiful girl of the land is singing!' an even larger crowd of people would assemble.[172] Then a man would come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Someone would say to him: 'Good man, you must carry around this bowl of oil filled to the brim between the crowd and the most beautiful girl of the land. A man with a drawn sword will be following right behind you, and wherever you spill even a little of it, right there he will fell your head.'

"What do you think, bhikkhus, would that man stop attending to that bowl of oil and out of negligence turn his attention outwards?"

"No, venerable sir."

"I have made up this simile, bhikkhus, in order to convey a meaning. This here is the meaning: 'The bowl of oil filled to the brim': this is a designation for mindfulness directed to the body. Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate mindfulness directed to the body, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus, bhikkhus, should you train yourselves."

[171] III. Virtue and Duration

21 (1) Virtue

Thus have I heard. On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pāṭaliputta in the Cock's Park. Then, in the evening, the Venerable Bhadda emerged from seclusion, approached the Venerable Ānanda, and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Ānanda:173

"Friend Ānanda, as to the wholesome virtues spoken of by the Blessed One, what is the purpose for which they were spoken of by him?"

"Good, good, friend Bhadda! Your intelligence is excellent, your ingenuity is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, as to the wholesome virtues spoken of by the Blessed One, what is the purpose for which they were spoken of by him?'"

"Yes, friend."

"Those wholesome virtues spoken of by the Blessed One were spoken of by him for the purpose of developing the four establishments of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. [172]

"Those virtues spoken of by the Blessed One were spoken of by him for the sake of developing these four establishments of mindfulness."

22 (2) Duration

The same setting. Sitting to one side the Venerable Bhadda said to the Venerable Ānanda:

"Friend Ānanda, what is the cause and reason why the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna? And what is the cause and reason why the true Dhamma endures long after a Tathāgata has attained final Nibbāna?"

"Good, good, friend Bhadda! Your intelligence is excellent, your acumen is excellent, your inquiry is a good one. For you have asked me: 'Friend Ānanda, what is the cause and reason why the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna? And what is the cause and reason why the true Dhamma endures long after a Tathāgata has attained final Nibbāna?'"

"Yes, friend."

"It is, friend, because the four establishments of mindfulness are not developed and cultivated that the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna. And it is because the four establishments of mindfulness are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna. What four? Here, friend, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is because these four establishments of mindfulness are not developed and cultivated that the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna. And it is because these four establishments of mindfulness are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna." [173]

23 (3) Decline

(*As above down to:*)

"Friend Ānanda, what is the cause and reason for the decline of the true Dhamma? And what is the cause and reason for the nondecline of the true Dhamma?"...

"It is, friend, when these four establishments of mindfulness are not developed and cultivated that the true Dhamma declines. And it is when these four establishments of mindfulness are developed and cultivated that the true Dhamma does not decline."

24 (4) Simple Version

At Sāvatthī. "Bhikkhus, there are these four establishments of

mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. [174] He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. These are the four establishments of mindfulness."

25 (5) A Certain Brahmin

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Park. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, what is the cause and reason why the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna? And what is the cause and reason why the true Dhamma endures long after a Tathāgata has attained final Nibbāna?"

"It is, brahmin, because the four establishments of mindfulness are not developed and cultivated that the true Dhamma does not endure long after a Tathāgata has attained final Nibbāna. And it is because the four establishments of mindfulness are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna. What four? ... (*as in §22*) ... It is because these four establishments of mindfulness are not developed and cultivated ... are developed and cultivated that the true Dhamma endures long after a Tathāgata has attained final Nibbāna."

When this was said, that brahmin said to the Blessed One: 'Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

26 (6) Partly

On one occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Anuruddha were dwelling at Sāketa in the Thornbush Grove. Then, in the evening, the Venerable Sāriputta and the Venerable Mahāmoggallāna emerged from seclusion, approached the Venerable Anuruddha, and exchanged greetings with him. When they had concluded their greetings and cordial talk, [175] they sat down to one side, and the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, it is said, 'A trainee, a trainee.' In what way, friend, is one a trainee?"

"It is, friend, because one has partly developed the four establishments of mindfulness that one is a trainee. What four? Here, friends, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is because one has partly developed these four establishments of mindfulness that one is a trainee."

27 (7) Completely

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, it is said, 'One beyond training, one beyond training.' In what way, friend, is one beyond training?"

"It is, friend, because one has completely developed the four establishments of mindfulness that one is beyond training. What four?... (*as above*) ... It is because one has completely developed these four establishments of mindfulness that one is beyond training."

28 (8) The World

The same setting. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Anuruddha attained to greatness of direct knowledge?" [176]

"It is, friend, because I have developed and cultivated the four establishments of mindfulness that I have attained to greatness of direct knowledge. What four? Here, friend, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending,

mindful, having removed covetousness and displeasure in regard to the world. It is, friend, because I have developed and cultivated these four establishments of mindfulness that I directly know this thousandfold world."[174]

29 (9) Sirivaḍḍha

On one occasion the Venerable Ānanda was dwelling at Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the householder Sirivaḍḍha was sick, afflicted, gravely ill. Then the householder Sirivaḍḍha addressed a man thus:

"Come, good man, approach the Venerable Ānanda, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the householder Sirivaḍḍha is sick, afflicted, gravely ill; he pays homage to the Venerable Ānanda with his head at his feet.' Then say: 'It would be good, venerable sir, if the Venerable Ānanda would come to the residence of the householder Sirivaḍḍha out of compassion.'"

"Yes, master," that man replied, and he approached the Venerable Ānanda, paid homage to him, sat down to one side, and delivered his message. [177] The Venerable Ānanda consented by silence.

Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, went to the residence of the householder Sirivaḍḍha. He then sat down in the appointed seat and said to the householder Sirivaḍḍha: "I hope you are bearing up, householder, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"Well then, householder, you should train thus: 'I will dwell contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. I will dwell contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.' It is in such a way that you should train."

"Venerable sir, as to these four establishments of mindfulness taught by the Blessed One—these things exist in me, and I live in conformity with those things. I dwell, venerable sir, contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. And as to these five lower fetters taught by the Blessed One, I do not see any of these unabandoned in myself."

"It is a gain for you, householder! It is well gained by you, householder! You have declared, householder, the fruit of non-returning." [178]

30 (10) Mānadinna

The same setting. Now on that occasion the householder Mānadinna was sick, afflicted, gravely ill. Then the householder Mānadinna addressed a man thus:

"Come, good man" ... (*as above*) ...

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned. But, venerable sir, when I am being touched by such painful feeling, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. And as to these five lower fetters taught by the Blessed One, I do not see any of these unabandoned in myself."

"It is a gain for you, householder! It is well gained by you, householder! You have declared, householder, the fruit of non-returning."

IV. Unheard Before

31 (1) Unheard Before

At Sāvatthī. "'This is the contemplation of the body in the body'—thus, bhikkhus, [179] in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.[175]

"'That contemplation of the body in the body is to be developed' ... 'That contemplation of the body in the body has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the contemplation of feelings in feelings' ...

"'This is the contemplation of mind in mind' ...

"'This is the contemplation of phenomena in phenomena'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'That contemplation of phenomena in phenomena is to be developed' ... 'That contemplation of phenomena in phenomena has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light."

32 (2) Dispassion

"Bhikkhus, these four establishments of mindfulness, when developed and cultivated, lead to utter revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"These four establishments of mindfulness, bhikkhus, when developed and cultivated, lead to utter revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna."

33 (3) Neglected

"Bhikkhus, those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering. [180] Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering.

"What four?... (*as above*) ... Those who have neglected ... Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

34 (4) Development

"Bhikkhus, these four establishments of mindfulness, when developed and cultivated, lead to going beyond from the near shore to the far shore. What four? ... (*as above*) ... These four establishments of mindfulness, when developed and cultivated, lead to going beyond from the near shore to the far shore."

35 (5) Mindful

At Sāvatthī. "Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you.

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

"And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, for a bhikkhu feelings are understood as they arise, understood [181] as they remain present, understood as they pass away. Thoughts are understood as they arise, understood as they remain present, understood as they pass away. Perceptions are understood as they arise, understood as they remain present, understood as they pass away. It is in this way, bhikkhus, that a bhikkhu exercises clear comprehension.[176]

"Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you."

36 (6) Final Knowledge

"Bhikkhus, there are these four establishments of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phe-

nomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"When, bhikkhus, these four establishments of mindfulness have been developed and cultivated, one of two fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning."

37 (7) Desire

"Bhikkhus, there are these four establishments of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. As he dwells thus contemplating the body in the body, whatever desire he has for the body is abandoned. With the abandoning of desire, the Deathless is realized.

"He dwells contemplating feelings in feelings ... [182] ... mind in mind ... phenomena in phenomena ... having removed covetousness and displeasure in regard to the world. As he dwells thus contemplating phenomena in phenomena, whatever desire he has for phenomena is abandoned. With the abandoning of desire, the Deathless is realized."

38 (8) Full Understanding

"Bhikkhus, there are these four establishments of mindfulness. What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. As he dwells thus contemplating the body in the body, the body is fully understood. Because the body has been fully understood, the Deathless is realized.

"He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena ... having removed covetousness and displeasure in regard to the world. As he dwells thus contemplating phenomena in phenomena, the phenomena are fully understood. Because the phenomena have been fully understood, the Deathless is realized."

39 (9) Development

"Bhikkhus, I will teach you the development of the four establishments of mindfulness. Listen to that....

"What, bhikkhus, is the development of the four establishments of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, [183] ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This, bhikkhus, is the development of the four establishments of mindfulness."

40 (10) Analysis

"Bhikkhus, I will teach you the establishment of mindfulness,[177] and the development of the establishment of mindfulness, and the way leading to the development of the establishment of mindfulness. Listen to that....

"And what, bhikkhus, is the establishment of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called the establishment of mindfulness.

"And what, bhikkhus, is the development of the establishment of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the nature of origination in the body; he dwells contemplating the nature of vanishing in the body; he dwells contemplating the nature of origination and vanishing in the body—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.[178] He dwells contemplating the nature of origination in feelings ... He dwells contemplating the nature of origination in mind ... He dwells contemplating the nature of origination in phenomena; he dwells contemplating the nature of vanishing in phenomena; he dwells contemplating the nature of origination and vanishing in phenomena—ardent,

clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called the development of the establishment of mindfulness.

"And what, bhikkhus, is the way leading to the development of the establishment of mindfulness? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the way leading to the development of the establishment of mindfulness."

[184] V. The Deathless

41 (1) The Deathless

At Sāvatthī. "Bhikkhus, dwell with your minds well established in the four establishments of mindfulness. Do not let the Deathless be lost on you.[179]

"In what four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwell, bhikkhus, with your minds well established in these four establishments of mindfulness. Do not let the Deathless be lost on you."

42 (2) Origination

"Bhikkhus, I will teach you the origination and the passing away of the four establishments of mindfulness.[180] Listen to that.

"And what, bhikkhus, is the origination of the body? With the origination of nutriment there is the origination of the body. With the cessation of nutriment there is the passing away of the body.

"With the origination of contact there is the origination of feeling. With the cessation of contact there is the passing away of feeling.

"With the origination of name-and-form there is the origination of mind. With the cessation of name-and-form there is the passing away of mind.[181]

"With the origination of attention there is the origination of phenomena. With the cessation of attention there is the passing away of phenomena."[182] [185]

43 (3) The Path

At Sāvatthī. There the Blessed One addressed the bhikkhus thus:[183]

"Bhikkhus, on one occasion I was dwelling at Uruvelā on the bank of the river Nerañjarā under the Goatherd's Banyan Tree just after I became fully enlightened. Then, while I was alone in seclusion, a reflection arose in my mind thus: 'This is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation ... (*as in §18*) ... that is, the four establishments of mindfulness.'

"Then, bhikkhus, Brahmā Sahampati, having known with his own mind the reflection in my mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the brahmā world and reappeared before me. He arranged his upper robe over one shoulder, extended his joined hands towards me in reverential salutation, and said to me: 'So it is, Blessed One! So it is, Fortunate One! Venerable sir, this is the one-way path for the purification of beings ... [186] ... that is, the four establishments of mindfulness.'

"This, bhikkhus, is what Brahmā Sahampati said. Having said this, he further said this:

"'The seer of the destruction of birth,
Compassionate, knows the one-way path
By which in the past they crossed the flood,
By which they will cross and cross over now.'"

44 (4) Mindful

"Bhikkhus, a bhikkhu should dwell mindful. This is our instruction to you.

"And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

"Bhikkhus, a bhikkhu should dwell mindful. This is our instruction to you."

45 (5) A Heap of the Wholesome

"Bhikkhus, if one were to say of anything 'a heap of the wholesome,' it is about the four establishments of mindfulness that one could rightly say this. For this is a complete heap of the wholesome, that is, the four establishments of mindfulness. What four? [187]

"Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"If, bhikkhus, one were to say of anything 'a heap of the wholesome,' it is about these four establishments of mindfulness that one could rightly say this. For this is a complete heap of the wholesome, that is, the four establishments of mindfulness."

46 (6) The Restraint of the Pātimokkha

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"In that case, bhikkhu, purify the very beginning of wholesome states. And what is the beginning of wholesome states? Here, bhikkhu, dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and proper resort, seeing danger in the slightest faults. Having undertaken the training rules, train in them. When, bhikkhu, you dwell restrained by the restraint of the Pātimokkha ... seeing danger in the slightest faults, then, based upon virtue, established upon virtue, you should develop the four establishments of mindfulness.

"What four? Here, bhikkhu, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"When, bhikkhu, based upon virtue, established upon virtue, you develop these four establishments of mindfulness in such a way, then, whether night or day comes, you may expect only growth in wholesome states, not decline."

Then that bhikkhu, having delighted and rejoiced in the Blessed One's statement, rose from his seat.... [188] And that bhikkhu became one of the arahants.

47 (7) Misconduct

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"In that case, bhikkhu, purify the very beginning of wholesome states. And what is the beginning of wholesome states? Here, bhikkhu, having abandoned bodily misconduct, you should develop good bodily conduct. Having abandoned verbal misconduct, you should develop good verbal conduct. Having abandoned mental misconduct, you should develop good mental conduct. When, bhikkhu, having abandoned bodily misconduct ... you have developed good mental conduct, then, based upon virtue, established upon virtue, you should develop the four establishments of mindfulness.

"What four? Here, bhikkhu, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"When, bhikkhu, based upon virtue, established upon virtue, you develop these four establishments of mindfulness in such a way, then, whether night or day comes, you may expect only growth in wholesome states, not decline."

Then that bhikkhu ... became one of the arahants. [189]

48 (8) Friends

"Bhikkhus, those for whom you have compassion and who think you should be heeded—whether friends or colleagues, relatives

or kinsmen—these you should exhort, settle, and establish in the development of the four establishments of mindfulness.

"What four? Here, bhikkhu, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"Bhikkhus, those for whom you have compassion ... these you should exhort, settle, and establish in the development of these four establishments of mindfulness."

49 (9) Feelings

"Bhikkhus, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings. The four establishments of mindfulness are to be developed for the full understanding of these three feelings.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"These four establishments of mindfulness, bhikkhus, are to be developed for the full understanding of these three feelings."

50 (10) Taints

"Bhikkhus, there are these three taints. What three? The taint of sensuality, the taint of existence, the taint of ignorance. [190] These are the three taints. The four establishments of mindfulness are to be developed for the full understanding of these three taints.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"These four establishments of mindfulness, bhikkhus, are to be developed for the full understanding of these three taints."

VI. Ganges Repetition Series

51 (1)–62 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the four establishments of mindfulness slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the four establishments of mindfulness so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu develops and cultivates the four establishments of mindfulness so that he slants, slopes, and inclines towards Nibbāna."

(The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.)

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

[191]

VII. Diligence

63 (1)–72 (10) The Tathāgata, Etc.

(To be elaborated by way of the establishments of mindfulness parallel to 45:139–48.)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

VIII. Strenuous Deeds

73 (1)–84 (12) Strenuous, Etc.[184]

(*To be elaborated parallel to 45:149–60.*)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

IX. Searches

85 (1)–94 (10) Searches, Etc.

(*To be elaborated parallel to 45:161–70.*)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.[185]

X. Floods

95 (1)–103 (9) Floods, Etc.

(*To be elaborated parallel to 45:171–79.*)

104 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, [192] ignorance. These are the five higher fetters. The four establishments of mindfulness are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in

mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. These four establishments of mindfulness are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

The Connected Discourses on the Establishments of Mindfulness is to be elaborated in the same way as the Connected Discourses on the Path.[186]

[193]

Chapter IV

48 *Indriyasaṃyutta*

Connected Discourses on the Faculties

I. Simple Version

1 (1) Simple Version

At Sāvatthī. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, there are these five faculties. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. These are the five faculties."187

2 (2) Stream-Enterer (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

"When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these five faculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."188

3 (3) Stream-Enterer (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, the gratification, the danger, [194] and the escape in the case of these five faculties, then he is called a noble disciple who is a stream-enterer, no longer bound

to the nether world, fixed in destiny, with enlightenment as his destination."

4 (4) Arahant (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these five faculties, a bhikkhu is liberated by nonclinging, then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge."189

5 (5) Arahant (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"When, bhikkhus, having understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five faculties, a bhikkhu is liberated by nonclinging, then he is called a bhikkhu who is an arahant ... one completely liberated through final knowledge."

6 (6) Ascetics and Brahmins (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these five faculties: these I do not consider to be ascetics among ascetics or brahmins among brahmins, [195] and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this

very life enter and dwell in the goal of asceticism and the goal of brahminhood."

7 (7) Ascetics and Brahmins (2)

"Those ascetics or brahmins, bhikkhus, who do not understand the faculty of faith, its origin, its cessation, and the way leading to its cessation;[190] who do not understand the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand [196] these things ... in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

8 (8) To Be Seen

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And where, bhikkhus, is the faculty of faith to be seen? The faculty of faith is to be seen here in the four factors of stream-entry.[191]

"And where, bhikkhus, is the faculty of energy to be seen? The faculty of energy is to be seen here in the four right strivings.[192]

"And where, bhikkhus, is the faculty of mindfulness to be seen? The faculty of mindfulness is to be seen here in the four establishments of mindfulness.

"And where, bhikkhus, is the faculty of concentration to be seen? The faculty of concentration is to be seen here in the four jhānas.

"And where, bhikkhus, is the faculty of wisdom to be seen? The faculty of wisdom is to be seen here in the Four Noble Truths.

"These, bhikkhus, are the five faculties."

9 (9) Analysis (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: [197] 'The Blessed One is an arahant, perfectly enlightened, accomplished in knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

"And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple dwells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. This is called the faculty of energy.

"And what, bhikkhus, is the faculty of mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. This is called the faculty of mindfulness.[193]

"And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object.[194] This is called the faculty of concentration.

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering.[195] This is called the faculty of wisdom.

"These, bhikkhus, are the five faculties."[196]

10 (10) Analysis (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' [198]

"And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple dwells with energy aroused for the abandoning

of unwholesome states and the acquisition of wholesome states; he is strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. He generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called the faculty of energy.

"And what, bhikkhus, is the faculty of mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. He dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called the faculty of mindfulness.

"And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object. Secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called the faculty of concentration. [199]

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.' This is called the faculty of wisdom.

"These, bhikkhus, are the five faculties."

II. Weaker Than That

11 (1) Obtainment

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' This is called the faculty of faith.

"And what, bhikkhus, is the faculty of energy? The energy that one obtains on the basis of[197] the four right strivings. This is called the faculty of energy. [200]

"And what, bhikkhus, is the faculty of mindfulness? The mindfulness that one obtains on the basis of the four establishments of mindfulness. This is called the faculty of mindfulness.

"And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object. This is called the faculty of concentration.

"And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is called the faculty of wisdom.

"These, bhikkhus, are the five faculties."

12 (2) In Brief (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is a nonreturner; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower."[198]

13 (3) In Brief (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is a nonreturner ... a once-returner ... a stream-enterer ... a Dhamma-follower ... a faith-follower.

"Thus, bhikkhus, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits[199] there is a difference among persons." [201]

14 (4) In Brief (3)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is ... a faith-follower.

"Thus, bhikkhus, one who activates them fully succeeds fully; one who activates them partly succeeds partly. The five faculties, bhikkhus, are not barren, so I say."[200]

15 (5) In Detail (1)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is an attainer of Nibbāna in the interval; if still weaker, an attainer of Nibbāna upon landing; if still weaker, an attainer of Nibbāna without exertion; if still weaker, an attainer of Nibbāna with exertion; if still weaker, one who is bound upstream, heading towards the Akaniṭṭha realm; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower."[201]

16 (6) In Detail (2)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is an attainer of Nibbāna in the interval ... (*as in §15*) ... if still weaker, a faith-follower.

"Thus, bhikkhus, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits there is a difference among persons." [202]

17 (7) In Detail (3)

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is an attainer of Nibbāna in the interval ... (*as in §15*) ... if still weaker, a faith-follower.

"Thus, bhikkhus, one who activates them fully succeeds fully; one who activates them partly succeeds partly. The five faculties, bhikkhus, are not barren, so I say."

18 (8) Practising

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is practising for the realization of the fruit of arahantship; if still weaker, one is a nonreturner; if still weaker, one is practising for the realization of the fruit of nonreturning; if still weaker, one is a once-returner; if still weaker, one is practising for the realization of the fruit of once-returning; if still weaker, one is a stream-enterer; if still weaker, one is practising for the realization of the fruit of stream-entry.

"But, bhikkhus, I say that one in whom these five faculties are

completely and totally absent is 'an outsider, one who stands in the faction of worldlings.'" 202

19 (9) Equipped

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, it is said, 'one equipped with faculties, one equipped with faculties.'[203] In what way, venerable sir, is one equipped with faculties?" [203]

"Here, bhikkhu, a bhikkhu develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which leads to peace, leads to enlightenment.

"It is in this way, bhikkhu, that one is equipped with faculties."

20 (10) Destruction of the Taints

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"It is, bhikkhus, because he has developed and cultivated these five faculties that a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

III. The Six Faculties

21 (1) Renewed Existence[204]

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom.

"So long, bhikkhus, as I did not directly know as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five faculties, [204] I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

22 (2) The Life Faculty

"Bhikkhus, there are these three faculties. What three? The femininity faculty, the masculinity faculty, the life faculty. These are the three faculties."[205]

23 (3) The Faculty of Final Knowledge

"Bhikkhus, there are these three faculties. What three? The faculty 'I shall know the as-yet-unknown,' the faculty of final knowledge, the faculty of one endowed with final knowledge. These are the three faculties."[206]

24 (4) One-Seeder

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"One, bhikkhus, who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is an attainer of Nibbāna in the interval; if still weaker, an attainer of Nibbāna upon landing; if still weaker, an attainer of Nibbāna without exertion; [205] if still weaker, an attainer of Nibbāna with exertion; if still weaker, one who is bound upstream, heading towards the Akaniṭṭha realm; if still weaker, a once-returner; if still weaker, a one-seeder; if still weaker, a clan-to-clanner; if still weaker, a seven-lives-at-moster; if still weaker, a Dhamma-follower; if still weaker, a faith-follower."[207]

25 (5) Simple Version

"Bhikkhus, there are these six faculties. What six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. These are the six faculties."[208]

26 (6) Stream-Enterer

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind faculty.

"When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these six faculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

27 (7) Arahant

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind faculty.

"When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these six faculties, a bhikkhu is liberated by nonclinging,[209] then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge."

28 (8) Buddha

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind faculty. [206]

"So long, bhikkhus, as I did not directly know as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these six faculties, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

29 (9) Ascetics and Brahmins (1)

"Bhikkhus, there are these six faculties. What six? The eye faculty ... the mind faculty.

"Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these six faculties: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

30 (10) Ascetics and Brahmins (2)

"Those ascetics or brahmins, bhikkhus, who do not understand the eye faculty, its origin, its cessation, and the way leading to its cessation; who do not understand the ear faculty ... the mind faculty, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood. [207]

"But, bhikkhus, those ascetics and brahmins who understand these things ... in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

IV. The Pleasure Faculty

31 (1) Simple Version

"Bhikkhus, there are these five faculties. What five? The pleasure faculty, the pain faculty, the joy faculty, the displeasure faculty, the equanimity faculty. These are the five faculties."[210]

32 (2) Stream-Enterer

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

"When, bhikkhus, a noble disciple understands as they really are the gratification, the danger, and the escape in the case of these five faculties, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination." [208]

33 (3) Arahant

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

"When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these five faculties, a bhikkhu is liberated by nonclinging, then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge."

34 (4) Ascetics and Brahmins (1)

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

"Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these five faculties ... do not in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things ... in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

35 (5) Ascetics and Brahmins (2)

"Those ascetics or brahmins, bhikkhus, who do not understand the pleasure faculty, its origin, its cessation, and the way leading to its cessation; who do not understand the joy faculty ... the pain faculty ... the displeasure faculty ... the equanimity faculty, its

origin, its cessation, [209] and the way leading to its cessation ... do not in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things ... in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

36 (6) Analysis (1)

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

"And what, bhikkhus, is the pleasure faculty? Whatever bodily pleasure there is, whatever bodily comfort,[211] the pleasant comfortable feeling born of body-contact: this, bhikkhus, is called the pleasure faculty.

"And what, bhikkhus, is the pain faculty? Whatever bodily pain there is, whatever bodily discomfort, the painful uncomfortable feeling born of body-contact: this, bhikkhus, is called the pain faculty.

"And what, bhikkhus, is the joy faculty? Whatever mental pleasure there is, whatever mental comfort, the pleasant comfortable feeling born of mind-contact: this, bhikkhus, is called the joy faculty.

"And what, bhikkhus, is the displeasure faculty? Whatever mental pain there is, whatever mental discomfort, the painful uncomfortable feeling born of mind-contact: this, bhikkhus, is called the displeasure faculty.

"And what, bhikkhus, is the equanimity faculty? Whatever feeling there is, whether bodily or mental, that is neither comfortable nor uncomfortable: this, bhikkhus, is called the equanimity faculty.[212]

"These, bhikkhus, are the five faculties."

37 (7) Analysis (2)

(*All as in the preceding sutta, omitting the last sentence and with the following addition:*) [210]

"Therein, bhikkhus, the pleasure faculty and the joy faculty should be seen to be pleasant feeling. The pain faculty and the displeasure faculty should be seen to be painful feeling. The

equanimity faculty should be seen to be neither-painful-nor-pleasant feeling.

"These, bhikkhus, are the five faculties."

38 (8) Analysis (3)

(*All as in the preceding sutta, but with the last two paragraphs as follows:*) [211]

"Therein, bhikkhus, the pleasure faculty and the joy faculty should be seen to be pleasant feeling. The pain faculty and the displeasure faculty should be seen to be painful feeling. The equanimity faculty should be seen to be neither-painful-nor-pleasant feeling.

"Thus, bhikkhus, according to the method of exposition, these five faculties, having been five, become three; and having been three, become five."

39 (9) The Simile of the Fire-Sticks

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

"In dependence on a contact to be experienced as pleasant, bhikkhus, the pleasure faculty arises.[213] Being in a state of pleasure, one understands: 'I am in a state of pleasure.' One understands: 'With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasure faculty that arose in dependence on that contact to be experienced as pleasant—ceases and subsides.'

"In dependence on a contact to be experienced as painful, bhikkhus, the pain faculty arises. Being in a state of pain, one understands: 'I am in a state of pain.' One understands: 'With the cessation of that contact to be experienced as painful, the corresponding feeling—the pain faculty that arose in dependence on that [212] contact to be experienced as painful—ceases and subsides.'

"In dependence on a contact to be experienced joyously, bhikkhus, the joy faculty arises. Being in a state of joy, one understands: 'I am in a state of joy.' One understands: 'With the cessation of that contact to be experienced joyously, the corresponding feeling—the joy faculty that arose in dependence on that contact to be experienced joyously—ceases and subsides.'

"In dependence on a contact to be experienced with displeasure, bhikkhus, the displeasure faculty arises. Being in a state of displeasure, one understands: 'I am in a state of displeasure.' One understands: 'With the cessation of that contact to be experienced with displeasure, the corresponding feeling—the displeasure faculty that arose in dependence on that contact to be experienced with displeasure—ceases and subsides.'

"In dependence on a contact to be experienced with equanimity, bhikkhus, the equanimity faculty arises. Being in a state of equanimity, one understands: 'I am in a state of equanimity.' One understands: 'With the cessation of that contact to be experienced with equanimity, the corresponding feeling—the equanimity faculty that arose in dependence on that contact to be experienced with equanimity—ceases and subsides.'

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but when the sticks are separated and laid aside the resultant heat ceases and subsides; so too, in dependence on a contact to be experienced as pleasant ... [213] ... a contact to be experienced as painful ... a contact to be experienced joyously ... a contact to be experienced with displeasure ... a contact to be experienced with equanimity, the equanimity faculty arises.... One understands: 'With the cessation of that contact to be experienced with equanimity, the corresponding feeling ... ceases and subsides.'"

40 (10) Irregular Order[214]

"Bhikkhus, there are these five faculties. What five? The pleasure faculty ... the equanimity faculty.

(i. The pain faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the pain faculty. He understands thus: 'There has arisen in me this pain faculty. That has a basis, a source, a causal formation, a condition.[215] It is impossible for that pain faculty to arise without a basis, without a source, without a causal formation, without a condition.' He understands the pain

faculty; he understands the origin of the pain faculty; he understands the cessation of the pain faculty; and he understands where the arisen pain faculty ceases without remainder.

"And where does the arisen pain faculty cease without remainder?[216] Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. And it is here that the arisen pain faculty ceases without remainder.[217]

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the pain faculty. He directs his mind accordingly.[218]

(ii. The displeasure faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the displeasure faculty. [214] He understands thus: 'There has arisen in me this displeasure faculty. That has a basis, a source, a causal formation, a condition. It is impossible for that displeasure faculty to arise without a basis, without a source, without a causal formation, without a condition.' He understands the displeasure faculty; he understands the origin of the displeasure faculty; he understands the cessation of the displeasure faculty; and he understands where the arisen displeasure faculty ceases without remainder.

"And where does the arisen displeasure faculty cease without remainder? With the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. And it is here that the arisen displeasure faculty ceases without remainder.[219]

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the displeasure faculty. He directs his mind accordingly.

(iii. The pleasure faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the pleasure faculty. He understands thus: 'There has arisen in me this pleasure faculty. That has a basis, a source, a causal formation, a condition. It is impossible for that pleasure faculty to arise without a basis, without a source, without a causal formation, without a condition.' He understands the pleasure faculty; he understands the origin of the pleasure faculty; he understands the cessation of the pleasure faculty; and he understands where the arisen pleasure faculty ceases without remainder.

"And where does the arisen pleasure faculty cease without remainder? With the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' And it is here that the arisen pleasure faculty ceases without remainder.[220]

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the pleasure faculty. He directs his mind accordingly. [215]

(iv. The joy faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the joy faculty. He understands thus: 'There has arisen in me this joy faculty. That has a basis, a source, a causal formation, a condition. It is impossible for that joy faculty to arise without a basis, without a source, without a causal formation, without a condition.' He understands the joy faculty; he understands the origin of the joy faculty; he understands the cessation of the joy faculty; and he understands where the arisen joy faculty ceases without remainder.

"And where does the arisen joy faculty cease without remainder? With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. And it is here that the arisen joy faculty ceases without remainder.[221]

"This, bhikkhus, is called a bhikkhu who has understood the cessation of the joy faculty. He directs his mind accordingly.

(v. The equanimity faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the equanimity faculty. He understands thus: 'There has arisen in me this equanimity faculty. That has a basis, a source, a causal formation, a condition. It is

impossible for that equanimity faculty to arise without a basis, without a source, without a causal formation, without a condition.' He understands the equanimity faculty; he understands the origin of the equanimity faculty; he understands the cessation of the equanimity faculty; and he understands where the arisen equanimity faculty ceases without remainder.

"And where does the arisen equanimity faculty cease without remainder? Here, bhikkhus, having completely transcended the base of neither-perception-nor-nonperception, a bhikkhu enters and dwells in the cessation of perception and feeling. And it is here that the arisen equanimity faculty ceases without remainder.

"This, bhikkhus, is called a bhikkhu [216] who has understood the cessation of the equanimity faculty. He directs his mind accordingly."

V. Aging

41 (1) Subject to Aging

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park in the Mansion of Migāra's Mother. Now on that occasion the Blessed One had emerged from seclusion in the evening and was sitting warming his back in the last rays of the sun.

Then the Venerable Ānanda approached the Blessed One. Having approached and paid homage, while massaging the Blessed One's limbs, he said to him: "It is wonderful, venerable sir! It is amazing, venerable sir! The Blessed One's complexion is no longer pure and bright, his limbs are all flaccid and wrinkled, his body is stooped, and some alteration is seen in his faculties—in the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty."[222] [217]

"So it is, Ānanda! In youth one is subject to aging; in health one is subject to illness; while alive one is subject to death. The complexion is no longer pure and bright, the limbs are all flaccid and wrinkled, the body is stooped, and some alteration is seen in the faculties—in the eye faculty ... the body faculty."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Fie on you, wretched aging,
Aging which makes beauty fade!
So much has the charming puppet[223]
Been crushed beneath advancing age.

One who might live a hundred years
Also has death as destination.
Death spares none along the way
But comes crushing everything."[224]

42 (2) The Brahmin Uṇṇābha

At Sāvatthī. Then the brahmin Uṇṇābha approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, these five faculties have different domains, different resorts; they do not experience each others' resort and domain. What five? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty.[225] [218] Now, Master Gotama, as these five faculties have different domains, different resorts, and do not experience each others' resort and domain, what is it that they take recourse in? And what is it that experiences their resort and domain?"

"Brahmin, these five faculties have different domains, different resorts; they do not experience each others' resort and domain. What five? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. Now, brahmin, these five faculties having different domains, different resorts, not experiencing each others' resort and domain—they take recourse in the mind, and the mind experiences their resort and domain."[226]

"But, Master Gotama, what is it that the mind takes recourse in?"

"The mind, brahmin, takes recourse in mindfulness."

"But, Master Gotama, what is it that mindfulness takes recourse in?"

"Mindfulness, brahmin, takes recourse in liberation."[227]

"But, Master Gotama, what is it that liberation takes recourse in?"

"Liberation, brahmin, takes recourse in Nibbāna."

"But, Master Gotama, what is it that Nibbāna takes recourse in?"

"You have gone beyond the range of questioning, brahmin. You weren't able to grasp the limit to questioning. For, brahmin, the holy life is lived with Nibbāna as its ground, Nibbāna as its destination, Nibbāna as its final goal."[228]

Then the brahmin Uṇṇābha, having delighted and rejoiced in the Blessed One's statement, rose from his seat and paid homage to the Blessed One, after which he departed keeping him on his right.

Then, not long after the brahmin Uṇṇābha had departed, the Blessed One addressed the bhikkhus thus:

"Bhikkhus, suppose in a house or hall with a peaked roof, opposite a window facing east, the sun was rising. When its rays enter through the window, where would they settle?"

"On the western wall, venerable sir." [219]

"So too, bhikkhus, the brahmin Uṇṇābha has gained faith in the Tathāgata that is settled, deeply rooted, established, firm. It cannot be removed by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world. If, bhikkhus, the brahmin Uṇṇābha were to die at this time, there is no fetter bound by which he might again come to this world."[229]

43 (3) Sāketa

Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in the Añjana Grove, in the Deer Park. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, is there a method of exposition by means of which the five faculties become the five powers and the five powers become the five faculties?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."...

"There is a method of exposition, bhikkhus, by means of which the five faculties become the five powers and the five powers become the five faculties. And what is that method of exposition? That which is the faculty of faith is the power of faith; that which

is the power of faith is the faculty of faith.[230] That which is the faculty of energy is the power of energy; that which is the power of energy is the faculty of energy. That which is the faculty of mindfulness is the power of mindfulness; that which is the power of mindfulness is the faculty of mindfulness. That which is the faculty of concentration is the power of concentration; that which is the power of concentration is the faculty of concentration. That which is the faculty of wisdom is the power of wisdom; that which is the power of wisdom is the faculty of wisdom.

"Suppose, bhikkhus, there is a river which slants, slopes, and inclines towards the east, with an island in the middle. There is a method of exposition by means of which that river could be considered to have one stream, but there is a method of exposition by means of which it could be considered to have two streams. [220]

"And what is the method of exposition by means of which that river could be considered to have one stream? Taking into account the water to the east of the island and the water to its west—this is the method of exposition by means of which that river could be considered to have one stream.

"And what is the method of exposition by means of which that river could be considered to have two streams? Taking into account the water to the north of the island and the water to the south—this is the method of exposition by means of which that river could be considered to have two streams.

"So too, bhikkhus, that which is the faculty of faith is the power of faith ... that which is the power of wisdom is the faculty of wisdom.

"It is, bhikkhus, because he has developed and cultivated these five faculties that a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

44 (4) The Eastern Gatehouse

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Gatehouse. There the Blessed One addressed the Venerable Sāriputta thus:

"Sāriputta, do you have faith that the faculty of faith, when

developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal?... That the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal." [221]

"Venerable sir, I do not go by faith in the Blessed One about this:[231] that the faculty of faith ... the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal. Those by whom this has not been known, seen, understood, realized, and contacted with wisdom—they would have to go by faith in others about this: that the faculty of faith ... the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal. But those by whom this has been known, seen, understood, realized, and contacted with wisdom—they would be without perplexity or doubt about this: that the faculty of faith ... the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal.

"I am one, venerable sir, by whom this has been known, seen, understood, realized, and contacted with wisdom. I am without perplexity or doubt about this: that the faculty of faith ... the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal."

"Good, good Sāriputta! Those by whom this has not been known ... they would have to go by faith in others about this.... But those by whom this has been known ... they would be without perplexity or doubt about this: that the faculty of faith ... [222] ... the faculty of wisdom, when developed and cultivated, has the Deathless as its ground, the Deathless as its destination, the Deathless as its final goal."

45 (5) The Eastern Park (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in the Mansion of Migāra's Mother. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, by having developed and cultivated how many faculties does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is, bhikkhus, because he has developed and cultivated one faculty that a bhikkhu who has destroyed the taints declares final knowledge thus. What is that one faculty? The faculty of wisdom. For a noble disciple who possesses wisdom, the faith that follows from it becomes stabilized, the energy that follows from it becomes stabilized, the mindfulness that follows from it becomes stabilized, the concentration that follows from it becomes stabilized.[232]

"It is, bhikkhus, because this one faculty has been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

46 (6) The Eastern Park (2)

The same setting. "Bhikkhus, by having developed and cultivated how many faculties does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...." [223]

"It is, bhikkhus, because he has developed and cultivated two faculties that a bhikkhu who has destroyed the taints declares final knowledge thus. What two? Noble wisdom and noble liberation. For his noble wisdom is his faculty of wisdom; his noble liberation is his faculty of concentration.

"It is, bhikkhus, because these two faculties have been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: Destroyed is birth ... there is no more for this state of being.'"

47 (7) The Eastern Park (3)

The same setting. "Bhikkhus, by having developed and cultivated how many faculties does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is, bhikkhus, because he has developed and cultivated four faculties that a bhikkhu who has destroyed the taints declares final knowledge thus. What four? The faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

"It is, bhikkhus, because these four faculties have been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: Destroyed is birth ... there is no more for this state of being.'"

48 (8) The Eastern Park (4)

The same setting. "Bhikkhus, by having developed and cultivated how many faculties does a bhikkhu who has destroyed the taints declare final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is, bhikkhus, because he has developed and cultivated five faculties that a bhikkhu who has destroyed the taints declares final knowledge thus. What five? [224] The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

"It is, bhikkhus, because these five faculties have been developed and cultivated that a bhikkhu who has destroyed the taints declares final knowledge thus: 'I understand: Destroyed is birth ... there is no more for this state of being.'"

49 (9) Piṇḍola

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Now on that occasion the

Venerable Piṇḍola Bhāradvāja had declared final knowledge thus: "I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being."

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, the Venerable Piṇḍola Bhāradvāja has declared final knowledge thus: 'I understand: Destroyed is birth....' Considering what reason has the Venerable Piṇḍola Bhāradvāja declared final knowledge thus?"

"It is, bhikkhus, because he has developed and cultivated three faculties that the bhikkhu Piṇḍola Bhāradvāja has declared final knowledge thus. What are those three? The faculty of mindfulness, the faculty of concentration, the faculty of wisdom. It is because he has developed and cultivated these three faculties that the bhikkhu Piṇḍola Bhāradvāja has declared final knowledge thus.

"In what, bhikkhus, do these three faculties end? They end in destruction. End in the destruction of what? Of birth, aging, and death. Considering that they end in the destruction of birth, aging, and death,[233] [225] the bhikkhu Piṇḍola Bhāradvāja has declared final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

50 (10) At Āpaṇa

Thus have I heard. On one occasion the Blessed One was dwelling among the Aṅgans, where there was a town of the Aṅgans named Āpaṇa. There the Blessed One addressed the Venerable Sāriputta thus:

"Sāriputta, does the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him entertain any perplexity or doubt about the Tathāgata or the Tathāgata's teaching?"

"Venerable sir, the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him does not entertain any perplexity or doubt about the Tathāgata or the Tathāgata's teaching. It is indeed to be expected, venerable sir, that a noble disciple who has faith will dwell with energy

aroused for the abandoning of unwholesome states and the acquisition of wholesome states; that he will be strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. That energy of his, venerable sir, is his faculty of energy.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith and whose energy is aroused will be mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. That mindfulness of his, venerable sir, is his faculty of mindfulness.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, and whose mindfulness is established, will gain concentration, will gain one-pointedness of mind, having made release the object. That concentration of his, venerable sir, is his faculty of concentration.

"It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, whose mindfulness is established, [226] and whose mind is concentrated, will understand thus: 'This saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by craving. But the remainderless fading away and cessation of ignorance, the mass of darkness: this is the peaceful state, this is the sublime state, that is, the stilling of all formations, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna.' That wisdom of his, venerable sir, is his faculty of wisdom.

"And, venerable sir, when he has again and again strived in such a way, again and again recollected in such a way, again and again concentrated his mind in such a way, again and again understood with wisdom in such a way, that noble disciple gains complete faith thus: 'As to these things that previously I had only heard about, now I dwell having contacted them with the body and, having pierced them through with wisdom, I see.' That faith of his, venerable sir, is his faculty of faith."[234]

"Good, good, Sāriputta! Sāriputta, the noble disciple who is completely dedicated to the Tathāgata and has full confidence in him does not entertain any perplexity or doubt about the Tathāgata or the Tathāgata's teaching."

(*The Buddha then repeats verbatim Sāriputta's entire statement regarding the noble disciple's faculties.*) [227]

VI. The Boar's Cave

51 (1) Sālā

Thus have I heard. On one occasion the Blessed One was dwelling among the Kosalans at Sālā, a brahmin village. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, just as among animals the lion, the king of beasts, is declared to be their chief, that is, with respect to strength, speed, and courage, so too, among the states conducive to enlightenment[235] the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of faith, bhikkhus, is a state conducive to enlightenment; it leads to enlightenment. The faculty of energy is a state conducive to enlightenment; it leads to enlightenment. The faculty of mindfulness is a state conducive to enlightenment; it leads to enlightenment. The faculty of concentration is a state conducive to enlightenment; it leads to enlightenment. The faculty of wisdom is a state conducive to enlightenment; it leads to enlightenment. [228]

"Just as, bhikkhus, among animals the lion is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment."

52 (2) Mallikas

Thus have I heard. On one occasion the Blessed One was dwelling among the Mallikas, where there was a town of the Mallikas named Uruvelakappa. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, so long as noble knowledge has not arisen in the noble disciple, there is as yet no stability of the [other] four faculties, no steadiness of the [other] four faculties.[236] But when noble knowledge has arisen in the noble disciple, then there is stability of the [other] four faculties, then there is steadiness of the [other] four faculties.

"It is, bhikkhus, just as in a house with a peaked roof: so long as the roof peak has not been set in place, there is as yet no stability

of the rafters, there is as yet no steadiness of the rafters; but when the roof peak has been set in place, then there is stability of the rafters, then there is steadiness of the rafters. So too, bhikkhus, so long as noble knowledge has not arisen in the noble disciple, there is as yet no stability of the [other] four faculties, no steadiness of the [other] four faculties. But when noble knowledge has arisen in the noble disciple, then there is stability of the [other] four faculties, then there is steadiness of the [other] four faculties.

"What four? [229] The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration. In the case of a noble disciple who possesses wisdom, the faith that follows from it becomes stable; the energy that follows from it becomes stable; the mindfulness that follows from it becomes stable; the concentration that follows from it becomes stable."

53 (3) A Trainee

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, is there a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, might understand: 'I am a trainee,' while a bhikkhu who is one beyond training, standing on the plane of one beyond training, might understand: 'I am one beyond training'?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"There is a method, bhikkhus, by means of which a bhikkhu who is a trainee ... might understand: 'I am a trainee,' while a bhikkhu who is one beyond training ... might understand: 'I am one beyond training.'

"And what, bhikkhus, is the method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: 'I am a trainee'?

"Here, bhikkhus, a bhikkhu who is a trainee understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the way leading to the cessation of suffering.' This is a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: 'I am a trainee.'

"Again, bhikkhus, a bhikkhu who is a trainee considers thus: 'Is there outside here[237] another ascetic or brahmin who teaches a Dhamma so real, true, actual [230] as the Blessed One does?' He understands thus: 'There is no other ascetic or brahmin outside here who teaches a Dhamma so real, true, actual as the Blessed One does.' This too is a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: 'I am a trainee.'

"Again, bhikkhus, a bhikkhu who is a trainee understands the five spiritual faculties—the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. He does not yet dwell having contacted with the body their destination, their culmination, their fruit, their final goal; but having pierced it through with wisdom, he sees.[238] This too is a method by means of which a bhikkhu who is a trainee, standing on the plane of a trainee, understands: 'I am a trainee.'

"And what, bhikkhus, is the method by means of which a bhikkhu who is one beyond training, standing on the plane of one beyond training, understands: 'I am one beyond training'? Here, bhikkhus, a bhikkhu who is one beyond training understands the five spiritual faculties—the faculty of faith ... the faculty of wisdom. He dwells having contacted with the body their destination, their culmination, their fruit, their final goal; and having pierced it through with wisdom, he sees. This is a method by means of which a bhikkhu who is one beyond training, standing on the plane of one beyond training, understands: 'I am one beyond training.'

"Again, bhikkhus, a bhikkhu who is one beyond training understands the six faculties—the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. He understands: 'These six faculties will cease completely and totally without remainder, and no other six faculties will arise anywhere in any way.' This too is a method by means of which a bhikkhu who is one beyond training, standing on the plane of one beyond training, understands: 'I am one beyond training.'" [231]

54 (4) Footprints

"Bhikkhus, just as the footprints of all living beings that walk fit

into the footprint of the elephant, and the elephant's footprint is declared to be their chief by reason of its size, so too, among the steps that lead to enlightenment,[239] the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the steps that lead to enlightenment? The faculty of faith, bhikkhus, is a step that leads to enlightenment. The faculty of energy is a step that leads to enlightenment. The faculty of mindfulness is a step that leads to enlightenment. The faculty of concentration is a step that leads to enlightenment. The faculty of wisdom is a step that leads to enlightenment.

"Just as, bhikkhus, the footprints of all living beings that walk fit into the footprint of the elephant, ... so too, among the steps that lead to enlightenment, the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment."

55 (5) Heartwood

"Bhikkhus, just as among fragrant heartwoods red sandalwood is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of faith ... the faculty of wisdom...." [232]

56 (6) Established

"Bhikkhus, when a bhikkhu is established in one thing, the five faculties are developed, well developed in him. In what one thing? In diligence.

"And what, bhikkhus, is diligence? Here, bhikkhus, a bhikkhu guards the mind against the taints and against tainted states.[240] While he is guarding the mind thus, the faculty of faith goes to fulfilment by development; the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom goes to fulfilment by development.

"It is in this way, bhikkhus, that when a bhikkhu is established in one thing, the five faculties are developed, well developed in him."

57 (7) Brahmā Sahampati

On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd's Banyan Tree just after he had become fully enlightened. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "The five faculties, when developed and cultivated, have the Deathless as their ground, the Deathless as their destination, the Deathless as their final goal. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. These five faculties, when developed and cultivated, have the Deathless as their ground, the Deathless as their destination, the Deathless as their final goal." [233]

Then Brahmā Sahampati, having known with his own mind the reflection in the Blessed One's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, disappeared from the brahmā world and reappeared before the Blessed One. He arranged his upper robe over one shoulder, extended his joined hands in reverential salutation towards the Blessed One, and said to him: "So it is, Blessed One! So it is, Fortunate One! Venerable sir, the five faculties ... (*all as above*) ... have the Deathless as their final goal.

"Once in the past, venerable sir, I lived the holy life under the Perfectly Enlightened One Kassapa. There they knew me as the bhikkhu Sahaka. By having developed and cultivated these same five faculties, venerable sir, I eliminated desire for sensual pleasures and thus, with the breakup of the body, after death, I was reborn in a good destination, in the brahmā world. There they know me as Brahmā Sahampati. So it is, Blessed One! So it is, Fortunate One! I know this, I see this: how these five faculties, when developed and cultivated, have the Deathless as their ground, the Deathless as their destination, the Deathless as their final goal."

58 (8) The Boar's Cave

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak, in the Boar's Cave. There the Blessed One addressed the Venerable Sāriputta thus:

"Considering what benefit, Sāriputta, does a bhikkhu whose taints are destroyed conduct himself in a way that shows supreme honour towards the Tathāgata and the Tathāgata's teaching?"[241] [234]

"It is, venerable sir, considering as benefit the unsurpassed security from bondage that a bhikkhu whose taints are destroyed conducts himself in a way that shows supreme honour towards the Tathāgata and the Tathāgata's teaching."

"Good, good, Sāriputta! For, Sāriputta, it is considering as benefit the unsurpassed security from bondage that a bhikkhu whose taints are destroyed conducts himself in a way that shows supreme honour towards the Tathāgata and the Tathāgata's teaching.

"And what, Sāriputta, is the unsurpassed security from bondage that a bhikkhu whose taints are destroyed considers as the benefit when he conducts himself in a way that shows supreme honour towards the Tathāgata and the Tathāgata's teaching?"

"Here, venerable sir, a bhikkhu whose taints are destroyed develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which leads to peace, leads to enlightenment. This, venerable sir, is the unsurpassed security from bondage that a bhikkhu whose taints are destroyed considers as the benefit when he conducts himself in a way that shows supreme honour towards the Tathāgata and the Tathāgata's teaching."

"Good, good, Sāriputta! For that, Sāriputta, is the unsurpassed security from bondage that a bhikkhu whose taints are destroyed considers as the benefit when he conducts himself in a way that shows supreme honour towards the Tathāgata and the Tathāgata's teaching.

"And what, Sāriputta, is the supreme honour with which a bhikkhu whose taints are destroyed conducts himself towards the Tathāgata and the Tathāgata's teaching?"

"Here, venerable sir, a bhikkhu whose taints are destroyed dwells reverential and deferential towards the Teacher, the Dhamma, the Saṅgha, the training, and concentration.[242] This, venerable sir, is that supreme honour with which a bhikkhu whose taints are destroyed conducts himself towards the Tathāgata and the Tathāgata's teaching." [235]

"Good, good, Sāriputta! For that, Sāriputta, is the supreme honour with which a bhikkhu whose taints are destroyed conducts himself towards the Tathāgata and the Tathāgata's teaching."

59 (9) Arising (1)

At Sāvatthī. "Bhikkhus, these five faculties, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Perfectly Enlightened One. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. These five faculties, developed and cultivated, if unarisen do not arise apart from the appearance of a Tathāgata, an Arahant, a Perfectly Enlightened One."

60 (10) Arising (2)

At Sāvatthī. "Bhikkhus, these five faculties, developed and cultivated, if unarisen do not arise apart from the Discipline of a Fortunate One. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. These five faculties, developed and cultivated, if unarisen do not arise apart from the Discipline of a Fortunate One."

[236] VII. Conducive to Enlightenment

61 (1) Fetters

At Sāvatthī. "Bhikkhus, these five faculties, when developed and cultivated, lead to the abandoning of the fetters. What five? The faculty of faith ... the faculty of wisdom. These five faculties...."

62 (2) Underlying Tendencies

"Bhikkhus, these five faculties, when developed and cultivated, lead to the uprooting of the underlying tendencies. What five? The faculty of faith ... the faculty of wisdom. These five faculties...."

63 (3) Full Understanding

"Bhikkhus, these five faculties, when developed and cultivated, lead to the full understanding of the course. What five? The faculty of faith ... the faculty of wisdom. These five faculties...."

64 (4) The Destruction of the Taints

"Bhikkhus, these five faculties, when developed and cultivated, lead to the destruction of the taints. What five? The faculty of faith ... the faculty of wisdom.

"These five faculties, when developed and cultivated, lead to the abandoning of the fetters, to the uprooting of the underlying tendencies, to the full understanding of the course, to the destruction of the taints. What five? The faculty of faith ... the faculty of wisdom....."

65 (5) Two Fruits

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"When, bhikkhus, these five faculties have been developed and cultivated, one of two fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning." [237]

66 (6) Seven Benefits

"Bhikkhus, there are these five faculties. What five? The faculty of faith ... the faculty of wisdom. These are the five faculties.

"When, bhikkhus, these five faculties have been developed and cultivated, seven fruits and benefits may be expected. What are the seven fruits and benefits?

"One attains final knowledge early in this very life. If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death. If one does not attain final knowledge early in this very life, or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna within the interval ... an attainer of Nibbāna upon landing ... an attainer of Nibbāna without exertion ... an attainer of Nibbāna with exertion ... one bound upstream, heading towards the Akaniṭṭha realm.

"When, bhikkhus, these five faculties have been developed and cultivated, these seven fruits and benefits may be expected."

67 (7) The Tree (1)

"Bhikkhus, just as, among the trees of Jambudīpa the rose-apple tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of faith, bhikkhus, is a state conducive to enlightenment; it leads to enlightenment.... The faculty of wisdom is a state conducive to enlightenment; it leads to enlightenment.

"Just as, bhikkhus, among the trees of Jambudīpa the rose-apple tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment." [238]

68 (8) The Tree (2)

"Bhikkhus, just as, among the trees of the Tāvatiṃsa devas the coral tree[243] is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief, that is, for the attainment of enlightenment.

"And what, bhikkhus, are the states conducive to enlightenment? The faculty of faith ... The faculty of wisdom ... that is, for the attainment of enlightenment."

69 (9) The Tree (3)

"Bhikkhus, just as, among the trees of the asuras the trumpet-flower tree[244] is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief ... (*all as above*) ... that is, for the attainment of enlightenment."

70 (10) The Tree (4)

"Bhikkhus, just as, among the trees of the supaṇṇas the silk-cotton tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of wisdom is declared to be their chief ... (*all as above*) [239] ... that is, for the attainment of enlightenment."

VIII. Ganges Repetition Series

71 (1)–82 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the five spiritual faculties slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the five spiritual faculties so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the faculty of faith, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops the faculty of energy ... the faculty of mindfulness ... the faculty of concentration ... the faculty of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in release.

"It is in this way, bhikkhus, that a bhikkhu develops and cultivates the five spiritual faculties so that he slants, slopes, and inclines towards Nibbāna." [240]

(The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.)

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

IX. Diligence

83 (1)–92 (10) The Tathāgata, Etc.

(To be elaborated by way of the faculties parallel to 45:139–48.)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

X. Strenuous Deeds

93 (1)–104 (12) Strenuous, Etc.

(To be elaborated parallel to 45:149–60.)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

XI. Searches

105 (1)–114 (10) Searches, Etc.

(To be elaborated parallel to 45:161–70.)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

[241]

XII. Floods

115 (1)–123 (9) Floods, Etc.

(To be elaborated parallel to 45:171–79.)

124 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The five spiritual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What five? Here, bhikkhus, a bhikkhu develops the faculty of faith ... the faculty of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in release.

"These five spiritual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

XIII. Ganges Repetition Series
(Removal of Lust Version)

125 (1)–136 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the five spiritual faculties slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the five spiritual faculties so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the faculty of faith ... the faculty of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"It is in this way, bhikkhus, that a bhikkhu develops and cultivates the five spiritual faculties so that he slants, slopes, and inclines towards Nibbāna." [242]

XIV. Diligence
(Removal of Lust Version)

137 (1)–146 (10) The Tathāgata, Etc.

XV. Strenuous Deeds
(Removal of Lust Version)

147 (1)–158 (12) Strenuous, Etc.

XVI. Searches
(Removal of Lust Version)

159 (1)–168 (10) Searches, Etc.

XVII. Floods
(Removal of Lust Version)

169 (1)–177 (9) Floods, Etc.
178 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The five spiritual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What five? Here, bhikkhus, a bhikkhu develops the faculty of faith ... [243] ... the faculty of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"These five spiritual faculties are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,

Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

(All to be elaborated by way of the five faculties having as their final goal the removal of lust, the removal of hatred, the removal of delusion.)

[244] Chapter V

49 *Sammappadhānasaṃyutta*
Connected Discourses on the Right Strivings

I. Ganges Repetition Series

1 (1)–12 (12) The River Ganges—Eastward, Etc.

At Sāvatthī. There the Blessed One said this: "Bhikkhus, there are these four right strivings. What four? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are the four right strivings.[245]

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the four right strivings slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the four right strivings so that he slants, slopes, and inclines towards Nibbāna? [245] Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states....

He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are the four right strivings.

"It is in this way, bhikkhus, that a bhikkhu develops and cultivates the four right strivings so that he slants, slopes, and inclines towards Nibbāna."

(The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.)

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

II. Diligence

13 (1)–22 (10) The Tathāgata, Etc.

(To be elaborated by way of the four right strivings parallel to 45:139–48.)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

[246]

III. Strenuous Deeds

23 (1)–34 (12) Strenuous, Etc.

"Bhikkhus, just as whatever strenuous deeds are done, are all done based upon the earth, established upon the earth, so too, based upon virtue, established upon virtue, a bhikkhu develops and cultivates the four right strivings.

"And how, bhikkhus, does a bhikkhu, based upon virtue, established upon virtue, develop and cultivate the four right strivings? Here, bhikkhus, a bhikkhu generates desire for the

nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states.... He generates desire for the arising of unarisen wholesome states.... He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are the four right strivings.

"It is in this way, bhikkhus, that a bhikkhu, based upon virtue, established upon virtue, develops and cultivates the four right strivings."

(To be elaborated parallel to 45:149–60.)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

IV. Searches

35 (1)–44 (10) Searches, Etc.

"Bhikkhus, there are these three searches. What three? The search for sensual pleasure, the search for existence, the search for a holy life. These are the three searches. [247] The four right strivings are to be developed for direct knowledge of these three searches, for the full understanding of them, for their utter destruction, for their abandoning.

"What four? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states ... for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives.

"These four right strivings are to be developed for the direct knowledge of these three searches, for the full understanding of them, for their utter destruction, for their abandoning."

(To be elaborated parallel to 45:161–70.)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

V. Floods

45 (1)–53 (9) Floods, Etc.

(*To be elaborated parallel to 45:171–79.*)

54 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The four right strivings are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What four? Here, bhikkhus, a bhikkhu generates desire for the nonarising of unarisen evil unwholesome states ... for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; [248] he makes an effort, arouses energy, applies his mind, and strives.

"These four right strivings are to be developed for the direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

[249]

Chapter VI

50 *Balasaṃyutta*

Connected Discourses on the Powers

I. Ganges Repetition Series

1 (1)–12 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom. These are the five powers.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the five powers slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the five powers so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the power of faith, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops the power of energy ... the power of mindfulness ... the power of concentration ... the power of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in release.

"It is in this way, bhikkhus, that a bhikkhu develops and cultivates the five powers so that he slants, slopes, and inclines towards Nibbāna."

(*The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.*) [250]

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

II. Diligence

13 (1)–22 (10) The Tathāgata, Etc.

(*To be elaborated by way of the powers parallel to 45:139–48.*)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

III. Strenuous Deeds

23 (1)–34 (12) Strenuous, Etc.

(*To be elaborated parallel to 45:149–60.*)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

IV. Searches

35 (1)–44 (10) Searches, Etc.

(*To be elaborated parallel to 45:161–70.*)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

[251]

V. Floods

45 (1)–53 (9) Floods, Etc.

(*To be elaborated parallel to 45:171–79.*)

54 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The five powers are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What five? Here, bhikkhus, a bhikkhu develops the power of faith ... the power of wisdom, which is based upon seclusion, dispassion, and cessation, maturing in release.

"These five powers are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

VI. Ganges Repetition Series
(Removal of Lust Version)

55 (1)–66 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, [252] so too a bhikkhu who develops and cultivates the five powers slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the five powers so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the power of faith ... the power of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"It is in this way, bhikkhus, that a bhikkhu develops and cultivates the five powers so that he slants, slopes, and inclines towards Nibbāna."

VII. Diligence
(Removal of Lust Version)

67 (1)–76 (10) The Tathāgata, Etc.

VIII. Strenuous Deeds
(Removal of Lust Version)

77 (1)–88 (12) Strenuous, Etc.

IX. Searches
(Removal of Lust Version)

89 (1)–98 (10) Searches, Etc.

[253]

X. Floods
(Removal of Lust Version)

99 (1)–107 (9) Floods, Etc.
108 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The five powers are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What five? Here, bhikkhus, a bhikkhu develops the power of faith ... the power of wisdom, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

"These five powers are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,

Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

(All to be elaborated by way of the five powers having as their final goal the removal of lust, the removal of hatred, the removal of delusion.)

[254] Chapter VII

51. *Iddhipādasaṃyutta*
Connected Discourses on the Bases for Spiritual Power

I. Cāpāla

1 (1) *From the Near Shore*

"Bhikkhus, these four bases for spiritual power, when developed and cultivated, lead to going beyond from the near shore to the far shore. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving.[246] He develops the basis for spiritual power that possesses concentration due to energy and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to mind and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving. These four bases for spiritual power, when developed and cultivated, lead to going beyond from the near shore to the far shore."

2 (2) *Neglected*

"Bhikkhus, those who have neglected the four bases for spiritual power have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken the four bases for spiritual power have undertaken the noble path leading to the complete destruction of suffering.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and

volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. [255]

"Bhikkhus, those who have neglected ... who have undertaken these four bases for spiritual power have undertaken the noble path leading to the complete destruction of suffering."

3 (3) *Noble*

"Bhikkhus, these four bases for spiritual power, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them out to the complete destruction of suffering.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These four bases for spiritual power ... lead the one who acts upon them out to the complete destruction of suffering."

4 (4) *Revulsion*

"Bhikkhus, these four bases for spiritual power, when developed and cultivated, lead to utter revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These four bases for spiritual power ... lead to Nibbāna."

5 (5) *In Part*

"Bhikkhus, whatever ascetics or brahmins in the past generated spiritual power in part, all did so because they had developed and cultivated the four bases for spiritual power. [256] Whatever

ascetics or brahmins in the future will generate spiritual power in part, all will do so because they will have developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins at present generate spiritual power in part, all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"Bhikkhus, whatever ascetics or brahmins in the past ... in the future ... at present generate spiritual power in part, all do so because they have developed and cultivated these four bases for spiritual power."

6 (6) Completely

"Bhikkhus, whatever ascetics or brahmins in the past generated spiritual power completely, all did so because they had developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins in the future will generate spiritual power completely, all will do so because they will have developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins at present generate spiritual power completely, all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"Bhikkhus, whatever ascetics or brahmins in the past ... in the future ... at present generate spiritual power completely, all do so because they have developed and cultivated these four bases for spiritual power." [257]

7 (7) Bhikkhus

"Bhikkhus, whatever bhikkhus in the past, by the destruction of the taints, in this very life entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge, all did so because they had developed and cultivated the four bases for spiritual power. Whatever bhikkhus in the future, by the destruction of the taints, in this very life will enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge, all will do so because they will have developed and cultivated the four bases for spiritual power. Whatever bhikkhus at present, by the destruction of the taints, in this very life enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge, all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"Bhikkhus, whatever bhikkhus in the past ... in the future ... at present ... enter and dwell in the taintless liberation of mind, liberation by wisdom, ... all do so because they have developed and cultivated these four bases for spiritual power."

8 (8) Buddha

"Bhikkhus, there are these four bases for spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These are the four bases for spiritual power. It is because he has developed and cultivated these four bases for spiritual power that the Tathāgata is called the Arahant, the Perfectly Enlightened One." [258]

9 (9) Knowledge

"'This is the basis for spiritual power that possesses concentration due to desire and volitional formations of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.[247]

"'That basis for spiritual power possessing concentration due to desire and volitional formations of striving is to be developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'That basis for spiritual power possessing concentration due to desire and volitional formations of striving has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the basis for spiritual power that possesses concentration due to energy and volitional formations of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'That basis for spiritual power possessing concentration due to energy and volitional formations of striving is to be developed ... has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the basis for spiritual power that possesses concentration due to mind and volitional formations of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'That basis for spiritual power possessing concentration due to mind and volitional formations of striving is to be developed ... has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the basis for spiritual power possessing concentration due to investigation and volitional formations of striving'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'That basis for spiritual power possessing concentration due to investigation and volitional formations of striving is to be developed ... has been developed'—thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light."

10 (10) The Shrine

Thus have I heard.[248] On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. [259] Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Vesālī for alms. When he had walked for alms in Vesālī and had returned from the alms round, after his meal he addressed the Venerable Ānanda thus:

"Take a sitting cloth, Ānanda. Let us go to the Cāpāla Shrine for the day's abiding."

"Yes, venerable sir," the Venerable Ānanda replied and, having taken a sitting cloth, he followed closely behind the Blessed One. The Blessed One then went to the Cāpāla Shrine and sat down on a seat that was prepared. The Venerable Ānanda, having paid homage to the Blessed One, also sat down to one side. The Blessed One then said to the Venerable Ānanda:

"Delightful is Vesālī, Ānanda. Delightful is the Udena Shrine, delightful the Gotamaka Shrine, delightful the Sattamba Shrine, delightful the Bahuputta Shrine, delightful the Sārandada Shrine, delightful the Cāpāla Shrine. Whoever, Ānanda, has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and fully perfected them could, if he so wished, live on for the aeon or for the remainder of the aeon. The Tathāgata, Ānanda, has developed and cultivated the four bases for spiritual power, made them a vehicle, made them a basis, stabilized them, exercised himself in them, and fully perfected them. If he so wished, the Tathāgata could live on for the aeon or for the remainder of the aeon."[249]

But though the Venerable Ānanda was given such an obvious signal by the Blessed One, though he was given such an obvious hint, he was unable to penetrate it. He did not implore the Blessed One: "Venerable sir, let the Blessed One live on for the aeon! Let the Fortunate One live on for the aeon, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of

devas and humans." To such an extent was his mind obsessed by Māra.[250]

A second time ... [260] A third time the Blessed One addressed the Venerable Ānanda: "Delightful is Vesālī, Ānanda.... Whoever, Ānanda, has developed and cultivated the four bases for spiritual power ... could, if he so wished, live on for the aeon or for the remainder of the aeon.... If he so wished, the Tathāgata could live on for the aeon or for the remainder of the aeon."

But again, though the Venerable Ānanda was given such an obvious signal by the Blessed One, though he was given such an obvious hint, he was unable to penetrate it.... To such an extent was his mind obsessed by Māra.

Then the Blessed One addressed the Venerable Ānanda: "You may go, Ānanda, at your own convenience."

"Yes, venerable sir," the Venerable Ānanda replied, and he rose from his seat, paid homage to the Blessed One, and, keeping his right side towards him, sat down nearby at the foot of a tree.

Then, not long after the Venerable Ānanda had left, Māra the Evil One approached the Blessed One and said to him: "Venerable sir, let the Blessed One now attain final Nibbāna! Let the Fortunate One now attain final Nibbāna! Now is the time for the Blessed One's final Nibbāna! This statement was made, venerable sir, by the Blessed One:[251] [261] 'I will not attain final Nibbāna, Evil One, until I have bhikkhu disciples who are wise, disciplined, confident, secure from bondage, learned, upholders of the Dhamma, practising in accordance with the Dhamma, practising in the proper way, conducting themselves accordingly; who have learned their own teacher's doctrine and can explain it, teach it, proclaim it, establish it, disclose it, analyse it, and elucidate it; who can refute thoroughly with reasons the prevalent tenets of others and can teach the efficacious Dhamma.'[252] But at present, venerable sir, the Blessed One has bhikkhu disciples who are wise ... and who can teach the efficacious Dhamma. Venerable sir, let the Blessed One now attain final Nibbāna! Let the Fortunate One now attain final Nibbāna! Now is the time for the Blessed One's final Nibbāna!

"And this statement was made, venerable sir, by the Blessed One: 'I will not attain final Nibbāna, Evil One, until I have bhikkhunī disciples ... until I have male lay disciples ... until I have female lay disciples who are wise ... and who can teach the efficacious Dhamma.' But at present, venerable sir, the Blessed One has female lay disciples who are wise, disciplined, confident, secure from bondage, learned, upholders of the Dhamma, practising in accordance with the Dhamma, [262] practising in the proper way, conducting themselves accordingly; who have learned their own teacher's doctrine and can explain it, teach it, proclaim it, establish it, disclose it, analyse it, and elucidate it; who can refute thoroughly with reasons the prevalent tenets of others and can teach the efficacious Dhamma. Venerable sir, let the Blessed One now attain final Nibbāna! Let the Fortunate One now attain final Nibbāna! Now is the time for the Blessed One's final Nibbāna!

"And this statement was made, venerable sir, by the Blessed One: 'I will not attain final Nibbāna, Evil One, until this holy life of mine has become successful and prosperous, extensive, popular, widespread, well proclaimed among devas and humans.' That holy life of the Blessed One, venerable sir, has become successful and prosperous, extensive, popular, widespread, well proclaimed among devas and humans.[253] Venerable sir, let the Blessed One now attain final Nibbāna! Let the Fortunate One now attain final Nibbāna! Now is the time for the Blessed One's final Nibbāna!"

When this was said, the Blessed One said to Māra the Evil One: "Be at ease, Evil One. It will not be long before the Tathāgata's final Nibbāna takes place. Three months from now the Tathāgata will attain final Nibbāna."

Then the Blessed One, at the Cāpāla Shrine, mindfully and with clear comprehension relinquished his vital formation.[254] And when the Blessed One had relinquished his vital formation, a great earthquake occurred, frightening and terrifying, and peals of thunder shook the sky.

Then, having understood the meaning of this, the Blessed One on that occasion uttered this inspired utterance: [263]

"Comparing the incomparable and continued existence,
The sage relinquished the formation of existence.
Rejoicing within, concentrated, he broke
Continued self-existence like a coat of armour."[255]

II. The Shaking of the Mansion

11 (1) Before

At Sāvatthī. "Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'What now is the cause and condition for the development of the bases for spiritual power?' It occurred to me: 'Here, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving, thinking: "Thus my desire will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally." And he dwells perceiving after and before: "As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day." Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.[256] [264]

"'He develops the basis for spiritual power that possesses concentration due to energy and volitional formations of striving, thinking: "Thus my energy will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally." And he dwells perceiving after and before: "As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day." Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"'He develops the basis for spiritual power that possesses concentration due to mind and volitional formations of striving, thinking: "Thus my mind will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally." And he dwells perceiving after and before: "As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day." Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"'He develops the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving, thinking: "Thus my investigation will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally." And he dwells perceiving after and before:

"As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day." Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu wields the various kinds of spiritual power:[257] having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through a rampart, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; [265] seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he exercises mastery with the body as far as the brahmā world.

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, with the divine ear element, which is purified and surpasses the human, hears both kinds of sounds, the divine and human, those that are far as well as near.

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated.

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty [266] births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction,

many aeons of world-expansion, many aeons of world-contraction and expansion thus: "There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here." Thus he recollects his manifold past abodes with their modes and details.

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, with the divine eye, which is purified and surpasses the human, sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare on in accordance with their kamma thus: "These beings who engaged in misconduct of body, speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in the heavenly world." Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare on in accordance with their kamma.

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.'" [267]

12 (2) Of Great Fruit

"Bhikkhus, these four bases for spiritual power, when developed and cultivated, are of great fruit and benefit. And how is it, bhikkhus, that the four bases for spiritual power, when developed and cultivated, are of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving, thinking: 'Thus my desire will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.' And he dwells perceiving after and before: 'As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation ... he develops the mind imbued with luminosity.

"When, bhikkhus, the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu wields the various kinds of spiritual power: having been one, he becomes many ... he exercises mastery with the body as far as the brahmā world.... [268]

"When, bhikkhus, the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

13 (3) Concentration due to Desire

"Bhikkhus, if a bhikkhu gains concentration, gains one-pointedness of mind based upon desire,[258] this is called concentration due to desire. He generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional formations of striving.[259] Thus this desire and this concentration due to desire and these volitional

formations of striving: this is called the basis for spiritual power that possesses concentration due to desire and volitional formations of striving.

"If, bhikkhus, a bhikkhu gains concentration, gains one-pointedness of mind based upon energy, this is called concentration due to energy. He generates desire for the nonarising of unarisen evil unwholesome states ... for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional formations of striving. Thus this energy and this concentration due to energy and these volitional formations of striving: this is called the basis for spiritual power that possesses concentration due to energy and volitional formations of striving. [269]

"If, bhikkhus, a bhikkhu gains concentration, gains one-pointedness of mind, based upon mind, this is called concentration due to mind.[260] He generates desire for the nonarising of unarisen evil unwholesome states ... for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional formations of striving. Thus this mind and this concentration due to mind and these volitional formations of striving: this is called the basis for spiritual power that possesses concentration due to mind and volitional formations of striving.

"If, bhikkhus, a bhikkhu gains concentration, gains one-pointedness of mind based upon investigation, this is called concentration due to investigation.[261] He generates desire for the nonarising of unarisen evil unwholesome states ... for the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he makes an effort, arouses energy, applies his mind, and strives. These are called volitional formations of striving. Thus this investigation and this concentration due to investigation and these volitional formations of striving: this is called the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving."

14 (4) Moggallāna

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park in the Mansion of Migāra's Mother. Now on that occasion a number of bhikkhus who dwelt on the ground floor of the mansion were restless, puffed up, personally vain, rough-tongued, rambling in their talk, muddle-minded, without clear comprehension, unconcentrated, scatter-brained, loose in their faculties.[262]

Then the Blessed One addressed the Venerable Mahāmoggallāna thus: "Moggallāna, your brothers in the holy life, [270] dwelling on the ground floor of the Mansion of Migāra's Mother, are restless ... loose in their faculties. Go, Moggallāna, stir up a sense of urgency in those bhikkhus."

"Yes, venerable sir," the Venerable Mahāmoggallāna replied. Then he performed a feat of spiritual power such that he made the Mansion of Migāra's Mother shake, quake, and tremble with his toe.[263] Then those bhikkhus, shocked and terrified, stood to one side and said: "It is wonderful indeed, sir! It is amazing indeed, sir! There is no wind, and this Mansion of Migāra's Mother has a deep base and is securely planted, immobile, unshaking; yet it shook, quaked, and trembled."

Then the Blessed One approached those bhikkhus and said to them: "Why, bhikkhus, are you standing to one side, shocked and terrified?"

"It is wonderful, venerable sir! It is amazing, venerable sir! There is no wind, and this Mansion of Migāra's Mother has a deep base and is securely planted, immobile, unshaking; yet it shook, it quaked, it trembled."

"Bhikkhus, the bhikkhu Moggallāna, desiring to stir up a sense of urgency in you, made the Mansion of Migāra's Mother shake, quake, and tremble with his toe. What do you think, bhikkhus, by having developed and cultivated what things has the bhikkhu Moggallāna become so powerful and mighty?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it." [271]

"Then listen, bhikkhus.... It is because he has developed and

cultivated the four bases for spiritual power that the bhikkhu Moggallāna has become so powerful and mighty. What four? Here, bhikkhus, the bhikkhu Moggallāna has developed the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He has developed the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving, thinking: 'Thus my investigation will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.'... Thus, with a mind that is open and unenveloped, he has developed the mind imbued with luminosity.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritual power that the bhikkhu Moggallāna has become so powerful and mighty.

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated these four bases for spiritual power that he wields the various kinds of spiritual power ... he exercises mastery with the body as far as the brahmā world....[264]

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated these four bases for spiritual power that by the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

15 (5) The Brahmin Uṇṇābha

Thus have I heard. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's Park. [272] Then the brahmin Uṇṇābha approached the Venerable Ānanda and exchanged greetings with him.[265] When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Ānanda: "For what purpose, Master Ānanda, is the holy life lived under the ascetic Gotama?"

"It is for the sake of abandoning desire, brahmin, that the holy life is lived under the Blessed One."

"But, Master Ānanda, is there a path, is there a way for the abandoning of this desire?"

"There is a path, brahmin, there is a way for the abandoning of this desire."

"But, Master Ānanda, what is the path, what is the way for the abandoning of this desire?"

"Here, brahmin, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. This, brahmin, is the path, this is the way for the abandoning of this desire."

"Such being the case, Master Ānanda, the situation is interminable, not terminable.[266] It is impossible that one can abandon desire by means of desire itself."

"Well then, brahmin, I will question you about this matter. Answer as you see fit. What do you think, brahmin, did you earlier have the desire, 'I will go to the park,' and after you went to the park, did the corresponding desire subside?"

"Yes, sir."

"Did you earlier arouse energy, thinking, 'I will go to the park,' and after you went to the park, did the corresponding energy subside?" [273]

"Yes, sir."

"Did you earlier make up your mind, 'I will go to the park,' and after you went to the park, did the corresponding resolution[267] subside?"

"Yes, sir."

"Did you earlier make an investigation, 'Shall I go to the park?' and after you went to the park, did the corresponding investigation subside?"

"Yes, sir."

"It is exactly the same, brahmin, with a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, and is completely liberated through final knowledge. He earlier had the desire for the attainment of arahantship, and when he attained arahantship, the corresponding desire subsided. He earlier had aroused energy for the attainment of arahantship, and when he attained arahantship, the corresponding energy subsided. He earlier had made up his mind to attain arahantship, and when he attained arahantship, the corresponding resolution subsided. He

earlier made an investigation for the attainment of arahantship, and when he attained arahantship, the corresponding investigation subsided.[268]

"What do you think, brahmin, such being the case, is the situation terminable or interminable?"

"Surely, Master Ānanda, such being the case, the situation is terminable, not interminable.[269] Magnificent, Master Ānanda!... From today let Master Ānanda remember me as a lay follower who has gone for refuge for life."

16 (6) Ascetics and Brahmins (1)

"Bhikkhus, whatever ascetics or brahmins in the past were of great spiritual power and might, all were so because they had developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins in the future will be of great spiritual power and might, all will be so because they will have developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins at present are of great spiritual power and might, all are so because they have developed and cultivated the four bases for spiritual power.

"What four? [274] Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"Bhikkhus, whatever ascetics or brahmins in the past ... in the future ... at present are of great spiritual power and might, all are so because they have developed and cultivated these four bases for spiritual power."

17 (7) Ascetics and Brahmins (2)

"Bhikkhus, whatever ascetics or brahmins in the past wielded the various kinds of spiritual power, such that: having been one, they became many ... they exercised mastery with the body as far as the brahmā world—all did so because they had developed and cultivated the four bases for spiritual power.

"Whatever ascetics or brahmins in the future will wield the various kinds of spiritual power, such that: having been one, they will become many ... [275] ... they will exercise mastery with the body as far as the brahmā world—all will do so because they will have developed and cultivated the four bases for spiritual power.

"Whatever ascetics or brahmins at present wield the various kinds of spiritual power, such that: having been one, they become many ... they exercise mastery with the body as far as the brahmā world—all do so because they have developed and cultivated the four bases for spiritual power.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"Bhikkhus, whatever ascetics or brahmins in the past ... in the future ... at present wield the various kinds of spiritual power ... all do so because they have developed and cultivated these four bases for spiritual power."

18 (8) A Bhikkhu

"Bhikkhus, it is because he has developed and cultivated the four bases for spiritual power that a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritual power that a bhikkhu, [276] by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

19 (9) A Teaching

"Bhikkhus, I will teach you spiritual power, the basis for spiritual power, the development of the bases for spiritual power, and the way leading to the development of the bases for spiritual power.

"And what, bhikkhus, is spiritual power? Here, bhikkhus, a bhikkhu wields the various kinds of spiritual power: having been one, he becomes many ... he exercises mastery with the body as far as the brahmā world. This is called spiritual power.

"And what, bhikkhus, is the basis for spiritual power? It is the path and practice that leads to gaining spiritual power, to obtaining spiritual power.[270] This is called the basis for spiritual power.

"And what, bhikkhus, is the development of the bases for spiritual power? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. This is called the development of the bases for spiritual power.

"And what, bhikkhus, is the way leading to the development of the bases for spiritual power? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the way leading to the development of the bases for spiritual power."

20 (10) Analysis

"Bhikkhus, these four bases for spiritual power, when developed and cultivated, are of great fruit and benefit.

"And how, bhikkhus, are the four bases for spiritual power developed and cultivated so that they are of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving, thinking: 'Thus my desire [277] will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.' And he dwells perceiving after and before: 'As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity.

"He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation ... he develops the mind imbued with luminosity.

(i. Analysis of desire as a basis)

"And what, bhikkhus, is desire that is too slack? It is desire that is accompanied by lassitude, associated with lassitude.[271] This is called desire that is too slack.

"And what, bhikkhus, is desire that is too tense? It is desire that is accompanied by restlessness, associated with restlessness. This is called desire that is too tense.

"And what, bhikkhus, is desire that is constricted internally? It is desire that is accompanied by sloth and torpor, associated with sloth and torpor. This is called desire that is constricted internally.

"And what, bhikkhus, is desire that is disturbed externally? It is desire that is repeatedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. This is called desire that is distracted externally.

"And how, bhikkhus, does a bhikkhu dwell perceiving after and before: 'As before, so after; as after, so before'? [278] Here, bhikkhus, the perception of after and before is well grasped by a bhikkhu, well attended to, well considered, well penetrated by wisdom. It is in this way, bhikkhus, that a bhikkhu dwells perceiving after and before: 'As before, so after; as after, so before.'[272]

"And how, bhikkhus, does a bhikkhu dwell 'as below, so above; as above, so below'? Here, bhikkhus, a bhikkhu reviews this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: 'There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, contents of the stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.' It is in this way, bhikkhus, that a bhikkhu dwells 'as below, so above; as above, so below.'

"And how, bhikkhus, does a bhikkhu dwell 'as by day, so at night; as at night, so by day'? Here, bhikkhus, at night a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving by way of the same qualities, the same features, the same aspects, as he develops that basis for spiritual power by day. Or else by day he develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving by way of the same qualities, the same features, the same aspects, as he develops that basis for spiritual power at night. It is in this way, bhikkhus, that a bhikkhu dwells 'as by day, so at night; as at night, so by day.'

"And how, bhikkhus, does a bhikkhu, with a mind that is open and unenveloped, develop the mind imbued with luminosity? Here, bhikkhus, the perception of light is well grasped by a bhikkhu; the perception of day is well resolved upon.[273] It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity. [279]

(ii. Analysis of energy as a basis)

"And what, bhikkhus, is energy that it too slack? It is energy that is accompanied by lassitude, associated with lassitude. This is called energy that is too slack.

"And what, bhikkhus, is energy that is too tense? It is energy that is accompanied by restlessness, associated with restlessness. This is called energy that is too tense.

"And what, bhikkhus, is energy that is constricted internally? It is energy that is accompanied by sloth and torpor, associated with sloth and torpor. This is called energy that is constricted internally.

"And what, bhikkhus, is energy that is distracted externally? It is energy that is repeatedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. This is called energy that is distracted externally ... (*all as above*) ...

"It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity.

(iii. Analysis of mind as a basis)

"And what, bhikkhus, is mind that is too slack? It is mind that is accompanied by lassitude, associated with lassitude. This is called mind that is too slack.

"And what, bhikkhus, is mind that is too tense? It is mind that is accompanied by restlessness, associated with restlessness. This is called mind that is too tense.

"And what, bhikkhus, is mind that is constricted internally? It is mind that is accompanied by sloth and torpor, associated with sloth and torpor. This is called mind that is constricted internally. [280]

"And what, bhikkhus, is mind that is distracted externally? It is mind that is repeatedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. This is called mind that is distracted externally ... (*all as above*) ...

"It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity.

(iv. Analysis of investigation as a basis)

"And what, bhikkhus, is investigation that is too slack? It is investigation that is accompanied by lassitude, associated with lassitude. This is called investigation that is too slack.

"And what, bhikkhus, is investigation that is too tense? It is investigation that is accompanied by restlessness, associated with restlessness. This is called investigation that is too tense.

"And what, bhikkhus, is investigation that is constricted internally? It is investigation that is accompanied by sloth and torpor, associated with sloth and torpor. This is called investigation that is constricted internally.

"And what, bhikkhus, is investigation that is distracted externally? It is investigation that is repeatedly distracted externally, repeatedly disturbed, on account of the five cords of sensual pleasure. This is called investigation that is distracted externally ... (*all as above*) ...

"It is in this way, bhikkhus, that a bhikkhu, with a mind that is open and unenveloped, develops the mind imbued with luminosity.

"When, bhikkhus, the four bases for spiritual power have been developed and cultivated in this way, they are of great fruit and benefit.

"When, bhikkhus, the four bases for spiritual power have been

developed and cultivated in this way, a bhikkhu wields the various kinds of spiritual power: having been one, he becomes many; having been many, he becomes one ... he exercises mastery with the body as far as the brahmā world....

"When, bhikkhus, the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, by the destruction of the taints, [281] in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

(*The six direct knowledges should be elaborated.*)

III. The Iron Ball

21 (1) The Path

At Sāvatthī. "Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, the thought occurred to me: 'What is the path and practice for the development of the bases for spiritual power?' It occurred to me: 'Here, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving ... (*as in §11 in full*) ... that possesses concentration due to investigation and volitional formations of striving.... Thus, with a mind that is open and unenveloped, he develops the mind imbued with luminosity. [282]

"'When the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu wields the various kinds of spiritual power: having been one, he becomes many; having been many, he becomes one ... he exercises mastery with the body as far as the brahmā world....

"'When, bhikkhus, the four bases for spiritual power have been developed and cultivated in this way, a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.'"

(*The six direct knowledges should be elaborated.*)

22 (2) The Iron Ball

At Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, does the Blessed One recall ever having gone to the brahmā world by spiritual power with a mind-made body?"[274]

"I recall, Ānanda, having gone to the brahmā world by spiritual power with a mind-made body."

"But, venerable sir, does the Blessed One recall ever having gone to the brahmā world by spiritual power with this body composed of the four great elements?"[275]

"I recall, Ānanda, having gone to the brahmā world by spiritual power with this body composed of the four great elements."

"That the Blessed One is able[276] to go to the brahmā world by spiritual power with a mind-made body, and that [283] he recalls having gone to the brahmā world by spiritual power with this body composed of the four great elements: that is wonderful and amazing, venerable sir, on the part of the Blessed One."

"The Tathāgatas, Ānanda, are wonderful and possess wonderful qualities; the Tathāgatas are amazing and possess amazing qualities.

"When, Ānanda, the Tathāgata immerses the body in the mind and the mind in the body,[277] and when he dwells having entered upon a blissful perception and a buoyant perception in regard to the body, on that occasion the body of the Tathāgata becomes more buoyant, malleable, wieldy, and luminous.

"Just as an iron ball, Ānanda, heated all day, becomes more buoyant, malleable, wieldy, and luminous, so too, when the Tathāgata immerses the body in the mind and the mind in the body, and when he dwells having entered upon a blissful perception and a buoyant perception in regard to the body, on that occasion the body of the Tathāgata becomes more buoyant, malleable, wieldy, and luminous.

"When, Ānanda, the Tathāgata immerses the body in the mind and the mind in the body, and when he dwells having entered upon a blissful perception and a buoyant perception in regard to the body, on that occasion the body of the Tathāgata rises up without difficulty from the earth into the air. He wields the various kinds of spiritual power: having been one, he becomes many; having been many, he becomes one; ... he exercises mastery with the body as far as the brahmā world. [284]

"Just as, Ānanda, a tuft of cotton wool or kapok, being light,

sustained by the wind, rises up without difficulty from the earth into the air, so too, when the Tathāgata immerses the body in the mind and the mind in the body, and when he dwells having entered upon a blissful perception and a buoyant perception in regard to the body, on that occasion the body of the Tathāgata rises up without difficulty from the earth into the air. He wields the various kinds of spiritual power: having been one, he becomes many; having been many, he becomes one; ... he exercises mastery with the body as far as the brahmā world."

23 (3) A Bhikkhu

"Bhikkhus, there are these four bases for spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These are the four bases for spiritual power.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritual power that a bhikkhu, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."[278]

24 (4) Simple Version

"Bhikkhus, there are these four bases for spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These are the four bases for spiritual power." [285]

25 (5) Fruits (1)

"Bhikkhus, there are these four bases for spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual

power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These are the four bases for spiritual power.

"When, bhikkhus, these four bases for spiritual power have been developed and cultivated, one of two fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning."

26 (6) Fruits (2)

"Bhikkhus, there are these four bases for spiritual power. What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving. These are the four bases for spiritual power.

"When, bhikkhus, these four bases for spiritual power have been developed and cultivated, seven fruits and benefits may be expected. What are the seven fruits and benefits?

"One attains final knowledge early in this very life. If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death. If one does not attain final knowledge early in this very life, or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the interval ... an attainer of Nibbāna upon landing ... an attainer of Nibbāna without exertion ... an attainer of Nibbāna with exertion ... one bound upstream, heading towards the Akaniṭṭha realm.

"When, bhikkhus, these four bases for spiritual power have been developed and cultivated, these seven fruits and benefits may be expected."

27 (7) Ānanda (1)

At Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what now [286] is spiritual power? What is the

basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(*The Buddha's answers are exactly the same as in §19.*)

28 (8) Ānanda (2)

The Blessed One then said to the Venerable Ānanda: "Ānanda, what now is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(*The Buddha answers his own questions exactly as in §19.*) [287]

29 (9) A Number of Bhikkhus (1)

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, what now is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(*The Buddha's answers are exactly the same as in §19.*) [288]

30 (10) A Number of Bhikkhus (2)

Then a number of bhikkhus approached the Blessed One.... The Blessed One then said to them: "Bhikkhus, what now is spiritual power? What is the basis for spiritual power? What is the development of the bases for spiritual power? What is the way leading to the development of the bases for spiritual power?"

(*The Buddha answers his own questions exactly as in §19.*)

31 (11) Moggallāna

There the Blessed One addressed the bhikkhus thus: "What do you think, bhikkhus, by having developed and cultivated what things has the bhikkhu Moggallāna become so powerful and mighty?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is because he has developed and cultivated the four bases for spiritual power that the bhikkhu Moggallāna has become so powerful and mighty. What four? Here, bhikkhus, the bhikkhu Moggallāna has developed the basis for spiritual power that possesses concentration due to desire and volitional formations of striving, thinking: 'Thus my desire will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.' And he has dwelt perceiving after and before: 'As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus, with a mind that is open and unenveloped, he has developed the mind imbued with luminosity. He has developed the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving, thinking: 'Thus my investigation will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.'... Thus, with a mind that is open and unenveloped, he has developed the mind imbued with luminosity.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritual power that the bhikkhu Moggallāna has become so powerful and mighty.

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated these four bases for spiritual power that he wields the various kinds of spiritual power, such that: having been one, he becomes many; having been many, he becomes one ... he exercises mastery with the body as far as the brahmā world.... [289]

"It is, bhikkhus, because the bhikkhu Moggallāna has developed and cultivated these four bases for spiritual power that by the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."[279]

32 (12) The Tathāgata

There the Blessed One addressed the bhikkhus thus: "What do you think, bhikkhus, by having developed and cultivated what things has the Tathāgata become so powerful and mighty?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"It is because he has developed and cultivated the four bases for spiritual power that the Tathāgata has become so powerful and mighty. What four? Here, bhikkhus, the Tathāgata has developed the basis for spiritual power that possesses concentration due to desire and volitional formations of striving, thinking: 'Thus my desire will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.' And he has dwelt perceiving after and before: 'As before, so after; as after, so before; as below, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus, with a mind that is open and unenveloped, he has developed the mind imbued with luminosity. He has developed the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving, thinking: 'Thus my investigation will be neither too slack nor too tense; and it will be neither constricted internally nor distracted externally.'... Thus, with a mind that is open and unenveloped, he has developed the mind imbued with luminosity.

"It is, bhikkhus, because he has developed and cultivated these four bases for spiritual power that the Tathāgata has become so powerful and mighty.

"It is, bhikkhus, because the Tathāgata has developed and cultivated these four bases for spiritual power that he wields the various kinds of spiritual power, such that: having been one, he becomes many; having been many, he becomes one ... [290] he exercises mastery with the body as far as the brahmā world....

"It is, bhikkhus, because the Tathāgata has developed and cultivated these four bases for spiritual power that by the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

IV. Ganges Repetition Series

33 (1)–44 (12) The River Ganges—Eastward, Etc.

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the four bases for spiritual power slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu develop and cultivate the four bases for spiritual power so that he slants, slopes, and inclines towards Nibbāna? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"It is in this way, bhikkhus, that a bhikkhu [291] develops and cultivates the four bases for spiritual power so that he slants, slopes, and inclines towards Nibbāna."

(The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.)

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

V. Diligence

45 (1)–54 (10) The Tathāgata, Etc.

(To be elaborated by way of the bases for spiritual power parallel to 45:139–48.)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

VI. Strenuous Deeds

55 (1)–66 (12) Strenuous, Etc.

(To be elaborated parallel to 45:149–60.)

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,

The sky, and two on clouds,
The ship, guest house, and river.

VII. Searches

67 (1)–76 (10) Searches, Etc.

(*To be elaborated parallel to 45:161–70.*) [292]

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

VIII. Floods

77 (1)–85 (9) Floods, Etc.

(*To be elaborated parallel to 45:171–79.*)

86 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The four bases for spiritual power are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What four? Here, bhikkhus, a bhikkhu develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving. He develops the basis for spiritual power that possesses concentration due to energy ... concentration due to mind ... concentration due to investigation and volitional formations of striving.

"These four bases for spiritual power are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning." [293]

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

[294] Chapter VIII

52 *Anuruddhasaṃyutta*

Connected Discourses with Anuruddha

I. Alone

1 (1) Alone (1)

Thus have I heard. On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.[280] Then, while the Venerable Anuruddha was alone in seclusion, a reflection arose in his mind thus: "Those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

Then the Venerable Mahāmoggallāna, having known with his own mind the reflection in the Venerable Anuruddha's mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, appeared in the presence of the Venerable Anuruddha and said to him:

"To what extent, friend Anuruddha, have these four establishments of mindfulness been undertaken by a bhikkhu?"

"Here, friend, a bhikkhu dwells contemplating the nature of origination in the body internally;[281] he dwells contemplating the nature of vanishing in the body internally; he dwells contemplating the nature of origination and vanishing in the body internally—[295] ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"He dwells contemplating the nature of origination in the body externally; he dwells contemplating the nature of vanishing in the body externally; he dwells contemplating the nature of

origination and vanishing in the body externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"He dwells contemplating the nature of origination in the body internally and externally; he dwells contemplating the nature of vanishing in the body internally and externally; he dwells contemplating the nature of origination and vanishing in the body internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"If he wishes:[282] 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive,' he dwells perceiving the unrepulsive therein. If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,' he dwells perceiving the repulsive therein. If he wishes: 'May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,' he dwells perceiving the unrepulsive therein. If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.

"He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in feelings internally ... in feelings externally ... in feelings internally and externally—[296] ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.

"He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in mind internally ... in mind externally ... in mind internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"If he wishes: 'May I dwell perceiving the repulsive in the

unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.

"He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in phenomena internally ... in phenomena externally ... in phenomena internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"If he wishes: 'May I dwell perceiving the repulsive in the unrepulsive,' he dwells perceiving the repulsive therein.... If he wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.

"It is in this way, friend, that these four establishments of mindfulness have been undertaken by a bhikkhu."

2 (2) Alone (2)

At Sāvatthī. Then, while the Venerable Anuruddha was alone in seclusion, a reflection arose in his mind thus: "Those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

Then the Venerable Mahāmoggallāna, having known with his own mind the reflection in the Venerable Anuruddha's mind, just as [297] quickly as a strong man might extend his drawn-in arm or draw in his extended arm, appeared in the presence of the Venerable Anuruddha and said to him:

"To what extent, friend Anuruddha, have these four establishments of mindfulness been undertaken by a bhikkhu?"

"Here, friend, a bhikkhu dwells contemplating the body in the body internally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating the body in the body externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating the body in the body internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"He dwells contemplating feelings in feelings internally ... contemplating feelings in feelings externally ... contemplating feelings in feelings internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"He dwells contemplating mind in mind internally ... contemplating mind in mind externally ... contemplating mind in mind internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"He dwells contemplating phenomena in phenomena internally ... contemplating phenomena in phenomena externally ... contemplating phenomena in phenomena internally and externally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is in this way, friend, that these four establishments of mindfulness have been undertaken by a bhikkhu."

3 (3) Sutanu

On one occasion the Venerable Anuruddha was dwelling at Sāvatthī on the bank of the Sutanu. Then a number of bhikkhus approached the Venerable Anuruddha and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side [298] and said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Anuruddha attained to greatness of direct knowledge?"

"It is, friends, because I have developed and cultivated the four establishments of mindfulness that I have attained to greatness of direct knowledge. What four? Here, friends, I dwell contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"I dwell contemplating feelings in feelings ... mind in mind ...

phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is, friends, because I have developed and cultivated these four establishments of mindfulness that I have attained to greatness of direct knowledge. Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I directly knew the inferior state as inferior; that I directly knew the middling state as middling; that I directly knew the sublime state as sublime."283

4 (4) The Thornbush Grove (1)

On one occasion the Venerable Anuruddha, the Venerable Sāriputta, and the Venerable Mahāmoggallāna were dwelling at Sāketa in the Thornbush Grove.284 Then, in the evening, the Venerable Sāriputta and the Venerable Mahāmoggallāna emerged from seclusion, approached the Venerable Anuruddha, and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side, and the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, what are the things that a bhikkhu who is a trainee should enter and dwell in?"

"Friend, Sāriputta, a bhikkhu who is a trainee should enter and dwell in the four establishments of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating the body in the body ... [299] ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. A bhikkhu who is a trainee should enter and dwell in these four establishments of mindfulness."

5 (5) The Thornbush Grove (2)

At Sāketa. Sitting to one side the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, what are the things that a bhikkhu who is beyond training should enter and dwell in?"

"Friend, Sāriputta, a bhikkhu who is beyond training should enter and dwell in the four establishments of mindfulness. What four? Here, friend, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. A bhikkhu who is beyond training should enter and dwell in these four establishments of mindfulness."

6 (6) The Thornbush Grove (3)

At Sāketa. Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Aruruddha attained to greatness of direct knowledge?"

"It is, friend, because I have developed and cultivated the four establishments of mindfulness that I have attained to greatness of direct knowledge. What four? Here, friend, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is, friend, because I have developed and cultivated these four establishments of mindfulness that I have attained to greatness of direct knowledge. Further, friend, it is because I have developed and cultivated these four establishments of mindfulness that I directly know the thousandfold world."285 [300]

7 (7) The Destruction of Craving

At Sāvatthī. There the Venerable Anuruddha addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Anuruddha said this:

"Friends, these four establishments of mindfulness, when developed and cultivated, lead to the destruction of craving. What four? Here, friends, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. These four establishments of mindfulness, when developed and cultivated, lead to the destruction of craving."

8 (8) The Salaḷa-*Tree Hut*

On one occasion the Venerable Anuruddha was living at Sāvatthi in a *salaḷa*-tree hut. There the Venerable Anuruddha addressed the bhikkhus thus....

"Friends, the river Ganges slants, slopes, and inclines towards the east. Now suppose a great crowd of people would come along bringing a shovel and basket, thinking: 'We will make this river Ganges slant, slope, and incline towards the west.'[286] What do you think, friends, would that great crowd of people be able to make the river Ganges slant, slope, and incline towards the west?"

"No, friend. For what reason? Because the river Ganges slants, slopes, and inclines towards the east, and it is not easy to make it slant, slope, and incline towards the west. That great crowd of people would only reap fatigue and vexation."

"So too, friends, when a bhikkhu is developing and cultivating the four establishments of mindfulness, kings or royal ministers, friends or colleagues, relatives or kinsmen, [301] might invite him to accept wealth, saying: 'Come, good man, why let these saffron robes weigh you down? Why roam around with a shaven head and begging bowl? Come, having returned to the lower life, enjoy wealth and do meritorious deeds.' Indeed, friends, when that bhikkhu is developing and cultivating the four establishments of mindfulness, it is impossible that he will give up the training and return to the lower life. For what reason? Because for a long time his mind has slanted, sloped, and inclined towards seclusion. Thus it is impossible that he will give up the training and return to the lower life.

"And how, friends, does a bhikkhu develop and cultivate the four establishments of mindfulness? Here, friends, a bhikkhu dwells contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is in this way, friends, that a bhikkhu develops and cultivates the four establishments of mindfulness."

9 (9) All, or Ambapāli's Grove

On one occasion the Venerable Anuruddha and the Venerable Sāriputta were dwelling at Vesāli in Ambapāli's Grove. Then, in the evening, the Venerable Sāriputta emerged from seclusion.... Sitting to one side, the Venerable Sāriputta said to the Venerable Anuruddha:

"Friend Anuruddha, your faculties are serene, your complexion is pure and bright. In what dwelling does the Venerable Anuruddha now usually dwell?"

"Now, friend, I usually dwell with a mind well established in the four establishments of mindfulness. What four? Here, friend, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, [302] clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"The bhikkhu, friend, who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge, usually dwells with a mind well established in these four establishments of mindfulness."

"It is a gain for us, friend, it is well gained by us, friend, that we were in the very presence of the Venerable Anuruddha when he made such a bellowing utterance."

10 (10) Gravely Ill

On one occasion the Venerable Anuruddha was dwelling at Sāvatthi in the Blind Men's Grove, sick, afflicted, gravely ill. Then a number of bhikkhus approached the Venerable Anuruddha and said to him:

"In what dwelling does the Venerable Anuruddha usually dwell so that the arisen bodily painful feelings do not persist obsessing his mind?"

"It is, friends, because I dwell with a mind well established in the four establishments of mindfulness that the arisen bodily feelings do not persist obsessing my mind. What four? Here, friend, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent,

clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is, friends, because I dwell with a mind well established in these four establishments of mindfulness that the arisen bodily painful feelings do not persist obsessing my mind."

[303]

II. The Second Subchapter (A Thousand)

11 (1) A Thousand Aeons

On one occasion the Venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then a number of bhikkhus approached the Venerable Anuruddha and exchanged greetings with him. When they had concluded their greetings and cordial talk, they sat down to one side and said to the Venerable Anuruddha:

"By having developed and cultivated what things has the Venerable Anuruddha attained to greatness of direct knowledge?"

"It is, friends, because I have developed and cultivated the four establishments of mindfulness that I have attained to greatness of direct knowledge. What four? Here, friends, I dwell contemplating the body in the body ... feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is, friends, because I have developed and cultivated these four establishments of mindfulness that I have attained to greatness of direct knowledge. Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I recollect a thousand aeons."

12 (2) Spiritual Power

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I wield the various kinds of spiritual power: having been one I become many; having been many I become one ... I exercise mastery with the body as far as the brahmā world." [304]

13 (3) The Divine Ear

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that with the divine ear element, which is purified and surpasses the human, I hear both kinds of sound, the divine and the human, those that are far as well as near."

14 (4) Encompassing the Mind

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand the minds of other beings and persons, having encompassed them with my own mind. I understand a mind with lust as a mind with lust ... an unliberated mind as an unliberated mind."

15 (5) The Possible

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand the possible as possible and the impossible as impossible."[287]

16 (6) The Undertaking of Kamma

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand as it really is the result of past, future, and present kamma by way of potential and by way of cause."

17 (7) Leading Everywhere

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand as it really is the way leading everywhere."

18 (8) Diverse Elements

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand as

it really is the world with its manifold and diverse elements." [305]

19 (9) Diverse Dispositions

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand as it really is the diversity in the dispositions of beings."

20 (10) Degrees of the Faculties

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand as it really is the degrees of maturity in the spiritual faculties of other beings and persons."

21 (11) The Jhānas, Etc.

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I understand as it really is the defilement, the cleansing, and the emergence in regard to the jhānas, deliverances, concentrations, and attainments."

22 (12) Past Abodes

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that I recollect my manifold past abodes, that is, one birth, two births ... many aeons of world-contraction and expansion.... Thus I recollect my manifold past abodes with their modes and details."

23 (13) The Divine Eye

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that with the divine eye, which is purified and surpasses the human, I see beings passing away and being reborn ... and I understand how beings fare on in accordance with their kamma."

24 (14) The Destruction of the Taints

... "Further, friends, it is because I have developed and cultivated these four establishments of mindfulness that [306] by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge."

[307]

Chapter IX

53 *Jhānasaṃyutta*

Connected Discourses on the Jhānas

I. Ganges Repetition Series

1 (1)–12 (12) The River Ganges—Eastward, Etc.

At Sāvatthi. There the Blessed One said this:

"Bhikkhus, there are these four jhānas. What four? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. These are the four jhānas.[288]

"Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu [308] who develops and cultivates the four jhānas slants, slopes, and inclines towards Nibbāna.

"And how, bhikkhus, does a bhikkhu who develops and cultivates the four jhānas slant, slope, and incline towards Nibbāna? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... the second jhāna ... the third jhāna ... the fourth jhāna.

"It is in this way, bhikkhus, that a bhikkhu who develops and cultivates the four jhānas slants, slopes, and inclines towards Nibbāna."

(The remaining suttas of this vagga are to be similarly elaborated parallel to 45:92–102.)

Six about slanting to the east
And six about slanting to the ocean.
These two sixes make up twelve:
Thus the subchapter is recited.

II. Diligence

13 (1)–22 (10) The Tathāgata, Etc.

(To be elaborated by way of the jhānas parallel to 45:139–48.)

Tathāgata, footprint, roof peak,
Roots, heartwood, jasmine,
Monarch, the moon and sun,
Together with the cloth as tenth.

III. Strenuous Deeds

23 (1)–34 (12) Strenuous, Etc.

(To be elaborated parallel to 45:149–60.) [309]

Strenuous, seeds, and nāgas,
The tree, the pot, the spike,
The sky, and two on clouds,
The ship, guest house, and river.

IV. Searches

35 (1)–44 (10) Searches, Etc.

(To be elaborated parallel to 45:161–70.)

Searches, discriminations, taints,
Kinds of existence, threefold suffering,
Barrenness, stains, and troubles,
Feelings, craving, and thirst.

V. Floods

45 (1)–53 (9) Floods, Etc.

(To be elaborated parallel to 45:171–79.)

54 (10) Higher Fetters

"Bhikkhus, there are these five higher fetters. What five? Lust for form, lust for the formless, conceit, restlessness, ignorance. These are the five higher fetters. The four jhānas are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

"What four? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... the second jhāna ... the third jhāna ... the fourth jhāna. [310]

"These four jhānas are to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning."

Floods, bonds, kinds of clinging,
Knots, and underlying tendencies,
Cords of sensual pleasure, hindrances,
Aggregates, fetters lower and higher.

[311] Chapter X

54 *Ānāpānasaṃyutta*
Connected Discourses on Breathing

I. One Thing

1 (1) One Thing

At Sāvatthī. There the Blessed One said this:

"Bhikkhus, one thing, when developed and cultivated, is of great fruit and benefit. What one thing? Mindfulness of breathing. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.[289]

"Breathing in long, he knows: 'I breathe in long'; or breathing out long, he knows: 'I breathe out long.' Breathing in short, he knows: 'I breathe in short'; or breathing out short, he knows: 'I breathe out short.' He trains thus: 'Experiencing the whole body, I will breathe in'; he trains thus: 'Experiencing the whole body, I will breathe out.' He trains thus: 'Tranquillizing the bodily formation, I will breathe in'; he trains thus: 'Tranquillizing the bodily formation, I will breathe out.'[290] [312]

"He trains thus: 'Experiencing rapture, I will breathe in'; he trains thus: 'Experiencing rapture, I will breathe out.' He trains thus: 'Experiencing happiness, I will breathe in'; he trains thus: 'Experiencing happiness, I will breathe out.' He trains thus: 'Experiencing the mental formation, I will breathe in'; he trains thus: 'Experiencing the mental formation, I will breathe out.' He

trains thus: 'Tranquillizing the mental formation, I will breathe in'; he trains thus: 'Tranquillizing the mental formation, I will breathe out.'[291]

"He trains thus: 'Experiencing the mind, I will breathe in'; he trains thus: 'Experiencing the mind, I will breathe out.' He trains thus: 'Gladdening the mind, I will breathe in'; he trains thus: 'Gladdening the mind, I will breathe out.' He trains thus: 'Concentrating the mind, I will breathe in'; he trains thus: 'Concentrating the mind, I will breathe out.' He trains thus: 'Liberating the mind, I will breathe in'; he trains thus: 'Liberating the mind, I will breathe out.'[292]

"He trains thus: 'Contemplating impermanence, I will breathe in'; he trains thus: 'Contemplating impermanence, I will breathe out.' He trains thus: 'Contemplating fading away, I will breathe in'; he trains thus: 'Contemplating fading away, I will breathe out.' He trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe out.' He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'[293]

"It is, bhikkhus, when mindfulness of breathing is developed and cultivated in this way that it is of great fruit and benefit."

2 (2) *Factors of Enlightenment*

"Bhikkhus, mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of states ... [313] ... the enlightenment factor of equanimity accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing in release.

"It is in this way, bhikkhus, that mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit."

3 (3) *Simple Version*

"Bhikkhus, mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... (*all as in §1*) ... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit."

4 (4) *Fruits (1)*

(*All as in preceding sutta, with the following addition:*)

[314] "When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, one of two fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning."

5 (5) *Fruits (2)*

(*All as in §3, with the following addition:*)

"When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?

"One attains final knowledge early in this very life.

"If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death.

"If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the interval.

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna without exertion, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna with exertion.

"If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akaniṭṭha realm.

"When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, these seven fruits and benefits may be expected."

6 (6) Ariṭṭha

At Sāvatthī. There the Blessed One said this:

"Bhikkhus, do you develop mindfulness of breathing?"

When this was said, the Venerable Ariṭṭha said to the Blessed One: "Venerable sir, I develop mindfulness of breathing." [315]

"But in what way, Ariṭṭha, do you develop mindfulness of breathing?"

"I have abandoned sensual desire for past sensual pleasures, venerable sir, I have gotten rid of sensual desire for future sensual pleasures, and I have thoroughly dispelled perceptions of aversion towards things internally and externally. Just mindful I breathe in, mindful I breathe out. It is in this way, venerable sir, that I develop mindfulness of breathing."

"That is mindfulness of breathing, Ariṭṭha, I do not say that it is not. But as to how mindfulness of breathing is fulfilled in detail, Ariṭṭha, listen and attend closely, I will speak."[294]

"Yes, venerable sir," the Venerable Ariṭṭha replied. The Blessed One said this:

"And how, Ariṭṭha, is mindfulness of breathing fulfilled in detail? Here, Ariṭṭha, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, Ariṭṭha, that mindfulness of breathing is fulfilled in detail."

7 (7) Mahākappina

At Sāvatthī. Now on that occasion the Venerable Mahākappina was sitting not far from the Blessed One, with his legs folded crosswise, holding his body straight, having set up mindfulness in front of him. The Blessed One saw him sitting nearby, with his legs folded crosswise, his body straight, having set up mindfulness in front of him. Having seen him, he addressed the bhikkhus thus:

"Bhikkhus, do you see any shaking or trembling in this bhikkhu's body?"

"Venerable sir, whenever we see that venerable one, whether he is sitting in the midst of the Saṅgha or sitting alone in private, [316] we never see any shaking or trembling in that venerable one's body."

"Bhikkhus, that bhikkhu gains at will, without trouble or difficulty, that concentration through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And what concentration is it through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?

"It is, bhikkhus, when concentration by mindfulness of breathing[295] has been developed and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will

breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is, bhikkhus, when concentration by mindfulness of breathing has been developed and cultivated in this way that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind."

8 (8) The Simile of the Lamp

"Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit? [317]

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit.

"I too, bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, generally dwelt in this dwelling. While I generally dwelt in this dwelling, neither my body nor my eyes became fatigued and my mind, by not clinging, was liberated from the taints.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May neither my body nor my eyes become fatigued and may my mind, by not clinging, be liberated from the taints,' this same concentration by mindfulness of breathing should be closely attended to.[296]

"Therefore, bhikkhus, if a bhikkhu wishes: 'May the memories and intentions connected with the household life be abandoned by me,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes:[297] 'May I dwell perceiving the repulsive in the unrepulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: 'May I dwell perceiving the unrepulsive in the repulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: 'May I dwell perceiving the repulsive in the unrepulsive and the repulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: [318] 'May I dwell perceiving the unrepulsive in the repulsive and the unrepulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimous, mindful and clearly comprehending,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, secluded from sensual pleasures, secluded from unwholesome states, enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the subsiding of thought and examination, enter and dwell in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the fading away as well of rapture, dwell equanimous and, mindful and clearly comprehending, may I experience happiness with the body; may I enter and dwell in the third jhāna of which the noble ones declare: "He is equanimous, mindful, one who dwells happily,"' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, enter and dwell in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that "space is infinite,"

enter and dwell in the base of the infinity of space,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of the infinity of space, [319] aware that "consciousness is infinite," enter and dwell in the base of the infinity of consciousness,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of the infinity of consciousness, aware that "there is nothing," enter and dwell in the base of nothingness,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of nothingness, enter and dwell in the base of neither-perception-nor-nonperception,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of neither-perception-nor-nonperception, enter and dwell in the cessation of perception and feeling,' this same concentration by mindfulness of breathing should be closely attended to.

"When, bhikkhus, the concentration by mindfulness of breathing has been developed and cultivated in this way, if he feels a pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'[298] If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'

"Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, when a bhikkhu [320] feels a feeling terminating with the body ... terminating with life ... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'"

9 (9) At Vesālī

Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof.[299] Now on that occasion the Blessed One was giving the bhikkhus a talk on foulness in many ways, was speaking in praise of foulness, was speaking in praise of the development of foulness meditation.[300]

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, I wish to go into seclusion for half a month. I should not be approached by anyone except the one who brings me almsfood."[301]

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood.

Then those bhikkhus, thinking: "The Blessed One was giving a talk on foulness in many ways, was speaking in praise of foulness, was speaking in praise of the development of foulness meditation," dwelt devoted to the development of foulness meditation in its many aspects and factors. Being repelled, humiliated, and disgusted with this body, they sought for an assailant. In one day ten bhikkhus used the knife, or in one day twenty or thirty bhikkhus used the knife.[302]

Then, when that half-month had passed, the Blessed One emerged from seclusion and addressed the Venerable Ānanda: "Why, Ānanda, does the Bhikkhu Saṅgha look so diminished?"[303]

"Venerable sir, that is because [the Blessed One had given a talk on foulness in many ways, had spoken in praise of foulness, [321] had spoken in praise of the development of foulness meditation, and those bhikkhus,][304] thinking: 'The Blessed One was giving a talk on foulness in many ways, was speaking in praise of

foulness, was speaking in praise of the development of foulness meditation,' dwelt devoted to the development of foulness meditation in its many aspects and factors. Being repelled, humiliated, and disgusted with this body, they sought for an assailant. In one day ten bhikkhus used the knife, or in one day twenty or thirty bhikkhus used the knife. It would be good, venerable sir, if the Blessed One would explain another method so that this Bhikkhu Saṅgha may be established in final knowledge."

"Well then, Ānanda, assemble in the attendance hall all the bhikkhus who are living in dependence on Vesāli."

"Yes, venerable sir," the Venerable Ānanda replied, and he assembled in the attendance hall all the bhikkhus who were living in dependence on Vesāli, as many as there were. Then he approached the Blessed One and said to him: "The Bhikkhu Saṅgha has assembled, venerable sir. Let the Blessed One come at his own convenience."

Then the Blessed One went to the attendance hall, sat down in the appointed seat, and addressed the bhikkhus thus:

"Bhikkhus, this concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and quells right on the spot evil unwholesome states whenever they arise.[305]

"Just as, bhikkhus, in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot,[306] so too concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, [322] an ambrosial pleasant dwelling, and it disperses and quells on the spot evil unwholesome states whenever they arise. And how is this so?

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and quells on the spot evil unwholesome states whenever they arise."

10 (10) Kimbila

Thus have I heard. On one occasion the Blessed One was dwelling at Kimbilā in the Bamboo Grove. There the Blessed One addressed the Venerable Kimbila thus: "How is it now, Kimbila, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit?"

When this was said, the Venerable Kimbila was silent. A second time ... A third time the Blessed One addressed the Venerable Kimbila: "How is it now, Kimbila, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit?" A third time the Venerable Kimbila was silent. [323]

When this happened, the Venerable Ānanda said to the Blessed One: "Now is the time for this, Blessed One! Now is the time for this, Fortunate One! The Blessed One should speak on concentration by mindfulness of breathing. Having heard it from the Blessed One, the bhikkhus will remember it."

"Well then, Ānanda, listen and attend closely, I will speak."

"Yes, venerable sir," the Venerable Ānanda replied. The Blessed One said this:

"And how, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit? Here, Ānanda, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

(i. Contemplation of the body)

"Whenever,[307] Ānanda, a bhikkhu, when breathing in long, knows: 'I breathe in long'; or, when breathing out long, knows: 'I breathe out long'; when breathing in short, knows: 'I breathe in short'; or, when breathing out short, knows: 'I breathe out short'; when he trains thus: 'Experiencing the whole body, I will breathe in'; when he trains thus: 'Experiencing the whole body, I will breathe out'; when he trains thus: 'Tranquillizing the bodily formation, I will breathe in'; when he trains thus: 'Tranquillizing the

bodily formation, I will breathe out'—on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of body, Ānanda, that is, breathing in and breathing out.[308] Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

(ii. Contemplation of feelings)

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing rapture, I will breathe in'; when he trains thus: 'Experiencing rapture, I will breathe out'; when he trains thus: 'Experiencing happiness, I will breathe in'; when he trains thus: 'Experiencing happiness, I will breathe out'; when he trains thus: 'Experiencing the mental formation, [324] I will breathe in'; when he trains thus: 'Experiencing the mental formation, I will breathe out'; when he trains thus: 'Tranquillizing the mental formation, I will breathe in'; when he trains thus: 'Tranquillizing the mental formation, I will breathe out'—on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of feeling, Ānanda, that is, close attention to breathing in and breathing out.[309] Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

(iii. Contemplation of mind)

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing the mind, I will breathe in'; when he trains thus: 'Experiencing the mind, I will breathe out'; when he trains thus: 'Gladdening the mind, I will breathe in'; when he trains thus: 'Gladdening the mind, I will breathe out'; when he trains thus: 'Concentrating the mind, I will breathe in'; when he trains thus: 'Concentrating the mind, I will breathe out'; when he trains thus: 'Liberating the mind, I will breathe in'; when he trains thus: 'Liberating the mind, I will breathe out'—on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I say, Ānanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

(iv. Contemplation of phenomena)

"Whenever, Ānanda, a bhikkhu trains thus: 'Contemplating impermanence, I will breathe in'; when he trains thus: 'Contemplating impermanence, I will breathe out'; when he trains thus: 'Contemplating fading away, I will breathe in'; when he trains thus: 'Contemplating fading away, I will breathe out'; when he trains thus: 'Contemplating cessation, I will breathe in'; when he trains thus: 'Contemplating cessation, I will breathe out'; when he trains thus: 'Contemplating relinquishment, I will breathe in'; when he trains thus: 'Contemplating relinquishment, I will breathe out'—on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Having seen with wisdom the abandoning of covetousness and displeasure, he is one who looks on closely with equanimity.[310] Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. [325]

"Suppose, Ānanda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, west, north, or south, it would flatten that mound of soil.[311] So too, Ānanda, when a bhikkhu dwells contemplating the body in the body, feelings in feelings, mind in mind, phenomena in phenomena, he flattens evil unwholesome states."

II. The Second Subchapter
(Ānanda)

11 (1) At Icchānaṅgala

On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala Wood. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood."

"Yes, venerable sir," those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood. [326]

Then, when those three months had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus:

"Bhikkhus, if wanderers of other sects ask you: 'In what dwelling, friends, did the Blessed One generally dwell during the rains residence?'—being asked thus, you should answer those wanderers thus: 'During the rains residence, friends, the Blessed One generally dwelt in the concentration by mindfulness of breathing.'

"Here, bhikkhus, mindful I breathe in, mindful I breathe out. When breathing in long I know: 'I breathe in long'; when breathing out long I know: 'I breathe out long.' When breathing in short I know: 'I breathe in short'; when breathing out short I know: 'I breathe out short.' I know: 'Experiencing the whole body I will breathe in.'... I know: 'Contemplating relinquishment, I will breathe out.'[312]

"If anyone, bhikkhus, speaking rightly could say of anything: 'It is a noble dwelling, a divine dwelling, the Tathāgata's dwelling,' it is of concentration by mindfulness of breathing that one could rightly say this.

"Bhikkhus, those bhikkhus who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage: for them concentration by mindfulness of breathing, when developed and cultivated, leads to the destruction of the taints. Those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of existence, those completely liberated through final knowledge: for them concentration by mindfulness of breathing, when developed and cultivated, leads to a pleasant dwelling in this very life and to mindfulness and clear comprehension.[313]

"If anyone, bhikkhus, speaking rightly could say of anything: 'It is a noble dwelling, a divine dwelling, the Tathāgata's dwelling,' it is of concentration by mindfulness of breathing that one could rightly say this." [327]

12 (2) In Perplexity

On one occasion the Venerable Lomasavaṅgisa was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Mahānāma the Sakyan approached the Venerable Lomasavaṅgisa, paid homage to him, sat down to one side, and said to him:

"Is it the case, venerable sir, that the dwelling of a trainee is itself the same as the Tathāgata's dwelling, or is it rather that the dwelling of a trainee is one thing and the Tathāgata's dwelling is another?"

"It is not the case, friend Mahānāma, that the dwelling of a trainee is itself the same as the Tathāgata's dwelling; rather, the dwelling of a trainee is one thing and the Tathāgata's dwelling is another.

"Friend Mahānāma, those bhikkhus who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage, dwell having abandoned the five hindrances.[314] What five? The hindrances of sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt. Those bhikkhus who are trainees ... dwell having abandoned these five hindrances.

"But, friend Mahānāma, for those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of existence, become completely liberated through final knowledge, the five hindrances have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising.[315] What five? The hindrances of sensual desire, ill will, sloth and

torpor, restlessness and remorse, and doubt. [328] For those bhikkhus who are arahants ... these five hindrances have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising.

"By the following method too, friend Mahānāma, it can be understood how the dwelling of a trainee is one thing and the Tathāgata's dwelling is another.

"On this one occasion, friend Mahānāma, the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala Wood. There the Blessed One addressed the bhikkhus thus: 'Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood.'

(*He here repeats the entire contents of the preceding sutta, down to:*)

"'If anyone, bhikkhus, speaking rightly could say of anything: "It is a noble dwelling, a divine dwelling, the Tathāgata's dwelling," it is of concentration by mindfulness of breathing that one could rightly say this.'

"By this method, friend Mahānāma, it can be understood how the dwelling of a trainee is one thing and the Tathāgata's dwelling is another."

13 (3) Ānanda (1)

At Sāvatthī. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: [329]

"Venerable sir, is there one thing which, when developed and cultivated, fulfils four things? And four things which, when developed and cultivated, fulfil seven things? And seven things which, when developed and cultivated, fulfil two things?"

"There is, Ānanda, one thing which, when developed and cultivated, fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things."

"But, venerable sir, what is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things?"

"Concentration by mindfulness of breathing, Ānanda, is the one thing which, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

(i. Fulfilling the four establishments of mindfulness)

"How, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four establishments of mindfulness? Here, Ānanda, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"Whenever, Ānanda, a bhikkhu, when breathing in long, knows: 'I breathe in long' ... (*as in §10*) ... when he trains thus: 'Tranquillizing the bodily formation, I will breathe out'—on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of body, Ānanda, that is, [330] breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing rapture, I will breathe in' ... when he trains thus: 'Tranquillizing the mental formation, I will breathe out'—on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of feeling, Ānanda, that is, close attention to breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"Whenever, Ānanda, a bhikkhu trains thus: 'Experiencing the mind, I will breathe in' ... when he trains thus: 'Liberating the

mind, I will breathe out'—on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I say, Ānanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"Whenever, Ānanda, a bhikkhu trains thus: 'Contemplating impermanence, I will breathe in' ... when he trains thus: 'Contemplating relinquishment, I will breathe out'—on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Having seen with wisdom what is the abandoning of covetousness and displeasure, [331] he is one who looks on closely with equanimity. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

"It is, Ānanda, when concentration by mindfulness of breathing is developed and cultivated in this way that it fulfils the four establishments of mindfulness.

(ii. Fulfilling the seven factors of enlightenment)

"And how, Ānanda, are the four establishments of mindfulness developed and cultivated so that they fulfil the seven factors of enlightenment?

"Whenever, Ānanda, a bhikkhu dwells contemplating the body in the body, on that occasion unmuddled mindfulness is established in that bhikkhu.[316] Whenever, Ānanda, unmuddled mindfulness has been established in a bhikkhu, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

"Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines it, makes an investigation of it. Whenever, Ānanda, a bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states goes to fulfilment by development in the bhikkhu.

"While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, [332] his energy is aroused without slackening. Whenever, Ānanda, a bhikkhu's energy is aroused without slackening as he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of energy is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy goes to fulfilment by development in the bhikkhu.

"When his energy is aroused, there arises in him spiritual rapture. Whenever, Ānanda, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of rapture; on that occasion the enlightenment factor of rapture goes to fulfilment by development in the bhikkhu.

"For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, Ānanda, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the enlightenment factor of tranquillity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity goes to fulfilment by development in the bhikkhu.

"For one whose body is tranquil and who is happy the mind becomes concentrated. Whenever, Ānanda, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion the enlightenment factor of concentration is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration goes to fulfilment by development in the bhikkhu.

"He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Ānanda, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

"Whenever, Ānanda, a bhikkhu dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, on that occasion unmuddled mindfulness is established in that bhikkhu. [333] Whenever, Ānanda, unmuddled mindfulness has been established in a bhikkhu, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

(*All should be elaborated as in the case of the first establishment of mindfulness.*)

"He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Ānanda, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

"It is, Ānanda, when the four establishments of mindfulness are developed and cultivated in this way that they fulfil the seven factors of enlightenment.

(iii. Fulfilling true knowledge and liberation)

"How, Ānanda, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation?

"Here, Ānanda, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release.

"It is, Ānanda, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil true knowledge and liberation."

14 (4) Ānanda (2)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the Venerable Ānanda:

"Ānanda, is there one thing which, when developed and cultivated, fulfils four things? And four things which, when developed and cultivated, fulfil seven things? And seven things which, when developed and cultivated, fulfil two things?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"There is, Ānanda, one thing which, when developed and cultivated, [334] fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things.

"And what, Ānanda, is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things? Concentration by mindfulness of breathing, Ānanda, is the one thing which, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

"And how, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four establishments of mindfulness?

"Here, Ānanda, a bhikkhu, having gone to the forest ... (*all as in the preceding sutta down to:*) ... It is, Ānanda, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil true knowledge and liberation."

15 (5) Bhikkhus (1)

(Identical with §13 except that "a number of bhikkhus" are the interlocutors in place of Ānanda.) [335]

16 (6) Bhikkhus (2)

(Identical with §14 except that "a number of bhikkhus" are the interlocutors in place of Ānanda.) [336–40]

17 (7) The Fetters

"Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, leads to the abandoning of the fetters."

18 (8) The Underlying Tendencies

"... leads to the uprooting of the underlying tendencies."

19 (9) The Course

"... leads to the full understanding of the course."

20 (10) The Destruction of the Taints

"... leads to the destruction of the taints.

"And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it leads to the abandoning of the fetters, to the uprooting of the underlying tendencies, to the full understanding of the course, to the destruction of the taints?

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... [341] He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it leads to the abandoning of the fetters, to the uprooting of the underlying tendencies, to the full understanding of the course, to the destruction of the taints."

[342]

Chapter XI

55 *Sotāpattisaṃyutta*

Connected Discourses on Stream-Entry

I. Bamboo Gate

1 (1) Wheel-Turning Monarch

At Sāvatthī. There the Blessed One said this:

"Bhikkhus, although a wheel-turning monarch, having exercised supreme sovereign rulership over the four continents,[317] with the breakup of the body, after death, is reborn in a good destination, in a heavenly world, in the company of the devas of the Tāvatiṃsa realm, and there in the Nandana Grove, accompanied by a retinue of celestial nymphs, he enjoys himself supplied and endowed with the five cords of celestial sensual pleasure, still, as he does not possess four things, he is not freed from hell, the animal realm, and the domain of ghosts, not freed from the plane of misery, the bad destinations, the nether world.[318] Although, bhikkhus, a noble disciple maintains himself by lumps of almsfood and wears rag-robes, still, as he possesses four things, he is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"What are the four? [343] Here, bhikkhus, the noble disciple possesses confirmed confidence in the Buddha thus:[319] 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

"He possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.'

"He possesses confirmed confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'

"He possesses the virtues dear to the noble ones—unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.[320]

"He possesses these four things. And, bhikkhus, between the obtaining of sovereignty over the four continents and the obtaining of the four things, the obtaining of sovereignty over the four continents is not worth a sixteenth part of the obtaining of the four things."[321]

2 (2) Grounded

"Bhikkhus, a noble disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.[322]

"What four? Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. [344]

"A noble disciple, bhikkhus, who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Those who possess faith and virtue,
Confidence and vision of the Dhamma,
In time arrive at the happiness
Grounded upon the holy life."[323]

3 (3) Dīghāvu

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the lay follower Dīghāvu was sick, afflicted, gravely ill. Then the lay follower Dīghāvu addressed his father, the householder Jotika, thus: "Come, householder, approach the Blessed One, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the lay follower Dīghāvu is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at the Blessed One's feet.' Then say: 'It would be good, venerable sir, if the Blessed One would come to the residence of the lay follower Dīghāvu out of compassion.'"

"Yes, dear," the householder Jotika replied, and he approached the Blessed One, paid homage to him, sat down to one side, and delivered his message. The Blessed One consented by silence.

Then the Blessed One dressed and, taking bowl and robe, went to the residence of the lay follower Dīghāvu. [345] He then sat down in the appointed seat and said to the lay follower Dīghāvu: "I hope you are bearing up, Dīghāvu, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"Therefore, Dīghāvu, you should train yourself thus: 'I will be one who possesses confirmed confidence in the Buddha thus: "The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One." I will be one who possesses confirmed confidence in the Dhamma ... in the Saṅgha.... I will be one who possesses the virtues dear to the noble ones, unbroken ... leading to concentration.' It is in such a way that you should train yourself."

"Venerable sir, as to these four factors of stream-entry that have been taught by the Blessed One, these things exist in me, and I live in conformity with those things. For, venerable sir, I possess confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... I possess the virtues dear to the noble ones, unbroken ... leading to concentration."

"Therefore, Dīghāvu, established upon these four factors of stream-entry, you should develop further six things that partake of true knowledge. Here, Dīghāvu, dwell contemplating impermanence in all formations, perceiving suffering in what is impermanent, perceiving nonself in what is suffering, perceiving abandonment, perceiving fading away, perceiving cessation.[324] It is in such a way that you should train yourself."

"Venerable sir, as to these six things that partake of true knowledge that have been taught by the Blessed One, these things exist in me, and I live in conformity with those things. For, venerable sir, I dwell contemplating impermanence in all formations, perceiving suffering in what is impermanent, perceiving nonself in what is suffering, perceiving abandonment, perceiving fading away, perceiving cessation. However, venerable sir, the thought occurs to me: 'After I am gone, may this householder Jotika not fall into distress.'" [346]

"Don't be concerned about this, dear Dīghāvu. Come now, dear Dīghāvu, pay close attention to what the Blessed One is saying to you."

Then the Blessed One, having given this exhortation to the lay follower Dīghāvu, rose from his seat and departed. Then, not long after the Blessed One had left, the lay follower Dīghāvu died.

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One: "Venerable sir, that lay follower named Dīghāvu to whom the Blessed One gave a brief exhortation has died. What is his destination, what is his future bourn?"

"Bhikkhus, the lay follower Dīghāvu was wise. He practised in accordance with the Dhamma and did not trouble me on account of the Dhamma. Bhikkhus, with the utter destruction of the five lower fetters the lay follower Dīghāvu has become one of spontaneous birth, due to attain Nibbāna there without returning from that world."

4 (4) Sāriputta (1)

On one occasion the Venerable Sāriputta and the Venerable Ānanda were dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the evening, the Venerable Ānanda emerged from seclusion.... Sitting to one side, the Venerable Ānanda said to the Venerable Sāriputta:

"Friend Sāriputta, on account of possessing how many things are people declared by the Blessed One to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination?" [347]

"It is on account of possessing four things, friend Ānanda, that people are declared by the Blessed One to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination. What four? Here, friend, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"It is, friend, on account of possessing these four things that people are declared by the Blessed One to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination."

5 (5) *Sāriputta (2)*

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Sāriputta, this is said: 'A factor for stream-entry, a factor for stream-entry.' What now, Sāriputta, is a factor for stream-entry?"

"Association with superior persons, venerable sir, is a factor for stream-entry. Hearing the true Dhamma is a factor for stream-entry. Careful attention is a factor for stream-entry. Practice in accordance with the Dhamma is a factor for stream-entry."[325]

"Good, good, Sāriputta! Association with superior persons, Sāriputta, is a factor for stream-entry. Hearing the true Dhamma is a factor for stream-entry. Careful attention is a factor for stream-entry. Practice in accordance with the Dhamma is a factor for stream-entry.

"Sāriputta, this is said: 'The stream, the stream.' What now, Sāriputta, is the stream?"

"This Noble Eightfold Path, venerable sir, is the stream; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Good, good, Sāriputta! This Noble Eightfold Path is the stream; that is, right view ... right concentration. [348]

"Sāriputta, this is said: 'A stream-enterer, a stream-enterer.' What now, Sāriputta, is a stream-enterer?"

"One who possesses this Noble Eightfold Path, venerable sir, is called a stream-enterer: this venerable one of such a name and clan."

"Good, good, Sāriputta! One who possesses this Noble Eightfold Path is a stream-enterer: this venerable one of such a name and clan."

6 (6) *The Chamberlains*

At Sāvatthī. Now on that occasion a number of bhikkhus were making a robe for the Blessed One, thinking: "After the three months, with his robe completed, the Blessed One will set out on tour."

Now on that occasion the chamberlains[326] Isidatta and Purāṇa were residing in Sādhuka on some business. They heard: "A number of bhikkhus, it is said, are making a robe for the Blessed One, thinking that after the three months, with his robe completed, the Blessed One will set out on tour."

Then the chamberlains Isidatta and Purāṇa posted a man on the road, telling him: "Good man, when you see the Blessed One coming, the Arahant, the Perfectly Enlightened One, then you should inform us." After standing for two or three days that man saw the Blessed One coming in the distance. Having seen him, the man approached the chamberlains Isidatta and Purāṇa and told them: "Sirs, this Blessed One is coming, the Arahant, the Perfectly Enlightened One. You may come at your own convenience."

Then the chamberlains Isidatta and Purāṇa approached the Blessed One, paid homage to him, and followed closely behind him. Then the Blessed One left the road, went to the foot of a tree, and sat down on a seat that was prepared for him. [349] The chamberlains Isidatta and Purāṇa paid homage to the Blessed One, sat down to one side, and said to him:

"Venerable sir, when we hear that the Blessed One will set out from Sāvatthī on tour among the Kosalans, on that occasion there arises in us distress and displeasure at the thought: 'The Blessed

One will be far away from us.' Then when we hear that the Blessed One has set out from Sāvatthī on tour among the Kosalans, on that occasion there arises in us distress and displeasure at the thought: 'The Blessed One is far away from us.'

"Further, venerable sir, when we hear that the Blessed One will set out from among the Kosalans on tour in the Mallan country ... that he has set out from among the Kosalans on tour in the Mallan country ... that he will set out from among the Mallans on tour in the Vajjian country ... that he has set out from among the Mallans on tour in the Vajjian country ... that he will set out from among the Vajjians on tour in the Kāsian country ... that he has set out from among the Vajjians on tour in the Kāsian country ... that he will set out from among the Kāsians on tour in Magadha, on that occasion there arises in us [350] distress and displeasure at the thought: 'The Blessed One will be far away from us.' Then when we hear that the Blessed One has set out from among the Kāsians on tour in Magadha, on that occasion there arises in us great distress and displeasure at the thought: 'The Blessed One is far away from us.'

"But, venerable sir, when we hear that the Blessed One will set out from among the Magadhans on tour in the Kāsian country, on that occasion there arises in us elation and joy at the thought: 'The Blessed One will be near to us.' Then when we hear that the Blessed One has set out from among the Magadhans on tour in the Kāsian country, on that occasion there arises in us elation and joy at the thought: 'The Blessed One is near to us.'

"Further, venerable sir, when we hear that the Blessed One will set out from among the Kāsians on tour in the Vajjian country ... that he has set out from among the Kāsians on tour in the Vajjian country ... that he will set out from among the Vajjians on tour in the Mallan country ... that he has set out from among the Vajjians on tour in the Mallan country ... that he will set out from among the Mallans on tour in Kosala ... that he has set out from among the Mallans on tour in Kosala ... that he will set out from among the Kosalans on tour to Sāvatthī, on that occasion there arises in us elation and joy at the thought: 'The Blessed One will be near to us.' Then, venerable sir, when we hear that the Blessed One is dwelling at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Park, on that occasion there arises in us great elation and joy at the thought: 'The Blessed One is near to us.'"

"Therefore, chamberlains, the household life is confinement, a dusty path. The going forth is like the open air. It is enough for you, chamberlains, to be diligent."

"Venerable sir, we are subject to another confinement even more confining and considered more confining than the former one." [351]

"But what, chamberlains, is that other confinement to which you are subject, which is even more confining and considered more confining than the former one?"

"Here, venerable sir, when King Pasenadi of Kosala wants to make an excursion to his pleasure garden, after we have prepared his riding elephants we have to place the king's dear and beloved wives on their seats, one in front and one behind. Now, venerable sir, the scent of those ladies is just like that of a perfumed casket briefly opened; so it is with the royal ladies wearing scent. Also, venerable sir, the bodily touch of those ladies is just like that of a tuft of cotton wool or kapok; so it is with the royal ladies so delicately nurtured. Now on that occasion, venerable sir, the elephants must be guarded, and those ladies must be guarded, and we ourselves must be guarded, yet we do not recall giving rise to an evil state of mind in regard to those ladies. This, venerable sir, is that other confinement to which we are subject, which is even more confining and considered more confining than the former one."

"Therefore, chamberlains, the household life is confinement, a path of dust. The going forth is like the open air. It is enough for you, chamberlains, to be diligent. The noble disciple, chamberlains, who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.

"What four? Here, chamberlains, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing.[327] A noble disciple who possesses these four things [352] is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.

"Chamberlains, you possess confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... Moreover, whatever there is in your family that is suitable for giving, all that you share unreservedly among those who are virtuous and of good character. What do you think, carpenters, how many people are there among the Kosalans who are your equals, that is, in regard to giving and sharing?"

"It is a gain for us, venerable sir, it is well gained by us, venerable sir, that the Blessed One understands us so well."

7 (7) The People of Bamboo Gate

Thus have I heard. On one occasion the Blessed One was walking on tour among the Kosalans together with a great Saṅgha of bhikkhus when he reached the brahmin village of the Kosalans named Bamboo Gate. Then the brahmin householders of Bamboo Gate heard: "It is said, sirs, that the ascetic Gotama, the son of the Sakyans who went forth from a Sakyan family, has been walking on tour among the Kosalans together with a great Saṅgha of bhikkhus and has arrived at Bamboo Gate. Now a good report concerning that Master Gotama has spread about thus: 'That Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized by his own direct knowledge this world with its devas, Māra, and Brahmā, this generation with its ascetics and brahmins, its devas and humans, he makes it known to others. He teaches a Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing; he reveals a holy life that is perfectly complete and pure.' It is good to see such arahants." [353]

Then those brahmin householders of Bamboo Gate approached the Blessed One. Having approached, some paid homage to the Blessed One and sat down to one side. Some greeted the Blessed One and, having exchanged greetings and cordial talk, sat down to one side. Some extended their joined hands in reverential salutation towards the Blessed One and sat down to one side. Some announced their name and clan to the Blessed One and sat down to one side. Some remained silent and sat down to one side.

Sitting to one side, those brahmin householders of Bamboo Gate said to the Blessed One:

"Master Gotama, we have such wishes, desires, and hopes as these: 'May we dwell in a home crowded with children! May we enjoy Kāsian sandalwood! May we wear garlands, scents, and unguents! May we receive gold and silver! With the breakup of the body, after death, may we be reborn in a good destination, in a heavenly world!' As we have such wishes, desires, and hopes, let Master Gotama teach us the Dhamma in such a way that we might dwell in a home crowded with children ... and with the breakup of the body, after death, we might be reborn in a good destination, in a heavenly world."

"I will teach you, householders, a Dhamma exposition applicable to oneself.[328] Listen to that and attend closely, I will speak."

"Yes, sir," those brahmin householders of Bamboo Gate replied. The Blessed One said this:

"What, householders, is the Dhamma exposition applicable to oneself? Here, householders, a noble disciple reflects thus: 'I am one who wishes to live, who does not wish to die; I desire happiness and am averse to suffering. Since I am one who wishes to live ... and am averse to suffering, if someone were to take my life, that would not be pleasing and agreeable to me. Now if I were to take the life of another—of one who wishes to live, who does not wish to die, who desires happiness and is averse to suffering—that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me [354] is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life. Thus this bodily conduct of his is purified in three respects.[329]

"Again, householders, a noble disciple reflects thus: 'If someone were to take from me what I have not given, that is, to commit theft, that would not be pleasing and agreeable to me. Now if I were to take from another what he has not given, that is, to commit theft, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having

reflected thus, he himself abstains from taking what is not given, exhorts others to abstain from taking what is not given, and speaks in praise of abstinence from taking what is not given. Thus this bodily conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to commit adultery with my wives, that would not be pleasing and agreeable to me. Now if I were to commit adultery with the wives of another, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from sexual misconduct, exhorts others to abstain from sexual misconduct, and speaks in praise of abstinence from sexual misconduct. Thus this bodily conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to damage my welfare with false speech, that would not be pleasing and agreeable to me. Now if I were to damage the welfare of another with false speech, that would not be pleasing and agreeable to the other either. [355] What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from false speech, exhorts others to abstain from false speech, and speaks in praise of abstinence from false speech. Thus this verbal conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to divide me from my friends by divisive speech, that would not be pleasing and agreeable to me. Now if I were to divide another from his friends by divisive speech, that would not be pleasing and agreeable to the other either....' Thus this verbal conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to address me with harsh speech, that would not be pleasing and agreeable to me. Now if I were to address another with harsh speech, that would not be pleasing and agreeable to the other either....' Thus this verbal conduct of his is purified in three respects.

"Again, householders, a noble disciple reflects thus: 'If someone were to address me with frivolous speech and idle chatter, that would not be pleasing and agreeable to me. Now if I were to address another with frivolous speech and idle chatter, that would not be pleasing and agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other too. How can I inflict upon another what is displeasing and disagreeable to me?' Having reflected thus, he himself abstains from idle chatter, exhorts others to abstain from idle chatter, and speaks in praise of abstinence from idle chatter. Thus this verbal conduct of his is purified in three respects.

"He possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' [356] He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"When, householders, the noble disciple possesses these seven good qualities and these four desirable states, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'"

When this was said, the brahmin householders of Bamboo Gate said: "Magnificent, Master Gotama!... We go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let the Blessed One remember us as lay followers who have gone for refuge for life."

8 (8) The Brick Hall (1)

Thus have I heard.[330] On one occasion the Blessed One was dwelling at Ñātika in the Brick Hall. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, the bhikkhu named Sāḷha has died. What is his destination, what is his future bourn? The bhikkhunī named Nandā has died. What is her destination, what is her future bourn? The male lay follower named Sudatta has died. What is his destination, what is his future bourn? The female lay follower named Sujātā has died. What is her destination, what is her future bourn?"

"Ānanda, the bhikkhu Sāḷha who has died, by the destruction of the taints, in this very life had entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge. The bhikkhunī Nandā who has died had, with the utter destruction of the five lower fetters, [357] become one of spontaneous birth, due to attain Nibbāna there without returning from that world. The male lay follower Sudatta who has died had, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, become a once-returner who, after coming back to this world only one more time, will make an end to suffering.[331] The female lay follower Sujātā who has died had, with the utter destruction of three fetters, become a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as her destination.

"It is not surprising, Ānanda, that a human being should die. But if each time someone has died you approach and question me about this matter, that would be troublesome for the Tathāgata. Therefore, Ānanda, I will teach you a Dhamma exposition called the mirror of the Dhamma, equipped with which a noble disciple, if he wishes, could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'

"And what, Ānanda, is that Dhamma exposition, the mirror of the Dhamma, equipped with which a noble disciple, if he wishes, could by himself declare thus of himself? Here, Ānanda, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"This, Ānanda, is that Dhamma exposition, the mirror of the Dhamma, equipped with which a noble disciple, if he wishes, could by himself declare of himself: 'I am one finished with hell.... I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'" [358]

9 (9) The Brick Hall (2)

Sitting to one side, the Venerable Ānanda said to the Blessed One: "Venerable sir, the bhikkhu named Asoka has died. What is his destination, what is his future bourn? The bhikkhunī named Asokā has died. What is her destination, what is her future bourn? The male lay follower named Asoka has died. What is his destination, what is his future bourn? The female lay follower named Asokā has died. What is her destination, what is her future bourn?"

"Ānanda, the bhikkhu Asoka who has died, by the destruction of the taints, in this very life had entered and dwelt in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.... (*all the rest as in the preceding sutta*) ...

"This, Ānanda, is that Dhamma exposition, the mirror of the Dhamma, equipped with which a noble disciple, if he wishes, could by himself declare of himself: 'I am one finished with hell.... I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'"

10 (10) The Brick Hall (3)

Sitting to one side, the Venerable Ānanda said to the Blessed One: "Venerable sir, the male lay follower named Kakkaṭa has died in Ñātika. What is his destination, what is his future bourn? The male lay follower named Kāḷiṅga ... Nikata ... Kaṭissaha ... Tuṭṭha ... Santuṭṭha ... Bhadda ... Subhadda has died in Ñātika. What is his destination, what is his future bourn?"

"Ānanda, the male lay follower Kakkaṭa who has died had, with the utter destruction of the five lower fetters, become one of spontaneous birth, due to attain Nibbāna there without returning from that world. So too the male lay followers Kāḷiṅga, [359] Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda.

"The more than fifty male lay followers who have died in Ñātika had, with the utter destruction of the five lower fetters, become of spontaneous birth, due to attain Nibbāna there without returning from that world. The male lay followers exceeding ninety who have died in Ñātika had, with the utter destruction of three fetters and with the diminishing of greed, hatred, and

delusion, become once-returners who, after coming back to this world only one more time, will make an end to suffering. The five hundred and six male lay followers who have died in Ñātika had, with the utter destruction of three fetters, become stream-enterers, no more bound to the nether world, fixed in destiny, with enlightenment as their destination.[332]

"It is not surprising, Ānanda, that a human being should die. But if each time someone has died you approach and question me about this matter, that would be troublesome for the Tathāgata. Therefore, Ānanda, I will teach you a Dhamma exposition called the mirror of the Dhamma....

"And what, Ānanda, is that Dhamma exposition, the mirror of the Dhamma...?" [360]

(*The remainder of the sutta as in §8.*)

II. The Thousandfold, or Royal Park

11 (1) The Thousand

On one occasion the Blessed One was dwelling at Sāvatthī in the Royal Park. Then a Saṅgha of a thousand bhikkhunīs approached the Blessed One, paid homage to him, and stood to one side. The Blessed One said to those bhikkhunīs:

"Bhikkhunīs, a noble disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. What four? Here, bhikkhunīs, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' [361] He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"A noble disciple, bhikkhunīs, who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

12 (2) The Brahmins

At Sāvatthī. "Bhikkhus, the brahmins proclaim a way called 'going upwards.' They enjoin a disciple thus: 'Come, good man, get up early and walk facing east. Do not avoid a pit, or a precipice, or a stump, or a thorny place, or a village pool, or a cesspool. You should expect death[333] wherever you fall. Thus, good man, with the breakup of the body, after death, you will be reborn in a good destination, in a heavenly world.'

"Now this practice of the brahmins, bhikkhus, is a foolish course, a stupid course; it does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But I, bhikkhus, proclaim the way going upwards in the Noble One's Discipline, the way which leads to utter revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, bhikkhus, is that way going upwards, which leads to utter revulsion ... to Nibbāna. [362] Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"This, bhikkhus, is that way going upwards, which leads to utter revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna."

13 (3) Ānanda

On one occasion the Venerable Ānanda and the Venerable Sāriputta were dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the evening, the Venerable Sāriputta emerged from seclusion, approached the Venerable Ānanda, and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Ānanda:

"Friend Ānanda, by the abandoning of how many things and because of possessing how many things are people declared by the Blessed One thus: 'This one is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination'?"

"It is, friend, by the abandoning of four things and because of possessing four things that people are declared thus by the Blessed One. What four?

"One does not have, friend, that distrust regarding the Buddha which the uninstructed worldling possesses, because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. [363] And one has that confirmed confidence in the Buddha which the instructed noble disciple possesses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.'

"One does not have that distrust regarding the Dhamma which the uninstructed worldling possesses, because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And one has that confirmed confidence in the Dhamma which the instructed noble disciple possesses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.'

"One does not have that distrust regarding the Saṅgha which the uninstructed worldling possesses, because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And one has that confirmed confidence in the Saṅgha which the instructed noble disciple possesses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: 'The Saṅgha of the Blessed One's disciples is practising the good way ... the unsurpassed field of merit for the world.'

"One does not have, friend, that immorality which the uninstructed worldling possesses, because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And one has those virtues dear to the noble ones which the instructed noble disciple possesses, because of which the latter, with the breakup of the body, after death, is reborn in a good destination, in a heavenly world: virtues dear to the noble ones ... leading to concentration. [364]

"It is, friend, by the abandoning of these four things and because of possessing these four things that people are declared

by the Blessed One thus: 'This one is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.'"

14 (4) Bad Destination (1)

"Bhikkhus, a noble disciple who possesses four things has transcended all fear of a bad destination. What four? Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. A noble disciple who possesses these four things has transcended all fear of a bad destination."

15 (5) Bad Destination (2)

"Bhikkhus, a noble disciple who possesses four things has transcended all fear of a bad destination, of the nether world. What four?"

(*Complete as in the preceding sutta.*)

16 (6) Friends and Colleagues (1)

"Bhikkhus, those for whom you have compassion and who think you should be heeded—whether friends or colleagues, relatives or kinsmen—these you[334] should exhort, settle, and establish in the four factors of stream-entry.

"What four? [365] You should exhort, settle, and establish them in confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' You should exhort, settle, and establish them in confirmed confidence in the Dhamma ... in the Saṅgha ... in the virtues dear to the noble ones, unbroken ... leading to concentration.

"Those for whom you have compassion ... these you should exhort, settle, and establish in these four factors of stream-entry."

17 (7) Friends and Colleagues (2)

"Bhikkhus, those for whom you have compassion and who think you should be heeded—whether friends or colleagues, relatives or kinsmen—these you should exhort, settle, and establish in the four factors of stream-entry.

"What four? You should exhort, settle, and establish them in confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.'...

"Bhikkhus, there may be alteration in the four great elements—in the earth element, the water element, the heat element, the air element—but there cannot be alteration in the noble disciple who possesses confirmed confidence in the Buddha. Therein this is alteration: that the noble disciple who possesses confirmed confidence in the Buddha might be reborn in hell, in the animal realm, or in the domain of ghosts. This is impossible.

"You should exhort, settle, and establish them in confirmed confidence in the Dhamma ... in the Saṅgha ... in the virtues dear to the noble ones ... leading to concentration.

"Bhikkhus, there may be alteration in the four great elements ... but there cannot be [366] alteration in the noble disciple who possesses the virtues dear to the noble ones. Therein this is alteration: that the noble disciple who possesses the virtues dear to the noble ones might be reborn in hell, in the animal realm, or in the domain of ghosts. This is impossible.

"Those for whom you have compassion ... these you should exhort, settle, and establish in these four factors of stream-entry."

18 (8) Visiting the Devas (1)

At Sāvatthī.[335] Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta's Grove and reappeared among the Tāvatiṃsa devas. Then a number of devatās belonging to the Tāvatiṃsa host approached the Venerable Mahāmoggallāna, paid homage to him, and stood to one side. The Venerable Mahāmoggallāna then said to those devatās:

"It is good, friends, to possess confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Because of possessing confirmed confidence in the Buddha, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world.

"It is good, friends, to possess confirmed confidence in the Dhamma ... in the Saṅgha ... to possess the virtues dear to the noble ones ... leading to concentration. [367] Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

"It is good, sir Moggallāna, to possess confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha ... to possess the virtues dear to the nobles ones ... leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here, with the breakup of the body, after death, are reborn in a good destination, in a heavenly world."

19 (9) Visiting the Devas (2)

(*This sutta is identical with the preceding one, except that wherever §18 reads "are reborn in a good destination," the present sutta reads "have been reborn in a good destination."*)

20 (10) Visiting the Devas (3)

Then, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta's Grove and reappeared among the Tāvatiṃsa devas. Then a number of devatās belonging to the Tāvatiṃsa host approached the Blessed One, paid homage to him, [368] and stood to one side. The Blessed One then said to those devatās:

"It is good, friends, to possess confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Because of possessing confirmed confidence in the Buddha, some beings here are stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination.

"It is good, friends, to possess confirmed confidence in the Dhamma ... in the Saṅgha ... to possess the virtues dear to the noble ones ... leading to concentration. Because of possessing the

virtues dear to the noble ones, some beings here are stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination."

"It is good, dear sir, to possess confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha ... to possess the virtues dear to the nobles ones ... leading to concentration. Because of possessing the virtues dear to the noble ones, some beings here are stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination."

[369] III. Sarakāni

21 (1) Mahānāma (1)

Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, this Kapilavatthu is rich and prosperous, populous, crowded, with congested thoroughfares.[336] In the evening, when I am entering Kapilavatthu after visiting the Blessed One or the bhikkhus worthy of esteem, I come across a stray elephant, a stray horse, a stray chariot, a stray cart, a stray man.[337] On that occasion, venerable sir, my mindfulness regarding the Blessed One becomes muddled, my mindfulness regarding the Dhamma becomes muddled, my mindfulness regarding the Saṅgha becomes muddled. The thought then occurs to me: 'If at this moment I should die, what would be my destination, what would be my future bourn?'"

"Don't be afraid, Mahānāma! Don't be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one.[338] When a person's mind has been fortified over a long time by faith, virtue, learning, generosity, and wisdom, right here crows, vultures, hawks, dogs, jackals, or various creatures eat his body, consisting of form, composed of the four great elements, [370] originating from mother and father, built up out of rice and gruel, subject to impermanence, to being worn and rubbed away away, to breaking apart and dispersal. But his mind, which has been fortified over a long time by faith, virtue, learning, generosity, and wisdom—that goes upwards, goes to distinction.[339]

"Suppose, Mahānāma, a man submerges a pot of ghee or a pot of oil in a deep pool of water and breaks it. All of its shards and fragments would sink downwards, but the ghee or oil there would rise upwards. So too, Mahānāma, when a person's mind has been fortified over a long time by faith, virtue, learning, generosity, and wisdom, right here crows ... or various creatures eat his body.... But his mind, which has been fortified over a long time by faith, virtue, learning, generosity, and wisdom—that goes upwards, goes to distinction. [371]

"Don't be afraid, Mahānāma! Don't be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one."

22 (2) Mahānāma (2)

(*As above down to:*)

"Don't be afraid, Mahānāma! Don't be afraid, Mahānāma! Your death will not be a bad one, your demise will not be a bad one. A noble disciple who possesses four things slants, slopes, and inclines towards Nibbāna. What four? Here, Mahānāma, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"Suppose, Mahānāma, a tree was slanting, sloping, and inclining towards the east. If it was cut down at its foot, in what direction would it fall?"

"In whatever direction it was slanting, sloping, and inclining, venerable sir."

"So too, Mahānāma, a noble disciple who possesses these four things slants, slopes, and inclines towards Nibbāna."

23 (3) Godhā

At Kapilavatthu. Then Mahānāma the Sakyan approached Godhā the Sakyan and said to him: [372] "How many things, Godhā, must an individual possess for you to recognize him as a stream-enterer, one no longer bound to the nether world, fixed in destiny, with enlightenment as his destination?"

"When an individual possesses three things, Mahānāma, I recognize him as a stream-enterer, one no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.

What three? Here, Mahānāma, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... When an individual possesses these three things, I recognize him as a stream-enterer ... with enlightenment as his destination. But, Mahānāma, how many things must an individual possess for you to recognize him as a stream-enterer ... with enlightenment as his destination?"

"When an individual possesses four things, Godhā, I recognize him as a stream-enterer ... with enlightenment as his destination. What four? Here, Godhā, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. When an individual possesses these four things, I recognize him as a stream-enterer ... with enlightenment as his destination."

"Wait, Mahānāma! Wait, Mahānāma! The Blessed One alone would know whether or not he possesses these things."

"Come, Godhā, we should approach the Blessed One. Having approached, we will report this matter to him." [373]

Then Mahānāma the Sakyan and Godhā the Sakyan approached the Blessed One, paid homage to him, and sat down to one side. Mahānāma the Sakyan then reported their conversation, [continuing thus]: [374]

"Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed One might take one side and the Bhikkhu Saṅgha might take the other side. Whatever side the Blessed One would take, I would take that same side. Let the Blessed One remember me as one who has such confidence.[340]

"Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed One might take one side, and the Bhikkhu Saṅgha and the Bhikkhunī Saṅgha might take the other side.... The Blessed One might take one side, and the Bhikkhu Saṅgha, the Bhikkhunī Saṅgha, and the male lay followers might take the other side.... The Blessed One might take one side, and the Bhikkhu Saṅgha, the Bhikkhunī Saṅgha, the male lay followers, and the female lay followers might take the other side. Whatever side the Blessed One would take, I would take that same side. Let the Blessed One remember me as one who has such confidence.

"Here, venerable sir, some issue concerning the Dhamma may arise. The Blessed One might take one side, and the Bhikkhu

Saṅgha, the Bhikkhunī Saṅgha, the male lay followers, the female lay followers, and the world with its devas, Māra, and Brahmā, this generation with its ascetics and brahmins, its devas and humans, might take the other side. Whatever side the Blessed One would take, I would take that same side. Let the Blessed One remember me as one who has such confidence."

[The Blessed One said:] "When he speaks like that,[341] Godhā, what would you say about Mahānāma the Sakyan?"

"When he speaks in such a way, venerable sir, I would not say anything about Mahānāma the Sakyan except what is good and favourable."[342] [375]

24 (4) Sarakāni (1)

At Kapilavatthu. Now on that occasion Sarakāni[343] the Sakyan had died, and the Blessed One had declared him to be a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. Thereupon a number of Sakyans, having met and assembled, deplored this, grumbled, and complained about it, saying: "It is wonderful indeed, sir! It is amazing indeed, sir! Now who here won't be a stream-enterer when the Blessed One has declared Sarakāni the Sakyan after he died to be a stream-enterer ... with enlightenment as his destination? Sarakāni the Sakyan was too weak for the training; he drank intoxicating drink!"[344]

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. [The Blessed One said:]

"Mahānāma, when a lay follower has gone for refuge over a long time to the Buddha, the Dhamma, and the Saṅgha, how could he go to the nether world? For if one speaking rightly were to say of anyone: 'He was a lay follower who had gone for refuge over a long time to the Buddha, the Dhamma, and the Saṅgha,' it is of Sarakāni the Sakyan that one could rightly say this. [376] Mahānāma, Sarakāni the Sakyan had gone for refuge over a long time to the Buddha, the Dhamma, and the Saṅgha, so how could he go to the nether world?

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' And so in

the Dhamma and the Saṅgha. He is one of joyous wisdom, of swift wisdom, and he has attained liberation. By the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge. This person, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.[345]

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is one of joyous wisdom, of swift wisdom, yet he has not attained liberation. With the utter destruction of the five lower fetters he has become one of spontaneous birth, due to attain Nibbāna there without returning from that world. This person too, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. With the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, he is a once-returner who, after coming back to this world only one more time, will make an end to suffering. This person too, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world. [377]

"Here, Mahānāma, some person possesses confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. With the utter destruction of three fetters he is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. This person too, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person does not possess confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. However, he has these five things: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. And the teachings proclaimed by the Tathāgata are accepted by him after being pondered to a sufficient degree with wisdom. This person too, Mahānāma, is one who does not go to hell, the animal realm, or the domain of ghosts, to the plane of misery, the bad destinations, the nether world.[346]

"Here, Mahānāma, some person does not possess confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. However, he has these five things: the faculty of faith ... the faculty of wisdom. And he has sufficient faith in the Tathāgata, sufficient devotion to him. This person too, Mahānāma, is one who does not go to hell, the animal realm, or the domain of ghosts, to the plane of misery, the bad destinations, the nether world.

"Even if these great sal trees, Mahānāma, could understand what is well spoken and what is badly spoken, then I would declare these great sal trees to be stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination. How much more, then, Sarakāni the Sakyan? Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death."[347] [378]

25 (5) Sarakāni (2)

At Kapilavatthu. Now on that occasion Sarakāni the Sakyan had died, and the Blessed One had declared him to be a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. Thereupon a number of Sakyans, having met and assembled, deplored this, grumbled, and complained about it, saying: "It is wonderful indeed, sir! It is amazing indeed, sir! Now who here won't be a stream-enterer when the Blessed One has declared Sarakāni the Sakyan after he died to be a stream-enterer ... with enlightenment as his destination? Sarakāni the Sakyan was one who had failed to fulfil the training!"[348]

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. [The Blessed One said:]

"Mahānāma, when, over a long time, a lay follower has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, how

could he go to the nether world?... Mahānāma, over a long time Sarakāni the Sakyan had gone for refuge to the Buddha, the Dhamma, and the Saṅgha, so how could he go to the nether world?

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him thus:[349] 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' And so in regard to the Dhamma and the Saṅgha. He is one of joyous wisdom, of swift wisdom, and he has attained liberation. By the destruction of the taints, in this very life he enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge. This person, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him.... And so in regard to the Dhamma and the Saṅgha. He is one of joyous wisdom, of swift wisdom, yet he has not attained liberation. With the utter destruction of the five lower fetters he has become one who attains final knowledge early in this very life, or one who attains final knowledge at the time of death, or an attainer of Nibbāna in the interval, or an attainer of Nibbāna upon landing, or an attainer of Nibbāna without exertion, or an attainer of Nibbāna with exertion, or one bound upstream, heading towards the Akaniṭṭha realm.[350] This person too, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him.... And so in regard to the Dhamma and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. With the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, he is a once-returner who, after coming back to this world only one more time, will make an end to suffering. This person too, Mahānāma, [379] is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is completely dedicated to the Buddha and has full confidence in him.... And so in regard to the

Dhamma and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. With the utter destruction of three fetters he is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. This person too, Mahānāma, is freed from hell, the animal realm, and the domain of ghosts, freed from the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is not completely dedicated to the Buddha and does not have full confidence in him thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' And so in regard to the Dhamma and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. However, he has these five things: the faculty of faith ... the faculty of wisdom. And the teachings proclaimed by the Tathāgata are accepted by him after being pondered to a sufficient degree with wisdom. This person too, Mahānāma, is one who does not go to hell, the animal realm, or the domain of ghosts, to the plane of misery, the bad destinations, the nether world.

"Here, Mahānāma, some person is not completely dedicated to the Buddha and does not have full confidence in him.... And so in regard to the Dhamma and the Saṅgha. He is not one of joyous wisdom, nor of swift wisdom, and he has not attained liberation. However, he has these five things: the faculty of faith ... the faculty of wisdom. And he has sufficient faith in the Tathāgata, sufficient devotion to him. This person too, Mahānāma, is one who does not go to hell, the animal realm, or the domain of ghosts, to the plane of misery, the bad destinations, the nether world.

"Suppose, Mahānāma, there is a bad field, a bad piece of ground, with stumps not cleared, and the seeds sown there would be broken, spoilt, damaged by wind and sun, unfertile, not planted securely, and the sky would not send down a proper rainfall. Would those seeds come to growth, increase, and expansion?"

"No, venerable sir."

"So too, Mahānāma, here a Dhamma is badly expounded, badly proclaimed, unemancipating, not conducive to peace, proclaimed by one who is not perfectly enlightened. This, I say, is like the bad field. [380] And the disciple dwells in that Dhamma practising in accordance with it, practising it properly, conducting himself accordingly. This, I say, is like the bad seed.

"Suppose, Mahānāma, there is a good field, a good piece of ground, well cleared of stumps, and the seeds sown there would be unbroken, unspoilt, undamaged by wind and sun, fertile, planted securely, and the sky would send down a proper rainfall. Would those seeds come to growth, increase, and expansion?"

"Yes, venerable sir."

"So too, Mahānāma, here a Dhamma is well expounded, well proclaimed, emancipating, conducive to peace, proclaimed by one who is perfectly enlightened. This, I say, is like the good field. And the disciple dwells in that Dhamma practising in accordance with it, practising it properly, conducting himself accordingly. This, I say, is like the good seed. How much more, then, Sarakāni the Sakyan? Mahānāma, Sarakāni the Sakyan was one who fulfilled the training at the time of death."

26 (6) Anāthapiṇḍika (1)

At Sāvatthī. Now on that occasion the householder Anāthapiṇḍika was sick, afflicted, gravely ill. Then the householder Anāthapiṇḍika addressed a man thus:

"Come, good man, approach the Venerable Sāriputta, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the householder Anāthapiṇḍika is sick, afflicted, gravely ill; he pays homage to the Venerable Sāriputta with his head at his feet.' Then say: 'It would be good, venerable sir, if the Venerable Sāriputta would come to the residence of the householder Anāthapiṇḍika out of compassion.'" [381]

"Yes, master," that man replied, and he approached the Venerable Sāriputta, paid homage to him, sat down to one side, and delivered his message. The Venerable Sāriputta consented by silence.

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, went to the residence of the householder Anāthapiṇḍika with the Venerable Ānanda as his companion. He then sat down in the appointed seat and said to the householder Anāthapiṇḍika: "I hope you are bearing up, householder, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"You, householder, do not have that distrust towards the Buddha which the uninstructed worldling possesses because of which the latter, with the breakup of the body, after death, is reborn in the plane of misery, in a bad destination, in the nether world, in hell. And you have confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' As you consider within yourself that confirmed confidence in the Buddha, your pains may subside on the spot.

"You, householder, do not have that distrust towards the Dhamma which the uninstructed worldling possesses because of which the latter [382] ... is reborn in the plane of misery ... in hell. And you have confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.' As you consider within yourself that confirmed confidence in the Dhamma, your pains may subside on the spot.

"You, householder, do not have that distrust towards the Saṅgha which the uninstructed worldling possesses because of which the latter ... is reborn in the plane of misery ... in hell. And you have confirmed confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way ... the unsurpassed field of merit for the world.' As you consider within yourself that confirmed confidence in the Saṅgha, your pains may subside on the spot.

"You, householder, do not have that immorality which the uninstructed worldling possesses because of which the latter ... is reborn in the plane of misery ... in hell. And you have those virtues dear to the noble ones, unbroken ... leading to concentration. As you consider within yourself those virtues dear to the noble ones, your pains may subside on the spot.

"You, householder, do not have that wrong view which the uninstructed worldling possesses because of which the latter ... is reborn in the plane of misery ... in hell. And you have right view. As you consider within yourself that right view, your pains may subside on the spot.

"You, householder, do not have that wrong intention ... [383] ... wrong speech ... wrong action ... wrong livelihood ... wrong

effort ... wrong mindfulness ... wrong concentration ... wrong knowledge ... wrong liberation which the uninstructed worldling possesses because of which the latter ... is reborn in the plane of misery ... in hell. And you have right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration ... [384] ... right knowledge ... right liberation.[351] As you consider within yourself that right liberation, your pains may subside on the spot."

Then the pains of the householder Anāthapiṇḍika subsided on the spot.

Then the householder Anāthapiṇḍika served the Venerable Sāriputta and the Venerable Ānanda from his own dish. When the Venerable Sāriputta had finished his meal and had washed his hand and bowl, the householder Anāthapiṇḍika took a low seat and sat down to one side, and the Venerable Sāriputta thanked him with these verses:

"When one has faith in the Tathāgata,
Unshakable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised;

"When one has confidence in the Saṅgha
And view that has been rectified,
They say that one is not poor,
That one's life is not vain.

"Therefore the person of intelligence,
Remembering the Buddha's Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma."

Then the Venerable Sāriputta, having thanked the householder Anāthapiṇḍika with these verses, rose from his seat and departed. [385]

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Now, Ānanda, where are you coming from in the middle of the day?"

"The householder Anāthapiṇḍika, venerable sir, has been exhorted by the Venerable Sāriputta with such and such an exhortation."

"Sāriputta is wise, Ānanda, Sāriputta has great wisdom, in so far as he can analyse the four factors of stream-entry in ten modes."

27 (7) Anāthapiṇḍika (2)

(The opening of this sutta as in the preceding one, except that Anāthapiṇḍika calls for Ānanda, down to:)

"I am not bearing up, venerable sir, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned." [386]

"Householder, for the uninstructed worldling who possesses four things there is fright, there is trepidation, there is fear of imminent death.[352] What four?

"Here, householder, the uninstructed worldling has distrust towards the Buddha, and when he considers within himself that distrust towards the Buddha, there is fright, trepidation, and fear of imminent death.

"Again, householder, the uninstructed worldling has distrust towards the Dhamma, and when he considers within himself that distrust towards the Dhamma, there is fright, trepidation, and fear of imminent death.

"Again, householder, the uninstructed worldling has distrust towards the Saṅgha, and when he considers within himself that distrust towards the Saṅgha, there is fright, trepidation, and fear of imminent death.

"Again, householder, the uninstructed worldling is immoral, and when he considers within himself that immorality, there is fright, trepidation, and fear of imminent death.

"For the uninstructed worldling who possesses these four things there is fright, trepidation, and fear of imminent death.

"Householder, for the instructed noble disciple who possesses four things there is no fright, no trepidation, no fear of imminent death. What four?

"Here, householder, the instructed noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' When he considers within himself that confirmed confi-

dence in the Buddha, there is no fright, trepidation, or fear of imminent death.

"Again, householder, the instructed noble disciple possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.' When he considers within himself that confirmed confidence in the Dhamma, there is no fright, trepidation, or fear of imminent death.

"Again, householder, the instructed noble disciple possesses confirmed confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way ... the unsurpassed field of merit for the world.' When he considers within himself that confirmed confidence in the Saṅgha, there is no fright, trepidation, or fear of imminent death.

"Again, householder, the instructed noble disciple possesses the virtues dear to the noble ones, unbroken ... leading to concentration. When he considers within himself those virtues dear to the noble ones, [387] there is no fright, trepidation, or fear of imminent death.

"For the instructed noble disciple who possesses these four things there is no fright, trepidation, or fear of imminent death."

"I am not afraid, Venerable Ānanda. Why should I be afraid? For, venerable sir, I possess confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha. And as to these training rules for the laity taught by the Blessed One, I do not see within myself any that has been broken."

"It is a gain for you, householder! It is well gained by you, householder! You have declared, householder, the fruit of stream-entry."

28 (8) Fearful Animosities (1) [or Anāthapiṇḍika (3)]

(*This sutta is identical with 12:41.*) [388–89]

29 (9) Fearful Animosities (2)

At Sāvatthī. Then a number of bhikkhus approached the Blessed One ... and sat down to one side. The Blessed One then said to them as they were sitting to one side:

(*All as in the preceding sutta; identical with 12:42.*)

30 (10) The Licchavi

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then Nandaka, the minister of the Licchavis, approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Nandaka, a noble disciple who possesses four things is a stream-enterer, [390] no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. What four? Here, Nandaka, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. A noble disciple who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.

"Further, Nandaka, a noble disciple who possesses these four things becomes endowed with a long life span, whether celestial or human; he becomes endowed with beauty, whether celestial or human; he becomes endowed with happiness, whether celestial or human; he becomes endowed with fame, whether celestial or human; he becomes endowed with sovereignty, whether celestial or human. Now I say this, Nandaka, without having heard it from another ascetic or brahmin; rather, I say just what I have known, seen, and understood by myself."

When this was said, a man said to Nandaka, the minister of the Licchavis: "It is time for your bath, sir."

"Enough now, I say, with that external bath. This internal bath will suffice, namely, confidence in the Blessed One."

[391] IV. Streams of Merit

31 (1) Streams of Merit (1)

At Sāvatthī. "Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments of happiness. What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas

and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.' This is the second stream of merit....

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way ... the unsurpassed field of merit for the world.' This is the third stream of merit....

"Again, householder, the instructed noble disciple possesses the virtues dear to the noble ones, unbroken ... leading to concentration. This is the fourth stream of merit....

"These are the four streams of merit, streams of the wholesome, nutriments of happiness."

32 (2) Streams of Merit (2)

"Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments of happiness. What four?

(*As above for the first three, the fourth as follows:*) [392]

"Again, bhikkhus, a noble disciple dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. This is the fourth stream of merit.

"These are the four streams of merit, streams of the wholesome, nutriments of happiness."

33 (3) Streams of Merit (3)

"Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments of happiness. What four?

(*As in §31, with the fourth as follows:*)

"Again, bhikkhus, a noble disciple is wise, he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is the fourth stream of merit....

"These are the four streams of merit, streams of the wholesome, nutriments of happiness."

34 (4) Divine Tracks (1)

At Sāvatthī. "Bhikkhus, there are these four divine tracks of the devas for the purification of beings who have not been purified, for the cleansing of beings who have not been cleansed.[353] What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' This is the first divine track of the devas.... [393]

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. This is the fourth divine track of the devas....

"These are the four divine tracks of the devas, for the purification of beings who have not been purified, for the cleansing of beings who have not been cleansed."

35 (5) Divine Tracks (2)

"Bhikkhus, there are these four divine tracks of the devas for the purification of beings who have not been purified, for the cleansing of beings who have not been cleansed. What four?[354]

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus ... He reflects thus: 'What now is the divine track of the devas?' He understands thus: 'I have heard that at present the devas hold nonoppression as supreme, and I do not oppress anyone, frail or firm. Surely I dwell possessing one of the divine tracks.' This is the first divine track of the devas....

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma ... in the Saṅgha....

"Again, bhikkhus, a noble disciple possesses the virtues dear to the noble ones, unbroken ... leading to concentration. He reflects thus: 'What now is the divine track of the devas?' He understands thus: 'I have heard that at present the devas hold nonoppression as supreme, and I do not oppress anyone, frail or firm. Surely I dwell possessing one of the divine tracks.' This [394] is the fourth divine track of the devas....

"These are the four divine tracks of the devas for the purifica-

tion of beings who have not been purified, for the cleansing of beings who have not been cleansed."

36 (6) Similar to the Devas

"Bhikkhus, when a noble disciple possesses four things, the devas are elated and speak of his similarity [to themselves].[355] What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' To those devatās who passed away here [in the human world] and were reborn there [in a heavenly world] possessing confirmed confidence in the Buddha, the thought occurs: 'As the noble disciple possesses the same confirmed confidence in the Buddha that we possessed when we passed away there and were reborn here, he will come[356] into the presence of the devas.'

"Again, bhikkhus, a noble disciple possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... conducive to concentration. To those devatās who passed away here [in the human world] and were reborn there [in a heavenly world] possessing the virtues dear to the noble ones, the thought occurs: 'As the noble disciple possesses the same kind of virtues dear to the noble ones that we possessed when we passed away there and were reborn here, he will come into the presence of the devas.'

"When, bhikkhus, a noble disciple possesses these four things, the devas are elated and speak of his similarity [to themselves]." [395]

37 (7) Mahānāma

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, in what way is one a lay follower?"

"When, Mahānāma, one has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, one is then a lay follower."

"In what way, venerable sir, is a lay follower accomplished in virtue?"

"When, Mahānāma, a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from wines, liquor, and intoxicants that are a basis for negligence, the lay follower is accomplished in virtue."

"In what way, venerable sir, is a lay follower accomplished in faith?"

"Here, Mahānāma, a lay follower is a person of faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' In that way a lay follower is accomplished in faith."

"In what way, venerable sir, is a lay follower accomplished in generosity?"

"Here, Mahānāma, a lay follower dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. In that way a lay follower is accomplished in generosity."

"In what way, venerable sir, is a lay follower accomplished in wisdom?"

"Here, Mahānāma, a lay follower is wise, he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. In that way a lay follower is accomplished in wisdom." [396]

38 (8) Rain

"Bhikkhus, just as, when rain pours down in thick droplets on a mountain top, the water flows down along the slope and fills the cleft, gullies, and creeks; these being filled fill up the pools; these being filled fill up the lakes; these being filled fill up the streams; these being filled fill up the rivers; and these being filled fill up the great ocean; so too, for a noble disciple, these things—confirmed confidence in the Buddha, the Dhamma, and the Saṅgha, and the virtues dear to the noble ones—flow onwards and, having gone beyond, they lead to the destruction of the taints."[357]

39 (9) Kāḷigodhā

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then, in the morning, the Blessed One dressed and, taking bowl and robe, went to the residence of Kāḷigodhā the Sakyan lady, where he sat down in the appointed seat. Then Kāḷigodhā the Sakyan lady approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to her:

"Godhā, a noble woman disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as her destination. What four?

"Here, Godhā, a noble woman disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' She possesses confirmed confidence in the Dhamma ... in the Saṅgha.... [397] She dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing.

"A noble woman disciple, Godhā, who possesses these four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as her destination."

"Venerable sir, as to these four factors of stream-entry taught by the Blessed One, these things exist in me, and I live in conformity with those things. For, venerable sir, I possess confirmed confidence in the Buddha, the Dhamma, and the Saṅgha. Moreover, whatever there is in my family that is suitable for giving, all that I share unreservedly among those who are virtuous and of good character."

"It is a gain for you, Godhā! It is well gained by you, Godhā! You have declared the fruit of stream-entry."

40 (10) Nandiya

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Then Nandiya the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Venerable sir, when the four factors of stream-entry are completely and totally nonexistent in a noble disciple, would that noble disciple be one who dwells negligently?"

"Nandiya, I say that one in whom the four factors of stream-entry are completely and totally absent is 'an outsider, one who stands in the faction of worldlings.'[358] But, Nandiya, as to how a noble disciple is one who dwells negligently and one who dwells diligently, listen to that and attend closely, I will speak." [398]

"Yes, venerable sir," Nandiya the Sakyan replied. The Blessed One said this:

"And how, Nandiya, is a noble disciple one who dwells negligently? Here, Nandiya, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Content with that confirmed confidence in the Buddha, he does not make further effort for solitude by day nor for seclusion at night. When he thus dwells negligently, there is no gladness.[359] When there is no gladness, there is no rapture. When there is no rapture, there is no tranquillity. When there is no tranquillity, he dwells in suffering. The mind of one who suffers does not become concentrated. When the mind is not concentrated, phenomena do not become manifest. Because phenomena do not become manifest, he is reckoned as 'one who dwells negligently.'

"Again, Nandiya, a noble disciple possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. Content with those virtues dear to the noble ones, he does not make further effort for solitude by day nor for seclusion at night. When he thus dwells negligently, there is no gladness.... Because phenomena do not become manifest, he is reckoned as 'one who dwells negligently.'

"It is in this way, Nandiya, that a noble disciple is one who dwells negligently.

"And how, Nandiya, is a noble disciple one who dwells diligently? Here, Nandiya, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' Not content with that confirmed confidence in the Buddha, he makes further effort for solitude by day and for seclusion at night. When he thus dwells diligently, gladness is born. When he is gladdened, rapture is born. When the mind is uplifted by rapture, the

body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, phenomena become manifest. Because phenomena become manifest, he is reckoned as 'one who dwells diligently.' [399]

"Again, Nandiya, a noble disciple possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration. Not content with those virtues dear to the noble ones, he makes further effort for solitude by day and for seclusion at night. When he thus dwells diligently, gladness is born.... Because phenomena become manifest, he is reckoned as 'one who dwells diligently.'

"It is in this way, Nandiya, that a noble disciple is one who dwells diligently."

V. Streams of Merit with Verses

41 (1) Streams (1)

(*The opening is identical with §31, continuing thus:*) [400]

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to take the measure of his merit thus: 'Just so much is his stream of merit, stream of the wholesome, nutriment of happiness'; rather, it is reckoned as an incalculable, immeasurable, great mass of merit.

"Bhikkhus, just as it is not easy to take the measure of the water in the great ocean thus: 'There are so many gallons of water,' or 'There are so many hundreds of gallons of water,' or 'There are so many thousands of gallons of water,' or 'There are so many hundreds of thousands of gallons of water,' but rather it is reckoned as an incalculable, immeasurable, great mass of water; so too, when a noble disciple possesses these four streams of merit ... it is reckoned as an incalculable, immeasurable, great mass of merit."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Just as the many rivers used by the hosts of people,
Flowing downstream, finally reach the ocean,

The great mass of water, the boundless sea,
The fearsome receptacle of heaps of gems;

"So the streams of merit reach the wise man—
Giver of food, drink, and clothes,
Provider of beds, seats, and coverlets[360]—
As the rivers carry their waters to the sea." [401]

42 (2) Streams (2)

"Bhikkhus, there are these four streams of merit.... What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha....

"Again, bhikkhus, a noble disciple dwells at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing.

"These are the four streams of merit....

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to take the measure of his merit thus: 'Just so much is his stream of merit, stream of the wholesome, nutriment of happiness'; rather, it is reckoned as an incalculable, immeasurable, great mass of merit.

"Bhikkhus, just as in the place where these great rivers meet and converge—namely, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—it is not easy to take the measure of the water there thus: 'There are so many gallons of water' ... but rather it is reckoned as an incalculable, immeasurable, great mass of water; so too, when a noble disciple possesses these four streams of merit ... it is reckoned as an incalculable, immeasurable, great mass of merit."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Just as the many rivers used by the hosts of people,
... (*verses as in §41*) ...
As the rivers carry their waters to the sea."

43 (3) Streams (3)

"Bhikkhus, there are these four streams of merit.... What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha....

"Again, bhikkhus, a noble disciple is wise, he possesses wisdom directed to arising and passing away, [402] which is noble and penetrative, leading to the complete destruction of suffering. This is the fourth stream of merit....

"These are the four streams of merit....

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to take the measure of his merit thus: 'Just so much is his stream of merit, stream of the wholesome, nutriment of happiness'; rather, it is reckoned as an incalculable, immeasurable, great mass of merit."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

> "One who desires merit, established in the wholesome,
> Develops the path to attain the Deathless;
> He who has reached the Dhamma's core,
> Delighting in destruction,
> Does not tremble thinking,
> 'The King of Death will come.'"[361]

44 (4) Rich (1)

"Bhikkhus, a noble disciple who possesses four things is said to be rich, with much wealth and property.[362] What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"A noble disciple who possesses these four things is said to be rich, with much wealth and property."

45 (5) Rich (2)

"Bhikkhus, a noble disciple who possesses four things is said to be rich, with much wealth and property, of great fame. What four?"

(*The rest as in §44.*) [403]

46 (6) Simple Version

"Bhikkhus, a noble disciple who possesses four things is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination. What four?

"Here, bhikkhus, a noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One.' He possesses confirmed confidence in the Dhamma ... in the Saṅgha.... He possesses the virtues dear to the noble ones, unbroken ... leading to concentration.

"A noble disciple, bhikkhus, who possesses these four things is a stream-enterer ... with enlightenment as his destination."

47 (7) Nandiya

At Kapilavatthu. The Blessed One then said to Nandiya the Sakyan as he was sitting to one side:

(*The rest as in §46.*)

48 (8) Bhaddiya

(*The same, addressed to Bhaddiya the Sakyan.*) [404]

49 (9) Mahānāma

(*The same, addressed to Mahānāma the Sakyan.*)

50 (10) Factors

"Bhikkhus, there are these four factors for stream-entry. What four? Association with superior persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma. These are the four factors for stream-entry."[363]

VI. The Wise One

51 (1) With Verses

(*The prose portion is the same as §46.*) [405]

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:[364]

"When one has faith in the Tathāgata,
Unshakable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised;

"When one has confidence in the Saṅgha
And view that has been rectified,
They say that one is not poor,
That one's life is not vain.

"Therefore the person of intelligence,
Remembering the Buddha's Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma."

52 (2) One Who Spent the Rains

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a certain bhikkhu who had spent the rains in Sāvatthī had arrived in Kapilavatthu on some business. The Sakyans of Kapilavatthu heard: "A certain bhikkhu, it is said, who spent the rains in Sāvatthī has arrived in Kapilavatthu."

Then the Sakyans of Kapilavatthu approached that bhikkhu and paid homage to him, after which they sat down to one side and said to him:

"We hope, venerable sir, that the Blessed One is healthy and robust."

"The Blessed One, friends, is healthy and robust." [406]

"We hope, venerable sir, that Sāriputta and Moggallāna are healthy and robust."

"Sāriputta and Moggallāna, friends, are healthy and robust."

"We hope, venerable sir, that the bhikkhus of the Saṅgha are healthy and robust."

"The bhikkhus of the Saṅgha, friends, are healthy and robust."

"Did you hear and learn anything, venerable sir, in the presence of the Blessed One during this rains?"

"In the presence of the Blessed One, friends, I heard and learnt this: 'Bhikkhus, those bhikkhus are few who, by the destruction of the taints, in this very life enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for themselves with direct knowledge. Those bhikkhus are more numerous who, with the utter destruction of the five lower fetters, have become of spontaneous birth, due to attain Nibbāna there without returning from that world.'

"Further, friends, in the presence of the Blessed One I heard and learnt this: 'Bhikkhus, those bhikkhus are few who ... have become of spontaneous birth.... Those bhikkhus are more numerous who, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, have become once-returners who, after coming back to this world only one more time, will make an end to suffering.'

"Further, friends, in the presence of the Blessed One I heard and learnt this: 'Those bhikkhus are few who ... have become once-returners.... Those bhikkhus are more numerous who, with the utter destruction of three fetters, have become stream-enterers, no longer bound to the nether world, fixed in destiny, with enlightenment as their destination.'"

53 (3) Dhammadinna

On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. [407] Then the lay follower Dhammadinna, together with five hundred lay followers, approached the Blessed One, paid homage to him, and sat down to one side.[365] Sitting to one side, the lay follower Dhammadinna then said to the Blessed One: "Let the Blessed One, venerable sir, exhort us and instruct us in a way that may lead to our welfare and happiness for a long time."

"Therefore, Dhammadinna, you should train yourselves thus: 'From time to time we will enter and dwell upon those discourses spoken by the Tathāgata that are deep, deep in meaning,

supramundane, dealing with emptiness.' It is in such a way that you should train yourselves."[366]

"Venerable sir, it is not easy for us—dwelling in a home crowded with children, enjoying Kāsian sandalwood, wearing garlands, scents, and unguents, receiving gold and silver—from time to time to enter and dwell upon those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness. As we are established in the five training rules, let the Blessed One teach us the Dhamma further."

"Therefore, Dhammadinna, you should train yourselves thus: 'We will possess confirmed confidence in the Buddha ... in the Dhamma ... in the Saṅgha.... We will possess the virtues dear to the noble ones, unbroken ... leading to concentration.' It is in such a way that you should train yourselves."

"Venerable sir, as to these four factors of stream-entry taught by the Blessed One, these things exist in us, and we live in conformity with those things. For, venerable sir, we possess confirmed confidence in the Buddha, [408] the Dhamma, and the Saṅgha. We possess the virtues dear to the noble ones, unbroken ... leading to concentration."

"It is a gain for you, Dhammadinna! It is well gained by you, Dhammadinna! You have declared the fruit of stream-entry."

54 (4) Ill

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha's Park. Now on that occasion a number of bhikkhus were making a robe for the Blessed One, thinking: "After the three months, with his robe completed, the Blessed One will set out on tour."

Mahānāma the Sakyan heard: "A number of bhikkhus, it is said, are making a robe for the Blessed One, thinking that after the three months, with his robe completed, the Blessed One will set out on tour."

Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, I heard that a number of bhikkhus are making a robe for the Blessed One.... Now I have not heard and learnt in the presence of the Blessed One how a wise lay follower who is sick, afflicted, and gravely ill should be exhorted by another wise lay follower."

"A wise lay follower,[367] Mahānāma, who is sick, afflicted, and gravely ill should be consoled by another wise lay follower with four consolations: 'Let the venerable one[368] be consoled. You have confirmed confidence in the Buddha thus: "The Blessed One is ... teacher of devas and humans, the Enlightened One, the Blessed One." You have confirmed confidence in the Dhamma ... in the Saṅgha.... You have the virtues dear to the noble ones, unbroken ... leading to concentration.' [409]

"After a wise lay follower, who is sick, afflicted, and gravely ill has been consoled by a wise lay follower with these four consolations, he should be asked: 'Are you anxious about your mother and father?' If he says: 'I am,' he should be told: 'But, good sir, you are subject to death. Whether you are anxious about your mother and father or not, you will die anyway. So please abandon your anxiety over your mother and father.'

"If he says: 'I have abandoned my anxiety over my mother and father,' he should be asked: 'Are you anxious about your wife and children?' If he says: 'I am,' he should be told: 'But, good sir, you are subject to death. Whether you are anxious about your wife and children or not, you will die anyway. So please abandon your anxiety over your wife and children.'

"If he says: 'I have abandoned my anxiety over my wife and children,' he should be asked: 'Are you anxious about the five cords of human sensual pleasure?' If he says: 'I am,' he should be told: 'Celestial sensual pleasures, friend, are more excellent and sublime than human sensual pleasures. So please withdraw your mind from human sensual pleasures and resolve on the devas of the realm of the Four Great Kings.'

"If he says: 'My mind has been withdrawn from human sensual pleasures and resolved on the devas of the realm of the Four Great Kings,' he should be told: [410] 'The Tāvatiṃsa devas, friend, are more excellent and sublime than the devas of the realm of the Four Great Kings. So please withdraw your mind from the devas of the realm of the Four Great Kings and resolve on the Tāvatiṃsa devas.'

"If he says: 'My mind has been withdrawn from the devas of the realm of the Four Great Kings and resolved on the Tāvatiṃsa devas,' he should be told: 'More excellent and sublime, friend, than the Tāvatiṃsa devas are the Yāma devas ... the Tusita devas ... the Nimmānarati devas ... the Paranimmitavasavatti devas....

The brahmā world, friend, is more excellent and sublime than the Paranimmitavasavatti devas. So please withdraw your mind from the Paranimmitavasavatti devas and resolve on the brahmā world.'[369]

"If he says: 'My mind has been withdrawn from the Paranimmitavasavatti devas and resolved on the brahmā world,' he should be told: 'Even the brahmā world, friend, is impermanent, unstable, included in identity. So please withdraw your mind from the brahmā world and direct it to the cessation of identity.'[370]

"If he says: 'My mind has been withdrawn from the brahmā world; I have directed my mind to the cessation of identity,' then, Mahānāma, I say there is no difference between a lay follower who is thus liberated in mind and a bhikkhu who has been liberated in mind for a hundred years,[371] that is, between one liberation and the other."[372]

55 (5) *The Fruit of Stream-Entry*

"Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of stream-entry. What four? [411] Association with superior persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to the realization of the fruit of stream-entry."

56 (6) *The Fruit of Once-Returning*

"Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of once-returning. What four?..." (*as above*).

57 (7) *The Fruit of Nonreturning*

" ... lead to the realization of the fruit of nonreturning...."

58 (8) *The Fruit of Arahantship*

" ... lead to the realization of the fruit of arahantship...."

59 (9) *The Obtaining of Wisdom*

" ... lead to the obtaining of wisdom...."

60 (10) *The Growth of Wisdom*

" ... lead to the growth of wisdom...."

61 (11) *The Expansion of Wisdom*

" ... lead to the expansion of wisdom...."

[412] VII. Great Wisdom

62 (1) *Greatness of Wisdom*

"Bhikkhus, these four things, when developed and cultivated, lead to greatness of wisdom. What four? Association with superior persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to greatness of wisdom."

63 (2)–74 (13) *Extensiveness of Wisdom, Etc.*

"Bhikkhus, these four things, when developed and cultivated, lead to extensiveness of wisdom ... to vastness of wisdom ... to depth of wisdom ... to the state of unequalled wisdom[373] ... to breadth of wisdom ... to abundance of wisdom ... to quickness of wisdom ... to buoyancy of wisdom ... to joyousness of wisdom ... [413] ... to swiftness of wisdom ... to sharpness of wisdom ... to penetrativeness of wisdom.[374] What four? Association with superior persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to penetrativeness of wisdom."

[414] Chapter XII

56 *Saccasaṃyutta*

Connected Discourses on the Truths

I. Concentration

1 (1) Concentration

At Sāvatthi. "Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.[375]

"And what does he understand as it really is? He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.'

"Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'[376] An exertion should be made to understand: 'This is the origin of suffering.' An exertion should be made to understand: 'This is the cessation of suffering.' An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

2 (2) Seclusion

"Bhikkhus, make an exertion in seclusion. A bhikkhu who is secluded understands things as they really are.

"And what does he understand as it really is? He understands as it really is: 'This is suffering.'... 'This is the origin of suffering.'... 'This is the cessation of suffering.'... 'This is the way leading to the cessation of suffering.' [415]

"Bhikkhus, make an exertion in seclusion. A bhikkhu who is secluded understands things as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

3 (3) Clansmen (1)

"Bhikkhus, whatever clansmen in the past rightly went forth from the household life into homelessness, all did so in order to make the breakthrough to the Four Noble Truths as they really are. Whatever clansmen in the future will rightly go forth from the household life into homelessness, all will do so in order to make the breakthrough to the Four Noble Truths as they really are. Whatever clansmen at present have rightly gone forth from the household life into homelessness, all have done so in order to make the breakthrough to the Four Noble Truths as they really are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. Whatever clansmen rightly went forth ... will rightly go forth ... have rightly gone forth from household life into homelessness, all have done so in order to make the breakthrough to these Four Noble Truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

4 (4) Clansmen (2)

"Bhikkhus, whatever clansmen in the past rightly went forth from the household life into homelessness and made the breakthrough to things as they really are, all made the breakthrough to the Four Noble Truths as they really are. Whatever clansmen in the future will rightly go forth from the household life into homelessness and make the breakthrough to things as they really are, [416] all will make the breakthrough to the Four Noble Truths as they really are. Whatever clansmen at present have rightly gone forth from the household life into homelessness and

make the breakthrough to things as they really are, all make the breakthrough to the Four Noble Truths as they really are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. Whatever clansmen made the breakthrough ... will make the breakthrough ... make the breakthrough to things as they really are, all make the breakthrough to these Four Noble Truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

5 (5) Ascetics and Brahmins (1)

"Bhikkhus, whatever ascetics or brahmins in the past fully awakened to things as they really are, all fully awakened to the Four Noble Truths as they really are. Whatever ascetics or brahmins in the future will fully awaken to things as they really are, all will fully awaken to the Four Noble Truths as they really are. Whatever ascetics or brahmins at present have fully awakened to things as they really are, all have fully awakened to the Four Noble Truths as they really are.

"What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. Whatever ascetics or brahmins fully awakened ... will fully awaken ... have fully awakened to things as they really are, all have fully awakened to these Four Noble Truths as they really are. [417]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

6 (6) Ascetics and Brahmins (2)

"Bhikkhus, whatever ascetics or brahmins in the past revealed themselves as having fully awakened to things as they really are, all revealed themselves as having fully awakened to the Four Noble Truths as they really are. Whatever ascetics or brahmins in the future will reveal themselves as having fully awakened to things as they really are, all will reveal themselves as having fully

awakened to the Four Noble Truths as they really are. Whatever ascetics or brahmins at present reveal themselves as having fully awakened to things as they really are, all reveal themselves as having fully awakened to the Four Noble Truths as they really are.

"What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. Whatever ascetics or brahmins revealed themselves ... will reveal themselves ... reveal themselves as having fully awakened to things as they really are, all reveal themselves as having fully awakened to these Four Noble Truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

7 (7) Thoughts

"Bhikkhus, do not think evil unwholesome thoughts; that is, sensual thought, thought of ill will, thought of harming. For what reason? These thoughts, bhikkhus, are unbeneficial, irrelevant to the fundamentals of the holy life, [418] and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you think, bhikkhus, you should think: 'This is suffering'; you should think: 'This is the origin of suffering'; you should think: 'This is the cessation of suffering'; you should think: 'This is the way leading to the cessation of suffering.' For what reason? These thoughts, bhikkhus, are beneficial, relevant to the fundamentals of the holy life, and lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

8 (8) Reflection

"Bhikkhus, do not reflect in an evil unwholesome way:[377] 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the

same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' For what reason? Because, bhikkhus, this reflection is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you reflect, bhikkhus, you should reflect: 'This is suffering'; you should reflect: 'This is the origin of suffering'; you should reflect: 'This is the cessation of suffering'; you should reflect: 'This is the way leading to the cessation of suffering.' For what reason? Because, bhikkhus, this reflection is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, [419] to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

9 (9) Disputatious Talk

"Bhikkhus, do not engage in disputatious talk,[378] saying: 'You don't understand this Dhamma and Discipline. I understand this Dhamma and Discipline. What, you understand this Dhamma and Discipline! You're practising wrongly, I'm practising rightly. What should have been said before you said after; what should have been said after you said before. I'm consistent, you're inconsistent. What you took so long to think out has been overturned. Your thesis has been refuted. Go off to rescue your thesis, for you're defeated, or disentangle yourself if you can.' For what reason? Because, bhikkhus, this talk is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you talk, bhikkhus, you should talk about: 'This is suffering'; you should talk about: 'This is the origin of suffering'; you should talk about: 'This is the cessation of suffering'; you should talk about: 'This is the way leading to the cessation of suffering.' For what reason? Because, bhikkhus, this talk is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

10 (10) Pointless Talk

"Bhikkhus, do not engage in the various kinds of pointless talk,[379] that is, talk about kings, thieves, and ministers of state; talk about armies, dangers, and wars; talk about food, drink, garments, and beds; talk about garlands and scents; talk about relations, vehicles, villages, towns, cities, and countries; talk about women and talk about heroes; [420] street talk and talk by the well; talk about those departed in days gone by; rambling chitchat; speculation about the world and about the sea; talk about becoming this or that. For what reason? Because, bhikkhus, this talk is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you talk, bhikkhus, you should talk about: 'This is suffering'; you should talk about: 'This is the origin of suffering'; you should talk about: 'This is the cessation of suffering'; you should talk about: 'This is the way leading to the cessation of suffering.' For what reason? Because, bhikkhus, this talk is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

II. Setting in Motion the Wheel of the Dhamma

11 (1) Setting in Motion the Wheel of the Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. [421] There the

Blessed One addressed the bhikkhus of the group of five thus:[380]

"Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering;[381] union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

"Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

"Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

"Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: [422] it is this Noble Eightfold Path; that is, right view ... right concentration.

"'This is the noble truth of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of suffering is to be fully understood': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of suffering has been fully understood': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the noble truth of the origin of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of the origin of suffering is to be abandoned': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of the origin of suffering has been abandoned': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the noble truth of the cessation of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of the cessation of suffering is to be realized': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of the cessation of suffering has been realized': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This is the noble truth of the way leading to the cessation of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of the way leading to the cessation of suffering is to be developed': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of the way leading to the cessation of suffering has been developed': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way,[382] [423] I did not

claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: 'Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.'"

This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One's statement. And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation."

And when the Wheel of the Dhamma had been set in motion by the Blessed One,[383] the earth-dwelling devas raised a cry: "At Bārāṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world." Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: "At Bārāṇasi ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world." Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvatiṃsa devas ... the Yāma devas ... the Tusita devas ... the Nimmānarati devas ... the Paranimmitavasavatti devas ... the devas of Brahmā's company raised a cry: "At Bārāṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, [424] which cannot be stopped by any ascetic or brahmin or deva or Māra or Brahmā or by anyone in the world."

Thus at that moment, at that instant, at that second, the cry spread as far as the brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance: "Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!" In this way the Venerable Koṇḍañña acquired the name "Aññā Koṇḍañña—Koṇḍañña Who Has Understood."

12 (2) *Tathāgatas*

"'This is the noble truth of suffering': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision, knowledge, wisdom, true knowledge, and light.

"'This noble truth of suffering is to be fully understood': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"'This noble truth of suffering has been fully understood': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"'This is the noble truth of the origin of suffering' ... 'This noble truth of the origin of suffering is to be abandoned' ... 'This noble truth of the origin of suffering has been abandoned': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"'This is the noble truth of the cessation of suffering' ... 'This noble truth of the cessation of suffering is to be realized' ... [425] 'This noble truth of the cessation of suffering has been realized': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision ... and light.

"'This is the noble truth of the way leading to the cessation of suffering' ... 'This noble truth of the way leading to the cessation of suffering is to be developed' ... 'This noble truth of the way leading to the cessation of suffering has been developed': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision, knowledge, wisdom, true knowledge, and light."

13 (3) *Aggregates*

"Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"And what, bhikkhus, is the noble truth of suffering? It should be said: the five aggregates subject to clinging; that is, the form aggregate subject to clinging ... the consciousness aggregate subject to clinging. This is called the noble truth of suffering.

"And what, bhikkhus, is the noble truth of the origin of suffering? It is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the noble truth of the origin of suffering.

"And what, bhikkhus, is the noble truth of the cessation of suffering? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it. This is called the noble truth of the cessation of suffering.

"And what, bhikkhus, is the noble truth of the way leading to the cessation of suffering? It is this Noble Eightfold Path; that is, right view ... right concentration. This is called the noble truth of the way leading to the cessation of suffering. [426]

"These, bhikkhus, are the Four Noble Truths.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

14 (4) Internal Sense Bases

"Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"And what, bhikkhus, is the noble truth of suffering? It should be said: the six internal sense bases. What six? The eye base ... the mind base. This is called the noble truth of suffering."

(*The rest of the sutta is identical with §13.*)

15 (5) Remembrance (1)

"Bhikkhus, do you remember the Four Noble Truths taught by me?"

When this was said, a certain bhikkhu said to the Blessed One:

[427] "Venerable sir, I remember the Four Noble Truths taught by the Blessed One."

"But how, bhikkhu, do you remember the Four Noble Truths taught by me?"

"I remember suffering, venerable sir, as the first noble truth taught by the Blessed One. I remember the origin of suffering as the second noble truth taught by the Blessed One. I remember the cessation of suffering as the third noble truth taught by the Blessed One. I remember the way leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. It is in this way, venerable sir, that I remember the Four Noble Truths taught by the Blessed One."

"Good, good, bhikkhu! It is good that you remember the Four Noble Truths taught by me. Suffering, bhikkhu, is the first noble truth taught by me: remember it thus. The origin of suffering is the second noble truth taught by me: remember it thus. The cessation of suffering is the third noble truth taught by me: remember it thus. The way leading to the cessation of suffering is the fourth noble truth taught by me: remember it thus. In this way, bhikkhu, remember the Four Noble Truths taught by me.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

16 (6) Remembrance (2)

"Bhikkhus, do you remember the Four Noble Truths taught by me?" [428]

When this was said, a certain bhikkhu said to the Blessed One: "Venerable sir, I remember the Four Noble Truths taught by the Blessed One."

"But how, bhikkhu, do you remember the Four Noble Truths taught by me?"

"I remember suffering, venerable sir, as the first noble truth taught by the Blessed One. For if any ascetic or brahmin should speak thus: 'This is not the first noble truth of suffering taught by the ascetic Gotama; having rejected this first noble truth of suffering, I will make known another first noble truth of suffering'—this is impossible.

"I remember the origin of suffering as the second noble truth

taught by the Blessed One.... I remember the cessation of suffering as the third noble truth taught by the Blessed One.... I remember the way leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. For if any ascetic or brahmin should speak thus: 'This is not the fourth noble truth of the way leading to the cessation of suffering taught by the ascetic Gotama; having rejected this fourth noble truth of the way leading to the cessation of suffering, I will make known another fourth noble truth of the way leading to the cessation of suffering'—this is impossible.

"It is in this way, venerable sir, that I remember the Four Noble Truths taught by the Blessed One."

"Good, good, bhikkhu! It is good that you remember the Four Noble Truths taught by me. Suffering, bhikkhu, is the first noble truth taught by me: remember it thus. For if any ascetic or brahmin should speak thus ... (*as above*) ... [429] 'This is not the fourth noble truth of the way leading to the cessation of suffering taught by the ascetic Gotama; having rejected this fourth noble truth of the way leading to the cessation of suffering, I will make known another fourth noble truth of the way leading to the cessation of suffering'—this is impossible.

"In this way, bhikkhu, remember the Four Noble Truths taught by me.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

17 (7) Ignorance

Sitting to one side, that bhikkhu said to the Blessed One: "Venerable sir, it is said, 'ignorance, ignorance.' What is ignorance, venerable sir, and in what way is one immersed in ignorance?"

"Bhikkhu, not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering: this is called ignorance, bhikkhu, and it is in this way that one is immersed in ignorance.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

18 (8) True Knowledge

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'true knowledge, true knowledge.' What is true knowledge, venerable sir, and in what way has one arrived at true knowledge?" [430]

"Bhikkhu, knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called true knowledge, bhikkhu, and it is in this way that one has arrived at true knowledge.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

19 (9) Implications

"'This is the noble truth of suffering': such has been made known by me. In this statement, 'This is the noble truth of suffering,' there are innumerable nuances, innumerable details, innumerable implications.[384]

"'This is the noble truth of the origin of suffering' ... 'This is the noble truth of the cessation of suffering' ... 'This is the noble truth of the way leading to the cessation of suffering': such has been made known by me. In this statement, 'This is the noble truth of the way leading to the cessation of suffering,' there are innumerable nuances, innumerable details, innumerable implications.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

20 (10) Actual

"Bhikkhus, these four things are actual, unerring, not otherwise.[385] What four?

"'This is suffering': this, bhikkhus, is actual, unerring, not otherwise. 'This is the origin of suffering': this is actual, unerring, not otherwise. 'This is the cessation of suffering': this is actual,

unerring, not otherwise. [431] 'This is the way leading to the cessation of suffering': this is actual, unerring, not otherwise.

"These four things, bhikkhus, are actual, unerring, not otherwise.

"Therefore, bhikkhu, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

III. Koṭigāma

21 (1) *Koṭigāma (1)*[386]

On one occasion the Blessed One was dwelling among the Vajjians at Koṭigāma. There the Blessed One addressed the bhikkhus thus: "Bhikkhus, it is because of not understanding and not penetrating the Four Noble Truths that you and I have roamed and wandered through this long course of saṃsāra. What four?

"It is, bhikkhus, because of not understanding and not penetrating the noble truth of suffering that you and I have roamed and wandered through this long course of saṃsāra. It is because of not understanding and not penetrating the noble truth of the origin of suffering ... the noble truth of the cessation of suffering ... the noble truth of the way leading to the cessation of suffering [432] that you and I have roamed and wandered through this long course of saṃsāra.

"That noble truth of suffering, bhikkhus, has been understood and penetrated. That noble truth of the origin of suffering has been understood and penetrated. That noble truth of the cessation of suffering has been understood and penetrated. That noble truth of the way leading to the cessation of suffering has been understood and penetrated. Craving for existence has been cut off; the conduit to existence has been destroyed; now there is no more renewed existence."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Because of not seeing as they are
The Four Noble Truths,
We have wandered through the long course
In the various kinds of births.

"Now these truths have been seen;
The conduit to existence is severed;
Cut off is the root of suffering:
Now there is no more renewed existence."

22 (2) *Koṭigāma (2)*[387]

"Bhikkhus, those ascetics or brahmins who do not understand as it really is: 'This is suffering'; who do not understand as it really is: 'This is the origin of suffering'; who do not understand as it really is: 'This is the cessation of suffering'; who do not understand as it really is: 'This is the way leading to the cessation of suffering': these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, enter and dwell, in this very life, in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics or brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, [433] and these venerable ones, by realizing it for themselves with direct knowledge, enter and dwell, in this very life, in the goal of asceticism and the goal of brahminhood."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Those who do not understand suffering,
Who do not know suffering's origin,
Nor where suffering completely stops,
Where it ceases without remainder;
Who do not know that path
Which leads to suffering's appeasement:
They are devoid of mind's liberation
And also of liberation by wisdom;
Incapable of making an end,
They fare on to birth and aging.

"But those who understand suffering,
Who know too suffering's origin,
And where suffering completely stops,
Where it ceases without remainder;
Who understand that path
Which leads to suffering's appeasement:
They are endowed with mind's liberation
And also with liberation by wisdom;
Being capable of making an end,
They fare no more in birth and aging."

23 (3) The Perfectly Enlightened One

At Sāvatthi. "Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. It is because he has fully awakened to these Four Noble Truths as they really are that the Tathāgata is called the Arahant, the Perfectly Enlightened One.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

24 (4) Arahants

At Sāvatthi. "Bhikkhus, whatever Arahants, Perfectly Enlightened Ones, in the past fully awakened to things as they really are, all fully awakened to the Four Noble Truths as they really are. [434] Whatever Arahants, Perfectly Enlightened Ones, in the future will fully awaken to things as they really are, all will fully awaken to the Four Noble Truths as they really are. Whatever Arahants, Perfectly Enlightened Ones, at present have fully awakened to things as they really are, all have fully awakened to the Four Noble Truths as they really are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. Whatever Arahants, Perfectly Enlightened Ones, fully awakened ... will fully awaken ... have fully awakened to things as they really are, all have fully awakened to these Four Noble Truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

25 (5) The Destruction of the Taints

"Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see.[388] For one who knows what, for one who sees what, does the destruction of the taints come about? The destruction of the taints comes about for one who knows and sees: 'This is suffering'; for one who knows and sees: 'This is the origin of suffering'; for one who knows and sees: 'This is the cessation of suffering'; for one who knows and sees: 'This is the way leading to the cessation of suffering.' It is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

26 (6) Friends

"Bhikkhus, those for whom you have compassion and who think you should be heeded—whether friends or colleagues, relatives or kinsmen—[435] these you should exhort, settle, and establish for making the breakthrough to the Four Noble Truths as they really are.

"What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Those for whom you have compassion ... these you should exhort, settle, and establish for making the breakthrough to these Four Noble Truths as they really are.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

27 (7) Actual

"Bhikkhus, there are these Four Noble Truths. What four? The

noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These Four Noble Truths, bhikkhus, are actual, unerring, not otherwise. Therefore they are called noble truths.[389]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

28 (8) *The World*

"Bhikkhus, these are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. In this world, with its devas, Mārā, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, the Tathāgata is the noble one. Therefore they are called noble truths.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'" [436]

29 (9) *To Be Fully Understood*

"Bhikkhus, there are these Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering. These are the Four Noble Truths.

"Of these Four Noble Truths, bhikkhus, there is a noble truth that is to be fully understood; there is a noble truth that is to be abandoned; there is a noble truth that is to be realized; there is a noble truth that is to be developed.

"And what, bhikkhus, is the noble truth that is to be fully understood? The noble truth of suffering is to be fully understood; the noble truth of the origin of suffering is to be abandoned; the noble truth of the cessation of suffering is to be realized; the noble truth of the way leading to the cessation of suffering is to be developed.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

30 (10) *Gavampati*

On one occasion a number of elder bhikkhus were dwelling among the Cetiyans at Sahajāti. Now on that occasion when the elder bhikkhus had returned from their alms round, after their meal they had assembled in the pavilion and were sitting together when this conversation arose: "Friend, does one who sees suffering also see the origin of suffering, also see the cessation of suffering, also see the way leading to the cessation of suffering?"

When this was said, the Venerable Gavampati said to the elder bhikkhus: "Friends, in the presence of the Blessed One I have heard and learnt this: [437] 'Bhikkhus, one who sees suffering also sees the origin of suffering, also sees the cessation of suffering, also sees the way leading to the cessation of suffering. One who sees the origin of suffering also sees suffering, also sees the cessation of suffering, also sees the way leading to the cessation of suffering. One who sees the cessation of suffering also sees suffering, also sees the origin of suffering, also sees the way leading to the cessation of suffering. One who sees the way leading to the cessation of suffering also sees suffering, also sees the origin of suffering, also sees the cessation of suffering.'"[390]

IV. The *Siṃsapā* Grove

31 (1) *The* Siṃsapā *Grove*

On one occasion the Blessed One was dwelling at Kosambī in a *siṃsapā* grove. Then the Blessed One took up a few *siṃsapā* leaves in his hand and addressed the bhikkhus thus: "What do you think, bhikkhus, which is more numerous: these few *siṃsapā* leaves that I have taken up in my hand or those in the *siṃsapā* grove overhead?" [438]

"Venerable sir, the *siṃsapā* leaves that the Blessed One has taken up in his hand are few, but those in the *siṃsapā* grove overhead are numerous."

"So too, bhikkhus, the things I have directly known but have

not taught you are numerous, while the things I have taught you are few. And why, bhikkhus, have I not taught those many things? Because they are unbeneficial, irrelevant to the fundamentals of the holy life, and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

"And what, bhikkhus, have I taught? I have taught: 'This is suffering'; I have taught: 'This is the origin of suffering'; I have taught: 'This is the cessation of suffering'; I have taught: 'This is the way leading to the cessation of suffering.' And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

32 (2) *Acacia*

"Bhikkhus, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering as it really is, without having made the breakthrough to the noble truth of the origin of suffering as it really is, without having made the breakthrough to the noble truth of the cessation of suffering as it really is, without having made the breakthrough to the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering'—this is impossible.

"Just as, bhikkhus, if someone should speak thus: 'Having made a basket of acacia leaves or of pine needles or of myrobalan leaves,[391] [439] I will bring water or a palm fruit,'[392] this would be impossible; so too, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering as it really is ... I will completely make an end to suffering'—this is impossible.

"But, bhikkhus, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering as it really is, having made the breakthrough to the noble truth of the origin of suffering as it really is, having made the breakthrough to the noble truth of the cessation of suffering as it really is, having made the breakthrough to the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering'—this is possible.

"Just as, bhikkhus, if someone should speak thus: 'Having made a basket of lotus leaves or of kino leaves or of *māluva* leaves,[393] I will bring water or a palm fruit,' this would be possible; so too, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering as it really is ... I will completely make an end to suffering'—this is possible.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

33 (3) *Stick*

"Bhikkhus, just as a stick thrown up into the air falls now on its bottom, now on its top, so too as beings roam and wander on, hindered by ignorance and fettered by craving, now they go from this world to the other world, now they come from the other world to this world.[394] For what reason? Because they have not seen the Four Noble Truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering. [440]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

34 (4) *Clothes*

"Bhikkhus, if one's clothes or head were ablaze, what should be done about it?"

"Venerable sir, if one's clothes or head were ablaze, to extinguish one's blazing clothes or head one should arouse extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, and exercise mindfulness and clear comprehension."[395]

"Bhikkhus, one might look on equanimously at one's blazing clothes or head, paying no attention to them, but so long as one has not made the breakthrough to the Four Noble Truths as they really are, in order to make the breakthrough one should arouse

extraordinary desire, make an extraordinary effort, stir up zeal and enthusiasm, be unremitting, and exercise mindfulness and clear comprehension. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

35 (5) A Hundred Spears

"Bhikkhus, suppose there were a man with a life span of a hundred years, who could live a hundred years. Someone would say to him: 'Come, good man, in the morning they will strike you with a hundred spears; at noon they will strike you with a hundred spears; in the evening they will strike you with a hundred spears.[396] And you, good man, being struck day after day by three hundred spears will have a life span of a hundred years, will live a hundred years; and then, after a hundred years have passed, you will make the breakthrough to the Four Noble Truths, to which you had not broken through earlier.' [441]

"It is fitting, bhikkhus, for a clansman intent on his good to accept the offer. For what reason? Because this saṃsāra is without discoverable beginning; a first point cannot be discerned of blows by spears, blows by swords, blows by axes. And even though this may be so, bhikkhus, I do not say that the breakthrough to the Four Noble Truths is accompanied by suffering or displeasure. Rather, the breakthrough to the Four Noble Truths is accompanied only by happiness and joy. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

36 (6) Creatures

"Bhikkhus, suppose a man were to cut up whatever grass, sticks, branches, and foliage there is in this Jambudīpa and collect them into a single heap. Having done so, he would impale the large creatures in the ocean on the large stakes, the middle-sized creatures on the middle-sized stakes, and the small creatures on the small stakes. Still, bhikkhus, the gross creatures in the ocean would not be exhausted even after all the grass, sticks, branches, and foliage in Jambudīpa had been used up and exhausted. The small creatures in the ocean that could not easily be impaled on stakes would be even more numerous than this. For what reason? [442] Because of the minuteness of their bodies.

"So vast, bhikkhus, is the plane of misery. The person who is accomplished in view, freed from that vast plane of misery, understands as it really is: 'This is suffering.'... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

37 (7) The Sun (1)

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the breakthrough to the Four Noble Truths as the really are, that is, right view. It is to be expected that a bhikkhu with right view[397] will understand as it really is: 'This is suffering.'... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

38 (8) The Sun (2)

"Bhikkhus, so long as the sun and moon have not arisen in the world, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long day and night are not discerned, the month and fortnight are not discerned, the seasons and the year are not discerned.

"But, bhikkhus, when the sun and moon arise in the world, then there is the manifestation of great light and radiance; [443]

then there is no blinding darkness, no dense mass of darkness; then day and night are discerned, the month and fortnight are discerned, the seasons and year are discerned.

"So too, bhikkhus, so long as a Tathāgata has not arisen in the world, an Arahant, a Perfectly Enlightened One, for just so long there is no manifestation of great light and radiance, but then blinding darkness prevails, a dense mass of darkness; for just so long there is no explaining, teaching, proclaiming, establishing, disclosing, analysing, or elucidating of the Four Noble Truths.

"But, bhikkhus, when a Tathāgata arises in the world, an Arahant, a Perfectly Enlightened One, then there is the manifestation of great light and radiance; then no blinding darkness prevails, no dense mass of darkness; then there is the explaining, teaching, proclaiming, establishing, disclosing, analysing, and elucidating of the Four Noble Truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

39 (9) Indra's Pillar

"Bhikkhus, those ascetics or brahmins who do not understand as it really is 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they look up at the face of another ascetic or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.'

"Suppose, bhikkhus, a tuft of cotton wool or kapok, light, wafted by the wind, had settled on an even piece of ground. [444] An easterly wind would drive it westward; a westerly wind would drive it eastward; a northerly wind would drive it southward; a southerly wind would drive it northward. For what reason? Because of the lightness of the tuft.

"So too, bhikkhus, those ascetics or brahmins who do not understand as it really is 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they look up at the face of another ascetic or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.' For what reason? Because they have not seen the Four Noble Truths.

"But, bhikkhus, those ascetics or brahmins who understand as it really is 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they do not look up at the face of another ascetic or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.'

"Suppose, bhikkhus, there was an iron pillar or an Indra's pillar[398] with a deep base, securely planted, immobile, unshaking. Even if a forceful blast of wind comes—whether from the east, the west, the north, or the south—that pillar would not shake, quake, or tremble. For what reason? Because the pillar has a deep base and is securely planted.

"So too, bhikkhus, those ascetics or brahmins who understand as it really is 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they do not look up at the face of another ascetic or brahmin, thinking: 'This worthy is surely one who really knows, who really sees.' For what reason? Because, bhikkhus, they have clearly seen the Four Noble Truths. What four? [445] The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

40 (10) Seeking an Argument

"Bhikkhus, if any bhikkhu understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering,' and then an ascetic or brahmin comes along—whether from the east, the west, the north, or the south—seeking an argument, searching for an argument, thinking: 'I will refute his thesis,' it is impossible that he could make that bhikkhu shake, quake, or tremble.

"Suppose, bhikkhus,[399] there was a stone column sixteen yards long: an eight yards' portion of it would be sunk in the ground, an eight yards' portion above ground. Even if a forceful blast of wind comes along—whether from the east, the west, the north, or the south—the column would not shake, quake, or tremble. For what reason? Because it has a deep base and is securely planted.

"So too, bhikkhus, if any bhikkhu understands as it really is

'This is suffering' ... 'This is the way leading to the cessation of suffering,' [446] and then an ascetic or a brahmin comes along ... it is impossible that he could make that bhikkhu shake, quake, or tremble. For what reason? Because he has clearly seen the Four Noble Truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

V. The Precipice

41 (1) Reflection about the World

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus:

"Bhikkhus, once in the past a certain man set out from Rājagaha and went to the Sumāgadhā Lotus Pond, thinking: 'I will reflect about the world.'[400] [447] He then sat down on the bank of the Sumāgadhā Lotus Pond reflecting about the world. Then, bhikkhus, the man saw a four-division army entering a lotus stalk on the bank of the pond. Having seen this, he thought: 'I must be mad! I must be insane! I've seen something that doesn't exist in the world.' The man returned to the city and informed a great crowd of people: 'I must be mad, sirs! I must be insane! I've seen something that doesn't exist in the world.'

"[They said to him:] 'But how is it, good man, that you are mad? How are you insane? And what have you seen that doesn't exist in the world?'

"'Here, sirs, I left Rājagaha and approached the Sumāgadhā Lotus Pond ... (*as above*) ... I saw a four-division army entering a lotus stalk on the bank of the pond. That's why I'm mad, that's why I'm insane, and that's what I've seen that doesn't exist in the world.'

"'Surely you're mad, good man! Surely you're insane! And what you have seen doesn't exist in the world.'

"Nevertheless, bhikkhus, what that man saw was actually real, not unreal.[401] Once in the past the devas and the asuras were arrayed for battle. In that battle the devas won and the asuras were defeated. In their defeat, [448] the asuras were frightened and entered the asura city through the lotus stalk, to the bewilderment of the devas.

"Therefore, bhikkhus, do not reflect about the world, thinking: 'The world is eternal' or 'The world is not eternal'; or 'The world is finite' or 'The world is infinite'; or 'The soul and the body are the same' or 'The soul is one thing, the body is another'; or 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death.' For what reason? Because, bhikkhus, this reflection is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"When you reflect, bhikkhus, you should reflect: 'This is suffering'; you should reflect: 'This is the origin of suffering'; you should reflect: 'This is the cessation of suffering'; you should reflect: 'This is the way leading to the cessation of suffering.' For what reason? Because, bhikkhus, this reflection is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

42 (2) The Precipice

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then the Blessed One addressed the bhikkhus thus: "Come, bhikkhus, let us go to Paṭibhāna Peak for the day's abiding."

"Yes, venerable sir," those bhikkhus replied. [449] Then the Blessed One, together with a number of bhikkhus, went to Paṭibhāna Peak. A certain bhikkhu saw the steep precipice off Paṭibhāna Peak and said to the Blessed One: "That precipice is indeed steep, venerable sir; that precipice is extremely frightful. But is there, venerable sir, any other precipice steeper and more frightful than that one?"

"There is, bhikkhu."

"But what, venerable sir, is that precipice steeper and more frightful than that one?"

"Those ascetics and brahmins, bhikkhu, who do not understand as it really is: 'This is suffering'; who do not understand as it really is: 'This is the origin of suffering'; who do not understand as it really is: 'This is the cessation of suffering'; who do not understand as it really is: 'This is the way leading to the cessation of suffering'—they delight in volitional formations that lead to birth, in volitional formations that lead to aging, in volitional formations that lead to death, in volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional formations, they generate volitional formations that lead to birth, generate volitional formations that lead to aging, generate volitional formations that lead to death, generate volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional formations, they tumble down the precipice of birth, tumble down the precipice of aging, tumble down the precipice of death, tumble down the precipice of sorrow, lamentation, pain, displeasure, and despair. They are not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.[402] [450]

"But, bhikkhu, those ascetics and brahmins who understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they do not delight in volitional formations that lead to birth, nor in volitional formations that lead to aging, nor in volitional formations that lead to death, nor in volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional formations, they do not generate volitional formations that lead to birth, nor generate volitional formations that lead to aging, nor generate volitional formations that lead to death, nor generate volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Not having generated such volitional formations, they do not tumble down the precipice of birth, nor tumble down the precipice of aging, nor tumble down the precipice of death, nor tumble down the precipice of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

43 (3) The Great Conflagration

"Bhikkhus, there exists a hell named the Great Conflagration. There, whatever form one sees with the eye is undesirable, [451] never desirable; unlovely, never lovely; disagreeable, never agreeable.[403] Whatever sound one hears with the ear ... Whatever odour one smells with the nose ... Whatever taste one savours with the tongue ... Whatever tactile object one feels with the body ... Whatever mental phenomenon one cognizes with the mind is undesirable, never desirable; unlovely, never lovely; disagreeable, never agreeable."

When this was said, a certain bhikkhu said to the Blessed One: "That conflagration, venerable sir, is indeed terrible; that conflagration is indeed very terrible. But is there, venerable sir, any other conflagration more terrible and frightful than that one?"

"There is, bhikkhu."

"But what, venerable sir, is that conflagration more terrible and frightful than that one?"

"Those ascetics or brahmins, bhikkhu, who do not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they delight in volitional formations that lead to birth, in volitional formations that lead to aging, in volitional formations that lead to death, in volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional formations, they generate volitional formations that lead to birth, generate volitional formations that lead to aging, generate volitional formations that lead to death, generate volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional formations, they are burnt by the conflagration of birth, burnt by the conflagration of aging, burnt by the conflagration of death, burnt by the conflagration of sorrow, lamentation, pain, displeasure, and despair. They are not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

"But, bhikkhu, those ascetics and brahmins who understand as

it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they do not delight in volitional formations that lead to birth, nor in volitional formations that lead to aging, nor in volitional formations that lead to death, nor in volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional formations, they do not generate volitional formations that lead to birth, nor generate volitional formations that lead to aging, nor generate volitional formations that lead to death, nor generate volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Not having generated such volitional formations, they are not burnt by the conflagration of birth, nor burnt by the conflagration of aging, nor burnt by the conflagration of death, nor burnt by the conflagration of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, [452] aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

44 (4) Peaked House

"Bhikkhus, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering as it really is, without having made the breakthrough to the noble truth of the origin of suffering as it really is, without having made the breakthrough to the noble truth of the cessation of suffering as it really is, without having made the breakthrough to the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering'—this is impossible.

"Just as, bhikkhus, if anyone should speak thus, 'Without having built the lower storey of a peaked house, I will erect the upper storey,' this would be impossible; so too, if anyone should speak thus: 'Without having made the breakthrough to the noble truth of suffering as it really is ... I will completely make an end to suffering'—this is impossible.

"But, bhikkhus, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering as it really is, having made the breakthrough to the noble truth of the origin of suffering as it really is, having made the breakthrough to the noble truth of the cessation of suffering as it really is, having made the breakthrough to the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering'—this is possible.

"Just as, bhikkhus, if anyone should speak thus: 'Having built the lower storey of a peaked house, I will erect the upper storey,' this would be possible; so too, if anyone should speak thus: 'Having made the breakthrough to the noble truth of suffering as it really is ... I will completely make an end to suffering'—this is possible. [453]

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

45 (5) The Hair[404]

On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Hall with the Peaked Roof. Then, in the morning, the Venerable Ānanda dressed and, taking bowl and robe, entered Vesālī for alms. The Venerable Ānanda saw a number of Licchavi youths practising archery in the training hall, shooting arrows from a distance through a very small keyhole, head through butt,[405] without missing. When he saw this, the thought occurred to him: "These Licchavi youths are indeed trained! These Licchavi youths are indeed well trained, in that they shoot arrows from a distance through a very small keyhole, head through butt, without missing."

Then, when the Venerable Ānanda had walked for alms in Vesālī and had returned from his alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported what he had seen. [454]

[The Blessed One said:] "What do you think, Ānanda, which is more difficult and challenging: to shoot arrows from a distance through a very small keyhole, head through butt, without missing, or to pierce with the arrowhead the tip of a hair split into seven strands?"[406]

"It is more difficult and challenging, venerable sir, to pierce with the arrowhead the tip of a hair split into seven strands."

"But, Ānanda, they pierce something even more difficult to

pierce who pierce as it really is: 'This is suffering' ...; who pierce as it really is: 'This is the way leading to the cessation of suffering.'

"Therefore, Ānanda, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

46 (6) Darkness

"Bhikkhus, there are world interstices, vacant and abysmal[407] regions of blinding darkness and gloom, where the light of the sun and moon, so powerful and mighty, does not reach."

When this was said, a certain bhikkhu said to the Blessed One: "That darkness, venerable sir, is indeed great; that darkness is indeed very great. But is there, venerable sir, any other darkness greater and more frightful than that one?"

"There is, bhikkhu."

"But what, venerable sir, is that darkness greater and more frightful than that one?"

"Those ascetics and brahmins, bhikkhu, who do not understand as it really is: 'This is suffering'; [455] who do not understand as it really is: 'This is the origin of suffering'; who do not understand as it really is: 'This is the cessation of suffering'; who do not understand as it really is: 'This is the way leading to the cessation of suffering'—they delight in volitional formations that lead to birth, in volitional formations that lead to aging, in volitional formations that lead to death, in volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional formations, they generate volitional formations that lead to birth, generate volitional formations that lead to aging, generate volitional formations that lead to death, generate volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional formations, they tumble into the darkness of birth, tumble into the darkness of aging, tumble into the darkness of death, tumble into the darkness of sorrow, lamentation, pain, displeasure, and despair. They are not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

"But, bhikkhu, those ascetics and brahmins who understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering'—they do not delight in volitional formations that lead to birth, nor in volitional formations that lead to aging, nor in volitional formations that lead to death, nor in volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Not delighting in such volitional formations, they do not generate volitional formations that lead to birth, nor generate volitional formations that lead to aging, nor generate volitional formations that lead to death, nor generate volitional formations that lead to sorrow, lamentation, pain, displeasure, and despair. Not having generated such volitional formations, they do not tumble into the darkness of birth, nor tumble into the darkness of aging, nor tumble into the darkness of death, nor tumble into the darkness of sorrow, lamentation, pain, displeasure, and despair. They are freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

47 (7) Yoke with a Hole (1)[408]

"Bhikkhus, suppose a man would throw a yoke with a single hole into the great ocean, and there was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?" [456]

"If it would ever do so, venerable sir, it would be only after a very long time."

"Sooner, I say, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole than the fool who has gone once to the nether world [would regain] the human state. For what reason? Because here, bhikkhus, there is no conduct guided by the Dhamma, no righteous conduct, no wholesome activity, no meritorious activity. Here there prevails mutual devouring, the devouring of the weak. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering ... the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

48 (8) Yoke with a Hole (2)

"Bhikkhus, suppose that this great earth had become one mass of water, and a man would throw a yoke with a single hole upon it. An easterly wind would drive it westward; a westerly wind would drive it eastward; a northerly wind would drive it southward; a southerly wind would drive it northward. There was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, [457] insert its neck into that yoke with a single hole?"

"It would be by chance, venerable sir, that that blind turtle, coming to the surface once every hundred years, would insert its neck into that yoke with a single hole."

"So too, bhikkhus, it is by chance[409] that one obtains the human state; by chance that a Tathāgata, an Arahant, a Perfectly Enlightened One arises in the world; by chance that the Dhamma and Discipline proclaimed by the Tathāgata shines in the world.

"You have obtained that human state, bhikkhus; a Tathāgata, an Arahant, a Perfectly Enlightened One has arisen in the world; the Dhamma and Discipline proclaimed by the Tathāgata shines in the world.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

49 (9) Sineru (1)

"Bhikkhus, suppose that a man would place on Sineru, the king of mountains, seven grains of gravel the size of mung beans.[410] What do you think, bhikkhus, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains?"

"Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are trifling. Compared to Sineru, the king of mountains, the seven grains of

gravel the size of mung beans are not calculable, do not bear comparison, do not amount even to a fraction." [458]

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been utterly destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

50 (10) Sineru (2)

"Bhikkhus, suppose that Sineru, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mung beans.[411] What do you think, bhikkhus, which is more: the portion of Sineru, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mung beans that remain?"

"Venerable sir, the portion of Sineru, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mung beans that remain are trifling. Compared to the portion of Sineru that would be destroyed and eliminated, the seven grains of gravel the size of mung beans that remain are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, [459] the suffering that has been utterly destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to under-

stand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

VI. The Breakthrough

51 (1) The Fingernail[412]

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

"Bhikkhus, what do you think which is more: the little bit of soil that I have taken up in my fingernail or this great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, that little bit of soil is not calculable, does not bear comparison, does not amount even to a fraction." [460]

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

52 (2) The Pond

"Bhikkhus, suppose there were a pond fifty *yojanas* long, fifty *yojanas* wide, and fifty *yojanas* deep, full of water, overflowing so that a crow could drink from it, and a man would draw out some water from it on the tip of a blade of *kusa* grass. What do you think, bhikkhus, which is more: the water drawn out on the tip of the blade of *kusa* grass or the water in the pond?"

"Venerable sir, the water in the pond is more. The water drawn out on the tip of the blade of *kusa* grass is trifling. Compared to the water in the pond, the water drawn out on the tip of the blade of *kusa* grass is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

53 (3) Water at the Confluence (1)

"Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—a man would draw out two or three drops of water. [461] What do you think, bhikkhus, which is more: these two or three drops of water that have been drawn out or the water at the confluence?"

"Venerable sir, the water at the confluence is more. The two or three drops of water that have been drawn out are trifling. Compared to the water at the confluence, the two or three drops of water that have been drawn out are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

54 (4) Water at the Confluence (2)

"Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī—their water would be destroyed and eliminated except for two or three drops. What do you think, bhikkhus, which is more: the water at the confluence that has been destroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water at the confluence that has been destroyed and eliminated is more; the two or three drops of water that remain are trifling. Compared to the water at the confluence that has been destroyed and eliminated, the two or three drops of water that remain are trifling; they are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...." [462]

55 (5) The Earth (1)

"Bhikkhus, suppose that a man would place seven little balls of clay the size of jujube kernels on the great earth. What do you think, bhikkhus, which is more: those seven little balls of clay the size of jujube kernels that have been placed there or the great earth?"

"Venerable sir, the great earth is more. The seven little balls of clay the size of jujube kernels are trifling. Compared to the great earth, those seven little balls of clay the size of jujube kernals are trifling; they are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

56 (6) The Earth (2)

"Bhikkhus, suppose that the great earth would be destroyed and eliminated except for seven little balls of clay the size of jujube kernels. What do you think, bhikkhus, which is more: the great earth that has been destroyed and eliminated or the seven little balls of clay the size of jujube kernels that remain?"

"Venerable sir, the great earth that has been destroyed and eliminated is more. The seven little balls of clay the size of jujube kernels that remain are trifling. Compared to the great earth that has been destroyed and eliminated, the seven little balls of clay the size of jujube kernels that remain are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...." [463]

57 (7) The Ocean (1)

"Bhikkhus, suppose that a man would draw out two or three drops of water from the great ocean. What do you think, bhikkhus, which is more: the two or three drops of water that have been drawn out or the water in the great ocean?"

"Venerable sir, the water in the great ocean is more. The two or three drops of water that have been drawn out are trifling. Compared to the water in the great ocean, the two or three drops of water that have been drawn out are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

58 (8) The Ocean (2)

"Bhikkhus, suppose that the great ocean would be destroyed and eliminated except for two or three drops of water. What do you think, bhikkhus, which is more: the water in the great ocean that has been destroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water in the great ocean that has been destroyed and eliminated is more. The two or three drops of water that remain are trifling. Compared to the water that has been destroyed and eliminated, the two or three drops of water that remain are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...." [464]

59 (9) The Mountain (1)

"Bhikkhus, suppose that a man would place on the Himalayas, the king of mountains, seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mustard seeds that have been placed there or the Himalayas, the king of mountains?"

"Venerable sir, the Himalayas, the king of mountains, is more. The seven grains of gravel the size of mustard seeds are trifling. Compared to the Himalayas, the king of mountains, the seven grains of gravel the size of mustard seeds are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple ... Therefore an exertion should be made...."

60 (10) The Mountain (2)

"Bhikkhus, suppose that the Himalayas, the king of mountains, would be destroyed and eliminated except for seven grains of

gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mustard seeds that remain?"

"Venerable sir, the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mustard seeds that remain are trifling. Compared to the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated, the seven grains of gravel the size of mustard seeds that remain are not calculable, do not bear comparison, do not amount even to a fraction."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, [465] the suffering that has been destroyed and eliminated is more, while that which remains is trifling. Compared to the former mass of suffering that has been destroyed and eliminated, the latter is not calculable, does not bear comparison, does not amount even to a fraction, as there is a maximum of seven more lives. He is one who understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.'

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

VII. First Raw Grain Repetition Series[413]

61 (1) *Elsewhere*

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

"What do you think, bhikkhus, which is more: the little bit of soil in my fingernail or the great earth?" [466]

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, that little bit of soil is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, those beings are few who are reborn among human beings. But those beings are more numerous who are reborn elsewhere than among human beings.[414] For what reason? Because, bhikkhus, they have not seen the Four Noble Truths.

What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

62 (2) *Outlying Countries*

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus....

"So too, bhikkhus, those beings are few who are reborn in the middle countries. But those beings are more numerous who are reborn in the outlying countries among the uncultured barbarians...." [467]

63 (3) *Wisdom*

... "So too, bhikkhus, those beings are few who possess the noble eye of wisdom. But these beings are more numerous, who are immersed in ignorance and confused...."

64 (4) *Wines and Liquors*

... "So too, bhikkhus, those beings are few who abstain from wine, liquors, and intoxicants that are a basis for negligence. But these beings are more numerous who do not abstain from wines, liquors, and intoxicants that are a basis for negligence...."

65 (5) *Water-Born*

... "So too, bhikkhus, those beings are few who are born on high ground. But these beings are more numerous who are born in water...."

66 (6) *Who Honour Mother*

... "So too, bhikkhus, those beings are few who honour their mother. But these beings are more numerous who do not honour their mother...."

67 (7) Who Honour Father

... "So too, bhikkhus, those beings are few who honour their father. But these beings are more numerous who do not honour their father...." [468]

68 (8) Who Honour Ascetics

... "So too, bhikkhus, those beings are few who honour ascetics. But these beings are more numerous who do not honour ascetics...."

69 (9) Who Honour Brahmins

... "So too, bhikkhus, those beings are few who honour brahmins. But these beings are more numerous who do not honour brahmins...."

70 (10) Who Respect Elders

... "So too, bhikkhus, those beings are few who respect their elders in the family. But these beings are more numerous who do not respect their elders in the family...."

VIII. Second Raw Grain Repetition Series

71 (1) Killing Living Beings[415]

... "So too, bhikkhus, those beings are few who abstain from the destruction of life. But these beings are more numerous who do not abstain from the destruction of life...." [469]

72 (2) Taking What Is Not Given

... "So too, bhikkhus, those beings are few who abstain from taking what is not given. But these beings are more numerous who do not abstain from taking what is not given...."

73 (3) Sexual Misconduct

... "So too, bhikkhus, those beings are few who abstain from sexual misconduct. But these beings are more numerous who do not abstain from sexual misconduct...."

74 (4) False Speech

... "So too, bhikkhus, those beings are few who abstain from false speech. But these beings are more numerous who do not abstain from false speech...."

75 (5) Divisive Speech

... "So too, bhikkhus, those beings are few who abstain from divisive speech. But these beings are more numerous who do not abstain from divisive speech...."

76 (6) Harsh Speech

... "So too, bhikkhus, those beings are few who abstain from harsh speech. But these beings are more numerous who do not abstain from harsh speech...."

77 (7) Idle Chatter

... "So too, bhikkhus, those beings are few who abstain from idle chatter. But these beings are more numerous who do not abstain from idle chatter...." [470]

78 (8) Seed Life[416]

... "So too, bhikkhus, those beings are few who abstain from damaging seed and plant life. But these beings are more numerous who do not abstain from damaging seed and plant life...."

79 (9) Improper Times

... "So too, bhikkhus, those beings are few who abstain from

eating at improper times. But these beings are more numerous who do not abstain from eating at improper times...."

80 (10) Scents and Unguents

... "So too, bhikkhus, those beings are few who abstain from wearing garlands, embellishing themselves with scents, and beautifying themselves with unguents. But these beings are more numerous who do not so abstain...."

IX. Third Raw Grain Repetition Series

81 (1) Dancing and Singing

... "So too, bhikkhus, those beings are few who abstain from dancing, singing, instrumental music, and unsuitable shows. [471] But these beings are more numerous who do not so abstain...."

82 (2) High Beds

... "So too, bhikkhus, those beings are few who abstain from high and luxurious beds and seats. But these beings are more numerous who do not so abstain...."

83 (3) Gold and Silver

... "So too, bhikkhus, those beings are few who abstain from accepting gold and silver. But these beings are more numerous who do not so abstain...."

84 (4) Raw Grain

... "So too, bhikkhus, those beings are few who abstain from accepting raw grain. But these beings are more numerous who do not so abstain...."

85 (5) Raw Meat

... "So too, bhikkhus, those beings are few who abstain from

accepting raw meat. But these beings are more numerous who do not so abstain...."

86 (6) Girls

... "So too, bhikkhus, those beings are few who abstain from accepting women and girls. But these beings are more numerous who do not so abstain...." [472]

87 (7) Slaves

... "So too, bhikkhus, those beings are few who abstain from accepting male and female slaves. But these beings are more numerous who do not so abstain...."

88 (8) Goats and Sheep

... "So too, bhikkhus, those beings are few who abstain from accepting goats and sheep. But these beings are more numerous who do not so abstain...."

89 (9) Fowl and Swine

... "So too, bhikkhus, those beings are few who abstain from accepting fowl and swine. But these beings are more numerous who do not so abstain...."

90 (10) Elephants

... "So too, bhikkhus, those beings are few who abstain from accepting elephants, cattle, horses, and mares. But these beings are more numerous who do not so abstain...."

[473] X. Fourth Raw Grain Repetition Series

91 (1) Fields

... "So too, bhikkhus, those beings are few who abstain from accepting fields and land. But these beings are more numerous who do not so abstain...."

92 (2) *Buying and Selling*

... "So too, bhikkhus, those beings are few who abstain from buying and selling. But these beings are more numerous who do not so abstain...."

93 (3) *Messages*

... "So too, bhikkhus, those beings are few who abstain from running messages and errands. But these beings are more numerous who do not so abstain...."

94 (4) *False Weights*

... "So too, bhikkhus, those beings are few who abstain from false weights, false metals, and false measures. But these beings are more numerous who do not so abstain...."

95 (5) *Bribery*

... "So too, bhikkhus, those beings are few who abstain from the crooked ways of bribery, deception, and fraud. But these beings are more numerous who do not so abstain...."

96 (6)–101 (11) *Mutilating, Etc.*

... "So too, bhikkhus, those beings are few who abstain from mutilating, murder, binding, robbery, plunder, and violence. [474] But these beings are more numerous who do not so abstain. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

XI. The Five Destinations Repetition Series

102 (1) *Passing Away as Humans (1)*

Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

"What do you think, bhikkhus, which is more: the little bit of soil in my fingernail or the great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, the little bit of soil that the Blessed One has taken up in his fingernail is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in hell. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'... An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

103 (2) *Passing Away as Humans (2)*

... "So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in the animal realm...." [475]

104 (3) *Passing Away as Humans (3)*

... "So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in the domain of ghosts...."

105 (4)–107 (6) Passing Away as Humans (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among the devas. But those beings are more numerous who, when they pass away as human beings, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

108 (7)–110 (9) Passing Away as Devas (1–3)

... "So too, bhikkhus, those beings are few who, when they pass away as devas, are reborn among the devas. But those beings are more numerous who, when they pass away as devas, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

111 (10)–113 (12) Passing Away as Devas (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away as devas, are reborn among human beings. But those beings are more numerous who, when they pass away as devas, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

114 (13)–116 (15) Passing Away from Hell (1–3)

... "So too, bhikkhus, those beings are few who, when they pass away from hell, are reborn among human beings. But those beings are more numerous who, when they pass away from hell, are reborn in hell ... in the animal realm ... in the domain of ghosts...." [476]

117 (16)–119 (18) Passing Away from Hell (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away from hell, are reborn among the devas. But those beings are more numerous who, when they pass away from hell, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

120 (19)–122 (21) Passing Away from the Animal Realm (1–3)

... "So too, bhikkhus, those beings are few who, when they pass away from the animal realm, are reborn among human beings. But those beings are more numerous who, when they pass away from the animal realm, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

123 (22)–125 (24) Passing Away from the Animal Realm (4–6)

... "So too, bhikkhus, those beings are few who, when they pass away from the animal realm, are reborn among the devas. But those beings are more numerous who, when they pass away from the animal realm, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

126 (25)–128 (27) Passing Away from the Domain of Ghosts (1 –3)

... "So too, bhikkhus, those beings are few who, when they pass away from the domain of ghosts, are reborn among human beings. But those beings are more numerous who, when they pass away from the domain of ghosts, are reborn in hell ... in the animal realm ... in the domain of ghosts...."

129 (28) Passing Away from the Domain of Ghosts (4)

... "So too, bhikkhus, those beings are few who, when they pass away from the domain of ghosts, are reborn among the devas. But those beings are more numerous who, when they pass away from the domain of ghosts, are reborn in hell." [477]

130 (29) Passing Away from the Domain of Ghosts (5)

... "So too, bhikkhus, those beings are few who, when they pass away from the domain of ghosts, are reborn among the devas. But those beings are more numerous who, when they pass away from the domain of ghosts, are reborn in the animal realm."

131 (30) Passing Away from the Domain of Ghosts (6)

... "So too, bhikkhus, those beings are few who, when they pass away from the domain of ghosts, are reborn among the devas. But those beings are more numerous who, when they pass away from the domain of ghosts, are reborn in the domain of ghosts. For what reason? Because they have not seen the Four Noble Truths. What four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.' An exertion should be made to understand: 'This is the origin of suffering.' An exertion should be made to understand: 'This is the cessation of suffering.' An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. [478]

The Great Book is finished.

Notes

45. Maggasaṃyutta

1 Also at AN V 214, but with *micchāñāṇa* and *micchāvimutti* added to the "dark side," and *sammāñāṇa* and *sammāvimutti* added to the "bright side." The opening statements about ignorance and (just below) true knowledge are at It 34,6–10. See too MN III 76,1–9.

Spk: Ignorance is the forerunner (*pubbaṅgama*) in two modes, as a conascent condition (*sahajātavasena*, a condition for simultaneously arisen states) and as a decisive-support condition (*upanissayavasena*, a strong causal condition for subsequently arisen states). Spk-pṭ: It is a forerunner by way of conascence when it makes associated states conform to its own mode of confusion about the object, so that they grasp impermanent phenomena as permanent, etc.; it is a forerunner by way of both conascence and decisive support when a person overcome by delusion engages in immoral actions. *Shamelessness* (*ahirika*) has the characteristic of lack of shame (*alajjanā*, or lack of conscience regarding evil); *fearlessness of wrongdoing* (*anottappa*), the characteristic of lack of fear (*abhāyanā*, regarding evil conduct).

Spk glosses *anudeva* (or *anvadeva* in Be): *sah' eva ekato' va, na vinā tena uppajjati*; "it arises along with it, in unison, not without it."

2 Spk: *True knowledge* (*vijjā*) is knowledge of one's responsibility for one's own action (*kammassakatāñāṇa*). Here, too, it is a forerunner by way of both conascence and decisive support.

Shame (*hiri*) and fear of wrongdoing (*ottappa*) are called "the guardians of the world" (AN I 51,19–28). For a detailed discussion of *hiri* and *ottappa*, see As 124–27, presented more concisely at Vism 464–65 (Ppn 14:142).

3 Spk says that at the moment of the mundane path these are not all found together, but they are found together at the moment of the supramundane path. Even in the development of the mundane path it would be a mistake to see the eight factors as following in direct sequence. Right view is the guide for all the other path factors and the direct condition for right intention. Right view and right intention jointly condition the next three factors, which make up the virtue group. These in turn serve as the foundation for right effort and right mindfulness, the effort being the application of energy to the practice of the four establishments of mindfulness. The fruit of right effort and right mindfulness is right concentration.

4 This entire sutta is quoted by the Buddha at **3:18**, in a conversation with King Pasenadi. Spk has commented on the text there and thus passes over it here. I draw the excerpts below from Spk's exegesis of the earlier text. In Be and Ee the name of the town is Sakkara.

5 *Kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā*. The three are synonymous. Spk: When he was in seclusion Ānanda thought, "This practice of an ascetic succeeds for one who relies on good friends and on his own manly effort, so half of it depends on good friends and half on one's own manly effort."

6 C.Rh.D renders *kalyāṇamitto bhikkhu* "a bhikkhu who is a friend of righteousness" (KS 1:113); Woodward, "a monk who is a friend of what is lovely" (KS 5:2); Ireland, "a bhikkhu who is a friend of the good" (SN-Anth 1:75). These renderings all rest on a misunderstanding of the grammatical form of the expression. As an independent substantive, *kalyāṇamitta* means a good friend, i.e., a spiritual friend who gives advice, guidance, and encouragement. When used in apposition to *bhikkhu*, however, *kalyāṇamitta* becomes a *bahubbbihi* compound, and the whole expression means "a bhikkhu *who has* a good friend." To represent this formally: *yassa bhikkhuno kalyāṇamittaṃ hoti* (not *yo bhikkhu kalyāṇassa mittaṃ hoti*), *so kalyāṇamitto bhikkhū ti vuccati* (my own etymology). On the importance of the good friend, see below **45:49, 63, 77**, and also AN IV 351–53 (= Ud 34–37).

Spk: With children, it isn't possible to say, "So much comes from the mother, so much from the father"; the same is true in this case too. One cannot say, "So much of right view, etc., comes from good friends, so much from one's own manly effort." The Blessed One says in effect: "The four paths, the four fruits, etc., are all rooted in the good friend."

7 The *vivekanissita* formula is affixed to the path factors at Vibh 236. Spk explains seclusion (*viveka*) in the light of the commentarial notion of the fivefold seclusion: (i) "in a particular respect" (*tadaṅga*, temporarily, by the practice of insight); (ii) by suppression (*vikkhambhana*, temporarily, by attainment of jhāna); (iii) by eradication (*samuccheda*, permanently, by the supramundane path); (iv) by subsiding (*paṭippassaddhi*, permanently, in fruition); and (v) by escape (*nissaraṇa*, permanently, in Nibbāna). In the next two paragraphs I translate from Spk.

"*He develops right view dependent on seclusion* (*vivekanissitaṃ*): dependent on seclusion in a particular respect, dependent on seclusion by eradication, dependent on seclusion by escape. For at the moment of insight this meditator, devoted to the development of the noble path, develops right view dependent on seclusion in a particular respect by way of function and dependent on seclusion by escape as inclination (since he inclines to Nibbāna); at the time of the path, he develops it dependent on seclusion by eradication as function and dependent on seclusion by escape as object (since the path takes Nibbāna as object). The same method of explanation is also extended to the terms 'dependent on dispassion' (*virāganissita*) and 'dependent on cessation' (*nirodhanissita*).

"*Release* (*vossagga*) is twofold, release as giving up (*pariccāga*) and release as entering into (*pakkhandana*). 'Release as giving up' is the abandoning (*pahāna*) of defilements: in a particular respect (*tadaṅgavasena*) on the occasion of insight, by eradication (*samucchedavasena*) at the moment of

the supramundane path. 'Release as entering into' is the entering into Nibbāna: by way of inclination towards that (*tadninnabhāvena*) on the occasion of insight, and by making it the object (*ārammaṇakaraṇena*) at the moment of the path. Both methods are suitable in this exposition, which combines the mundane (insight) and the supramundane (the path). The path is *maturing in release* (*vossaggapariṇāmi*) because it is maturing towards or has matured in release, meaning that it is ripening towards or has ripened (in release). The bhikkhu engaged in developing the path is 'ripening' the path for the sake of giving up defilements and entering into Nibbāna, and he develops it so that it has 'ripened' thus."

When I translate *vossagga* as "release," this should be understood as the act of releasing or the state of having released rather than as the experience of being released. *Vossagga* and *paṭinissagga* are closely related, both etymologically and in meaning, but as used in the Nikāyas a subtle difference seems to separate them. *Paṭinissagga*, here translated "relinquishment," pertains primarily to the phase of insight and thus might be understood as the active elimination of defilements through insight into the impermanence of all conditioned things. *Vossagga*, as that in which the path matures, probably signifies the final state in which all attachment is utterly given up, and thus comes close in meaning to Nibbāna as the goal of the path. *Paṭinissagga* occurs as a distinct contemplation, the last, in the sixteen steps in the development of mindfulness of breathing (see **54:1**). Though Spk glosses it in the same way as it does *vossagga* (see **n. 293** below), in the suttas themselves the two terms are used with different nuances.

8 Spk: Because Ānanda had not reached the peak in the knowledge of a disciple's perfections he did not know that the entire holy life of the path depends on a good friend, but since the General of the Dhamma (Sāriputta) had reached the peak in the knowledge of a disciple's perfections he knew this; therefore he spoke thus and the Blessed One applauded him.

9 The brahmin Jāṇussoṇi was a chaplain of King Pasenadi. He departs from Sāvatthi in a white chariot also at MN I 175,15–17 and MN II 208,24–25. According to Spk, once every six months he rode around the city in his chariot "as if strewing the city with the excellence of his glory and prosperity."

10 *Brahmaṃ vata bho yānaṃ, brahmayānarūpaṃ vata hoti.* Here, *brahma* has the sense of best (*seṭṭha*).

11 The relative pronoun *yassa* with which the verses begin is completed only by the demonstrative *etad* in the last verse. Since English does not lend itself to such complex syntax, I am compelled to break up the passage into shorter sentences. I rely on Spk in interpreting the verses. See the other chariot simile at **1:46**.

12 *Jhānakkho.* Spk: "The axle made of jhāna by way of the five jhāna factors accompanying insight." The five jhāna factors are thought, examination, rapture, happiness, and one-pointedness of mind. Though when fully mature they bring the mind to the first jhāna, these factors are also present, though less prominently, in the concentration that accompanies insight meditation.

13 I read *vammasannāho* with Se, as against Be *camma-* and Ee *dhamma-*.

14 Spk: This vehicle of the path (*maggayāna*) is said to "originate within oneself" (*attani sambhūtaṃ*) because it is gained in dependence on one's own manly effort.

15 Spk: The removal of lust, etc., is a designation for the unconditioned, deathless Nibbāna element. The destruction of the taints is arahantship. The removal of lust, etc., is a name for arahantship too.

16 The definitions of the path factors to follow are also at DN II 311–13 and MN III 251–52. In the Abhidhamma Piṭaka, they are incorporated into the formal treatment of the path according to the sutta method in the Suttanta-bhājaniya at Vibh 235–36 (but see the following note). In the Abhidhamma-bhājaniya the path factors are considered as exclusively supramundane.

17 All eds. of SN have here *abrahmacariyā veramaṇī*, but elsewhere the reading is *kāmesu micchācārā veramaṇī*, "abstinence from sexual misconduct" (see DN II 312,12–13; MN III 74,22, III 251,24–25; Vibh 235,18–19). The former phrase is found in the precept observed by monks and

nuns, the latter in the precept undertaken by the laity. Spk does not comment, which suggests that the SN reading is the result of a scribal error, probably introduced after the age of the commentary; otherwise Spk surely would have explained the variant. I have therefore translated on the assumption that the correct reading should be *kāmesu micchācārā veramaṇī*.

18 Spk: Why does he speak thus? During that half-month, it is said, he had no one to guide. Then he thought, "I will pass this half-month in the bliss of fruition attainment. Thus I will enjoy a pleasant abiding and set an example for future generations."

19 Spk takes this to refer to the Buddha's forty-nine days of meditation in the vicinity of the Bodhi Tree just after his enlightenment. During that period (according to Spk) he contemplated the aggregates, sense bases, elements, Four Noble Truths, etc., in full (*nippadesa*); but now he contemplated them only partly (*padesena*), namely, in relation to feeling. Spk gives examples of how feelings arise conditioned by wrong view and by right view. The sutta is referred to at As 30–31 as "proof" that the Buddha taught the Abhidhamma. Vism 519 (Ppn 17:9) also cites the sutta in arguing against the view that dependent origination is a "simple arising."

20 Spk: *Feeling with desire* (chanda) *as condition* is the feeling associated with the eight cittas accompanied by greed (see CMA 1:4); that conditioned by thought is the feeling in the first jhāna; that conditioned by perception is the feeling in the six meditative attainments from the second jhāna through the base of nothingness.

21 The passage in brackets is not in Be and may have been imported into the Sinhalese tradition from Spk. Spk explains the feeling when none of the three have subsided as the feeling associated with the eight cittas accompanied by greed. The feeling when desire alone has subsided is that of the first jhāna; the feeling when perception alone remains is that of the second and higher jhānas. The feeling when all three have subsided is that of the base of neither-perception-nor-nonperception. The "as-yet-unattained" is the fruit of arahantship. The last expression includes the supramundane feeling accompanying the four paths. The word rendered "effort" here is *āyāma*, effectively synonymous with *vāyāma*, the actual reading in some mss. Spk glosses with *viriya*.

22 Spk: The subsiding of wrong view means right view; therefore the feeling said to be conditioned by right view is the same as the feeling conditioned by the subsiding of wrong view. But in this sutta they (the ancients) do not include resultant feeling (*vipākavedanā*), thinking it is too remote. For whenever a feeling is said to be conditioned by the subsiding of a particular state, we should understand that it is conditioned by the quality opposed to that state. Feeling conditioned by the subsiding of desire is the feeling of the first jhāna; by the subsiding of thought, the feeling of the second jhāna; by the subsiding of perception, the feeling of the base of neither-perception-nor-nonperception.

23 Se and Ee: *Bhaddako te āvuso Bhadda ummaggo*. Be has *ummaṅgo*. *Bhaddako* almost surely involves a word play on the elder's name. Spk (Se): *Ummaggo ti pañha-ummaggo; pañhavimaṃsanaṃ pañhagavesanan ti attho*; "'Intelligence': intelligence (in forming) a question; the meaning is, investigating a question, seeking out a question." (Here Se *pañha-* is preferable to Be *paññā-*.)

24 I translate *ñāyaṃ dhammaṃ* following Spk's gloss of the term as *ariyamaggadhammaṃ*. The sutta is the basis for a "dilemma" at Mil 242–43.

25 The two additional qualities are *micchāñāṇi* and *micchāvimutti*. Spk glosses the former as *micchāpaccavekkhaṇa*, "wrong reviewing," on which Spk-pṭ says: "When one has done something evil, one reviews it with the idea that it was good." Spk explains *micchāvimutti* as a false liberation (*ayāthāvavimutti*), a nonemancipating liberation (*aniyyānikavimutti*).

26 *Sa-upanisaṃ saparikkhāraṃ*. For a fuller analysis, see MN No. 117. The definition of noble right concentration just below rests on the conception of the mind as a constellation of mental factors each performing its own distinct function in coordination with the others. On the treatment of the path from this angle, see Introduction to Part V, pp. 1488–90.

27 Spk: While the former sutta is explained in terms of qualities (*dhammavasena*), this one is explained in terms of persons (*puggalavasena*).

28 Though all three eds. have *aṭṭhaṅgiko* here, I suggest deleting it to bring the wording into conformity with **46:18**, **47:33**, and **51:2**.

29 Read: *apārā pāraṃ gamanāya saṃvattanti*. Spk: "To going from the round of existence to Nibbāna." Woodward has mistranslated as "conduce to that state in which no further shore and no higher shore exist." The verses just below are also at Dhp 85–89.

30 At this point Ee stops numbering these groups of suttas and designates them merely as *peyyāla*, "repetitions," not as *vagga*; Se also calls them *peyyāla* but numbers them; Be numbers them and calls them *peyyālavagga*, "repetition groups." My scheme for numbering the vaggas corresponds closest to Se, but my numbering of the suttas agrees with Ee straight through to the end.

31 *Addhānapariññatthaṃ*. Spk: When one has reached Nibbāna, the course of saṃsāra is fully understood. Therefore Nibbāna is called the full understanding of the course.

32 Spk: Good friendship is like the dawn; the noble path along with insight, arisen by relying on good friendship, is like the appearance of the sun.

33 Spk: "Accomplishment in virtue" (*sīlasampadā*) is the fourfold purification of virtue (i.e., compliance with the Pātimokkha, restraint of the senses, proper use of the requisites, and right livelihood; see Vism 15–16; Ppn 1:42). "Accomplishment in desire" (*chandasampadā*) is desire as the wish to accomplish the wholesome (i.e., not desire as craving, another connotation of *chanda*). "Accomplishment in self" (*attasampadā*) is completeness of mind (*sampannacittatā*). All these suttas were spoken separately by way of the personal inclinations (of those to be taught).

34 In Ee this vagga does not have a separate number. Be numbers it "1," as if starting again from scratch, but then assigns each of the four "versions" within this repetition series a separate number. Se keeps the numbering of the vagga continuous, beginning here with "9." I here follow Se, which seems more logical; I use upper case roman numbers for the sequential vaggas, and lower case roman numbers for the versions corresponding to the vaggas. The four versions are distinguished only by the phrases used to describe the path factors. In Pāli these are: (i) *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*; (ii) *rāgavinayapariyosānaṃ dosavinayapariyosānaṃ mohavinayapariyosānaṃ*; (iii) *amatogadhaṃ amataparāyanaṃ amatapariyosānaṃ*; and (iv) *nibbānaninnaṃ nibbānapoṇaṃ nibbānapabbhāraṃ*. Spk explains that the different versions of the same sutta were spoken by the Buddha in response to the individual inclinations of the persons to be enlightened.

35 On *nibbānogadha*, see **III, n. 243**.

36 Ee calls this vagga "Chapter V," as if all the suttas from 31 to 138 fall under Chapter IV. Be also numbers this "5," following on the four sections of the Ganges Repetition Series. Since in Be the remaining vaggas of this saṃyutta are numbered 6–8, this means that in Be the saṃyutta includes two series of vaggas numbered 5–8, without any other basis for differentiating them. In Se this vagga is numbered 13 and the numbering continues in unbroken sequence, ending in 16. As this has greater cogency I follow it here. It is inconsistent and illogical, though, for the Ganges Repetition Series to make each repetition cycle a separate vagga, thus creating four vaggas, while the following vaggas, starting with the Appamādavagga, subsume the four repetitions under each individual sutta.

37 Spk: Diligence is called the chief of all wholesome states because it is by diligence that one acquires all the other wholesome states.

38 The similes of **45:141–47** are also at **22:102**.

39 Spk: When the female nāgas become pregnant they realize that if they gave birth in the ocean their offspring could be attacked by the supaṇṇas or swept away by a strong current. Thus they ascend the rivers to the Himalayas and give birth there. They then train their young in the mountain ponds until they have mastered the art of swimming.

40 As at **36:12**.

41 As at **22:101** (III 155,5–9). See **III, n. 214**.

42 As at **36:14**.

43 The simile and its application here parallel **35:244** (IV 191,1–24).

44 Spk explains *brahmacariyesanā* as the search for a holy life consisting in a wrong view [Spk-pṭ: because the wrong view is the basis for the holy life devised by the theorist].

45 See **IV, n. 274**.

46 This sutta is not found in Se or in SS. Be numbers it separately, Ee does not. I here follow the latter. Both connect the "based upon seclusion" refrain with §170 (10) and the other three refrains with §170 (11). This suggests the two are actually one sutta elaborated by way of alternative forms of the same word, both *taṇhā* and *tasinā* being Pāli equivalents of Skt *tṛṣṇā*.

47 Spk explains "bodily knot" (*kāyagantha*) as a knot in the name-body (*nāmakāya*), a defilement which knots and connects (*ganthanaghaṭanakilesa*). Spk-pṭ: A defilement which produces connection, bondage, known as the binding to suffering through the connection of cause with effect, of the round of kamma with the round of results. The fourth knot, *idaṃsaccābhinivesa kāyagantha*, is literally "the bodily knot of adherence to (the view) 'This (alone) is truth.'"

48 Spk: The "underlying tendency to sensual lust" (*kāmānusaya*) is sensual lust itself, which is an "underlying tendency" in the sense that it has gained strength (*thāmagataṭṭhena*). Spk-pṭ: "Gained strength" by being firmly implanted in a being's mental continuum.

49 These are the fetters that bind beings to the sense-sphere realm (*kāmadhātu*). The first three are eradicated by the stream-enterer and the once-returner, all five by the non-returner.

50 These are the fetters that bind beings to the form realm (*rūpadhātu*) and the formless realm (*arūpadhātu*), which are reached respectively through the jhānas and the formless attainments. Only the arahant has eradicated these fetters.

46. Bojjhaṅgasaṃyutta

51 As at **45:151**.

52 *Bojjhaṅga* is a compound of *bodhi* + *aṅga*. Spk offers a twofold definition: "Enlightenment factors are factors of enlightenment or (factors) of the one being enlightened (*bodhiyā bodhissa vā aṅgā ti bojjhaṅgā*). What is meant? It is through the assemblage of states consisting in mindfulness ... equanimity, arisen at the moment of the mundane and supramundane paths (*lokiyalokuttaramaggakkhaṇe*) ... that the noble disciple is enlightened; therefore (that assemblage of states) is called enlightenment. 'He is enlightened' means that he rises up from the sleep of the continuum of defilements; what is meant is that he penetrates the Four Noble Truths or realizes Nibbāna. The enlightenment factors are the factors of the enlightenment consisting in that assemblage of states. Also, the noble disciple who becomes enlightened through the aforesaid assemblage of states is called 'one being enlightened' (*bodhi*). The factors of the one being enlightened are enlightenment factors."

In the Abhidhamma Piṭaka, the Bojjhaṅga-vibhaṅga (Vibh 227–29) first explains the enlightenment factors by the sutta method in three ways modelled on **46:3**, **46:52** (ii), and the bare *vivekanissita* formula, respectively. Then it analyses them according to the Abhidhamma method, which treats them solely as factors of the supramundane path (Vibh 229–32). For this reason the definitions in the Abhidhamma commentaries (As 217, Vibh-a 310), parallel to the passage cited from Spk above, omit "mundane" (*lokiya*) in relation to the path.

The Buddha's own definition of *bojjhaṅga*, at **46:5** below, implies they were originally conceived not as factors that *constitute* enlightenment (the position taken by the commentaries), but as factors that *lead to* enlightenment. This is further supported by the sequential account of their origination at **46:3**. Hence comparison of the different strata of early Pāli literature shows the usage of the term to have undergone some degree of evolution, from the more general and pragmatic to the more specific and technical.

53 Nutriment (*āhāra*) here has the meaning of condition (*paccaya*). This portion of the sutta is repeated below at **46:51**, to which Spk gives a detailed explanation of the nutriments for the individual enlightenment factors. See below, **nn. 85–91**. Cp. AN I 3–5.

54 The sign of the beautiful (*subhanimitta*) is a sensually attrac-

tive object, particularly an object that arouses sexual desire. The word *nimitta* is difficult to render in a way that fits all the major contexts where it occurs. I returned to "sign" only after several experiments with alternatives—"aspect," "feature," and "appearance"—proved unsatisfactory. Elsewhere it clearly means basis, cause, condition (e.g., at 48:40; V 213,16, etc.).

Spk glosses careless attention (*ayoniso manasikāra*) with "unmethodical attention, offtrack attention" (*anupāya-manasikāra, uppathamanasikāra*; Spk-pṭ: because it is not the right method for gaining welfare and happiness). The commentaries consistently explain it as attention directed to the impermanent as permanent, to suffering as happiness, to the selfless as self, and to the foul as beautiful. This explanation is found already at Vibh 373.

55 *Paṭighanimitta*. Spk: The sign of the repulsive is aversion (*paṭigha*) or a repulsive object (*paṭighārammaṇa*).

56 The terms are defined, mostly by chains of synonyms, at Vibh 352. Spk cites the passage here. They are also mentioned at **I, vv. 30–31**.

57 *Cetaso avūpasama*. Spk: Unsettledness of mind is, in denotation, restlessness and remorse themselves.

58 *Satisambojjhaṅgaṭṭhāniyā dhammā*. Spk: The things that become objects of mindfulness [Spk-pṭ: the four establishments of mindfulness], the thirty-seven aids to enlightenment, and the nine supramundane states.

59 *Kaṇhasukkasappaṭibhāga*. Spk: Dark states are "with counterparts" because they yield dark results, and bright states because they yield bright results; the meaning is "having similar results." Or "with counterparts" means "with opposites": the dark states have the bright as their opposites, the bright the dark. Or "with counterparts" means "with exclusion": the unwholesome excludes the wholesome and yields its own results, and conversely.

An extended example of the opposition between good and bad states is found in MN No. 8, where the Buddha enumerates forty-four pairs of wholesome and unwholesome opposites. The explanation of this enlightenment factor suggests that while "discrimination of states" may be technically identified with *paññā*, the initial function of *paññā* as an enlightenment factor is not to discern the three characteristics, etc., but simply to discriminate between the good and bad mental states that become apparent with the deepening of mindfulness.

60 Spk: The element of arousal (*ārambhadhātu*) is the initial phase of energy, the element of endeavour (*nikkamadhātu*) intermediate energy, the element of exertion (*parakkama-dhātu*) energy at full intensity.

61 Spk: Tranquillity of body (*kāyappassaddhi*) is the tranquillizing of distress in the three mental aggregates (feeling, perception, volitional formations), tranquillity of mind (*cittappassaddhi*) the tranquillizing of distress in the aggregate of consciousness.

The commentaries frequently interpret the pair, body and mind, mentioned in the texts in the light of the Abhidhamma, which draws a contrast between mind (*citta*), the chief factor in cognition, and its accompanying "body" of mental factors (*cetasika*), which perform secondary cognitive functions. It seems, however, that in such passages as the present one, "body" was intended quite literally as meaning the physical body, considered as actively contributing to the qualitative tone of an experience.

62 Spk: The sign of serenity (*samathanimitta*) is serenity itself as well as its object (Spk-pṭ: the *paṭibhāganimitta* or counterpart sign); the sign of nondispersal (*abyagganimitta*) is synonymous with it.

63 In stating that the *satisambojjhaṅga* arises by recollecting the Dhamma taught by accomplished monks, the text draws upon the etymological connection between *sati* as act of remembrance and the verb *anussarati*, to recollect. Though it has been overshadowed by *sati*'s more technical sense of awareness of the present, this nuance of the word is still occasionally preserved in Pāli (e.g., in the definition of the faculty of mindfulness at **48:9**).

The three phrases used to describe the cultivation of each enlightenment factor can be understood to depict three successive stages of development: initial arousal, maturation, and culmination. Spk says that in this sutta the enlightenment factors are to be understood as pertaining to insight in the preliminary stage of the path of arahantship.

They occur together in one mind-moment, though with different characteristics. The whole pattern is also at **54:13**, but beginning with the four establishments of mindfulness as the means of arousing the *satisambojjhaṅga*.

64 I follow Be here, which reads simply *passaddhakāyassa sukhino cittaṃ samādhiyati*. Se and Ee have *passaddhakāyassa sukhaṃ hoti, sukhino cittaṃ samādhiyati*, "for one whose body is tranquil there is happiness, for one who is happy the mind becomes concentrated." I suspect this reading has arisen from confusion with such texts as **47:10** and AN V 3,3–8, where *sukha* is a distinct stage in the sequence of development. Be is supported here by the Se and Ee reading of the exact parallel at **54:13**.

65 This fivefold typology of nonreturners recurs at **48:15, 24, 66; 51:26; 54:5;** and **55:25**. Spk explains the *antarāparinibbāyī* ("attainer of Nibbāna in the interval") as one reborn in the Pure Abodes who attains arahantship during the first half of the life span. This type is subdivided into three, depending on whether arahantship is reached: (i) on the very day of rebirth; (ii) after one or two hundred aeons have elapsed; or (iii) after four hundred aeons have elapsed. The *upahaccaparinibbāyī* ("attainer of Nibbāna upon landing") is explained as one who attains arahantship after passing the first half of the life span. For Spk, the *asaṅkhāraparinibbāyī* ("attainer without exertion") and the *sasaṅkhāraparinibbāyī* ("attainer with exertion") then become two modes in which the first two types of nonreturners attain the goal. This explanation originates from Pp 16–17 (commented on at Pp-a 198–201). However, not only does this account of the first two types disregard the literal meaning of their names, but it also overrides the sequential and mutually exclusive nature of the five types as delineated elsewhere in the suttas (see below).

If we understand the term *antarāparinibbāyī* literally, as it seems we should, it then means one who attains Nibbāna *in the interval between two lives*, perhaps while existing in a subtle body in the intermediate state. The *upahaccaparinibbāyī* then becomes one who attains Nibbāna "upon landing" or "striking ground" in the new existence, i.e., almost immediately after taking rebirth. The next two terms designate two types who attain arahantship in the course of the next life, distinguished by the amount of effort they must make to win the goal. The last, the *uddhaṃsota akaniṭṭhagāmī*, is one who takes rebirth in successive Pure Abodes, completes the full life span in each, and finally attains arahantship in the Akaniṭṭha realm, the highest Pure Abode.

This interpretation, adopted by several non-Theravāda schools of early Buddhism, seems to be confirmed by the Purisagati Sutta (AN IV 70–74), in which the simile of the flaming chip suggests that the seven types (including the three kinds of *antarāparinibbāyī*) are mutually exclusive and have been graded according to the sharpness of their faculties. Additional support comes from AN II 134,25–29, which explains the *antarāparinibbāyī* as one who has abandoned the fetter of rebirth (*upapattisaṃyojana*) without yet having abandoned the fetter of existence (*bhavasaṃyojana*). Though the Theravādin proponents argue against this interpretation of *antarāparinibbāyī* (e.g., at Kv 366), the evidence from the suttas leans strongly in its favour. For a detailed discussion, see Harvey, *The Selfless Mind*, pp. 98–108.

AN II 155–56 draws an alternative distinction between the *sasaṅkhāraparinibbāyī* and the *asaṅkhāraparinibbāyī*: the former reaches arahantship through meditation on the "austere" meditation subjects such as the foulness of the body, the perception of the repulsiveness of food, discontent with the whole world, the perception of impermanence in all formations, and mindfulness of death; the latter, through the four jhānas.

66 Spk: In this sutta the elder's fruition enlightenment factors (*phalabojjhaṅga*) are discussed. For when he enters fruition attainment after making the enlightenment factor of mindfulness the key, the other six enlightenment factors follow along; and so for the others. Thus the elder spoke this sutta to show his own mastery over fruition attainment. The simile of the wardrobe just below is also at MN I 215,6–15, again spoken by Sāriputta.

67 *Itivādappamokkhānisaṃsañ c' eva kathaṃ kathente upārambhānisaṃsañ ca*. Woodward translates "debating on the profit

of freedom from controversy and the profit of wrangling" (KS 5:60). Spk's explanation of the phrase here is not completely clear to me, but at MN I 133,28–30 the Buddha uses the same terms to reproach certain monks who master the Dhamma *upārambhānisaṃsā itivādappamokkhānisaṃsā.* Ps II 106,35–107,4 explains: "They master the Dhamma (intent on) the benefit of ascribing errors to their opponents' theses and on rescuing their own theses when their opponents ascribe errors to them." The stock Nikāya description of debates provides a clear illustration of what is meant; see, e.g., 22:3 (III 12,5–13) and 56:9 (V 419,5–12).

68 *Vijjāvimuttiphalānisaṃso ... Tathāgato viharati.* Woodward translates *vijjāvimutti* as "release by knowledge," assuming the compound is a subordinate *tappurisa,* but the expression *vijjā ca vimutti ca* (at V 52,19) implies it is actually a subordinate *dvanda.* See too V 329,9–16, where the seven enlightenment factors are said to fulfil *two* things, namely, *vijjāvimutti.*

69 The best reading is the one given by the lemmas of Spk (Se): *na maṅku hoti apatitthīnacitto adīnamānaso abyāpannacetaso.* Be and Ee misread the second term as *appatiṭṭhitacitto,* whose meaning ("an unestablished mind") is exactly the opposite of what is required. *Ap(p)atitthīna* is the negative past participle of *patitthīyati* (< Skt **prati-styai*). Spk glosses: *kilesavasena atthīnacitto,* "with a mind not stiffened by defilements." At AN I 124,6, II 203,17, and III 181,24 we find a series of terms that brings out the meaning well: *abhisajjati kuppati vyāpajjati patitthīyati kopañ ca dosañ ca appaccayañ ca pātukaroti;* "he becomes annoyed, irritated, bears ill will, is daunted, and shows irritation, hate, and animosity."

70 This sutta and the next two are included as protective discourses in the Sinhalese *Maha Pirit Pota.* Monks often recite them to patients.

71 Spk: As the elder listened closely to this teaching on the development of the enlightenment factors, it is said, the thought occurred to him: "When I penetrated the truths on the seventh day of my going forth, these enlightenment factors became manifest" (see 16:11). Thinking, "The Master's teaching is indeed emancipating!" his blood became clear, his bodily humours were purified, and the disease departed from his body like a drop of water fallen on a lotus leaf.

72 They are recommended to the bhikkhus as "factors of non-decline" at DN II 79,8–23.

73 *Nibbedhabhāgiyaṃ ... maggaṃ desessāmi.* The reason the path is so described is given just below in the text.

74 I have translated this passage according to its apparent sense, but it is hard to see how *bahukataṃ* in the previous sentence, used as an abstract noun, can have the same meaning as it does, in negative form, in *abahukato* here, an adjective set in apposition to *ahaṃ.* Spk glosses *abahukato* with *akatabahumāno,* "(I) was without much esteem," but passes over *bahukataṃ* just above.

75 *Ukkujjāvakujjaṃ samparivattento.* Spk says that arising is called surge (*ukkujja*) and fall is decline (*avakujja*). Thus he was exploring the aggregates by way of rise and fall (*udayabbayavasena*). His realization of the Four Noble Truths while contemplating rise and fall marks his attainment of the supramundane path.

76 *Dhammo ca me bhante abhisamito, maggo ca paṭiladdho.* The regular past participle of *abhisameti* is *abhisameta.* Spk says that he has arrived at the Dhamma of insight (*vipassanādhamma*) and gained the path of insight (*vipassanāmagga*), but these expressions invariably indicate the realization of the supramundane Dhamma and the gaining of the supramundane path. The text does not specify his level of attainment, but it would be at least that of stream-enterer, implied by making "the breakthrough to the Dhamma." As he must still develop the path further, he could not be an arahant.

77 We should read *kusalā kusalabhāgiyā.* The confused orthography in Ee has misled Woodward.

78 The bracketed passage is in Se only, but is clearly necessary. Cp. AN I 253–56, III 16–19. Curiously, the sutta makes no mention of the seven factors of enlightenment. This silence suggests that this sutta and the following one originally formed a single textual unit. See 46:35 and the following two notes for a similar case in which certain textual traditions have preserved the unity.

79 I follow Se. In Be and Ee, the next paragraph is counted as a separate sutta, but it is clear enough that the two are counterparts within a single text.

80 Again I follow Se here, which introduces a break and counts this as a separate sutta, titled Anivaraṇa Sutta. In Be and Ee, the following is treated as a continuation of the preceding sutta, despite the fact that their themes are completely distinct.

81 These trees are all of the type known as strangling figs. On their behaviour I cannot do better than to quote from E.J.H. Corner's *Wayside Trees of Malaya*, cited by Emeneau, "The Strangling Figs in Sanskrit Literature," pp. 347–49:

> Fig-trees whose trunks are composed of a basket-work of interlacing and anastomosing roots are called strangling figs because normally they begin life on other trees and gradually squeeze them to death. Birds, squirrels, and monkeys, which eat the fruits, drop the seeds on the branches of the forest-trees, where they grow into epiphytic bushes that hold on by strong roots encircling the branches. From thence their roots spread down the trunk of the supporting tree to the ground, where they grow vigorously. Side-roots encircle the trunk, joining up with other side-roots where they touch, and aerial roots grow down into the soil from various heights.... [T]he supporting trunk becomes enveloped in a basket of fig-roots and the branches of the fig-bush begin to spread widely through the crown of its support. As the fig-roots and their supporting trunk increase in thickness they press upon each other, but the fig-roots, being the stronger, slowly crush the bark of the support against its wood, with the effect that the supporting trunk is gradually ringed, and its limbs begin to die back, its crown becoming stag-headed and uneven. A long struggle ensues between parasite and host, but if the fig-plant is vigorous it surely kills its support and finally stands in its place on a massive basket of roots.

Two Jātaka stories (Nos. 370 and 412) use the strangling fig to drive home the lesson that one should never tolerate the slightest evil, for while evil may appear innocuous in its origins it eventually proves fatal.

82 *Tisso vidhā*. See **45:162**.

83 The *rājā cakkavatti*, the ideal monarch of Buddhist literature; for details, see DN II 172–77, MN III 172–76.

84 Sections (i) and (ii) here are identical with **46:2**, but Spk, in commenting on the present sutta, adds a fresh passage on the additional conditions for the fulfilment of the seven enlightenment factors. Below I give merely the headings. The full passage is translated by Soma Thera in *The Way of Mindfulness*, pp. 174–90. The headings, with brief explanations, are also at Vism 132–34 (Ppn 4:54–62).

85 Spk: Besides this, there are *four* other conditions for the arising of the mindfulness enlightenment factor: (i) mindfulness and clear comprehension in all activities; (ii) avoiding unmindful people; (iii) associating with mindful people; and (iv) right resolution (i.e., a mind that "slants, slopes, and inclines" towards the establishing of mindfulness).

86 Spk: There are *seven* other conditions for its arising: (i) interrogation (about the meaning of the aggregates, elements, sense bases, etc.); (ii) personal cleanliness; (iii) balancing the faculties (see Vism 129–30; Ppn 4:45–49); (iv) reflecting on the sphere of deep knowledge; (v–vii) avoiding unwise people, associating with wise people, and right resolution.

87 Spk: *Eleven* other conditions are: (i) reflecting on the fearfulness of the plane of misery; (ii) seeing the benefits in arousal of energy; (iii) reflecting that one is following the path taken by all the Buddhas, etc.; (iv) reflecting on the need to honour the gifts of alms; (v–viii) reflecting on the greatness of the heritage, of the Master, of the lineage, and of one's fellow monks; (ix–xi) avoiding lazy people, associating with energetic people, and right resolution.

88 Spk: *Eleven* other conditions are: (i–vii) recollection of the Buddha, the Dhamma, the Saṅgha, virtue, generosity, the devas, and peace; (viii) avoiding coarse people; (ix) associating with refined people; (x) reflecting on inspiring suttas; and (xi) right resolution.

89 Spk: *Seven* other conditions are: (i) nutritious food; (ii) a congenial climate; (iii) the right posture; (iv) effort at neutrality;

(v–vii) avoiding restless people, associating with calm people, and right resolution.

90 Spk: *Ten* other conditions are: (i) personal cleanliness; (ii) balancing the faculties; (iii) skill in the sign (i.e., the meditation object); (iv–vi) exerting, restraining, and gladdening the mind at the right time for each; (vii) looking on with equanimity at the right time; (viii–x) avoiding unconcentrated people, associating with concentrated people, and right resolution. (The commentaries to the Satipaṭṭhāna Sutta add, as an eleventh factor, reflecting on the jhānas and the deliverances.)

91 Spk: *Five* other conditions are: (i) a detached attitude towards beings; (ii) a detached attitude towards formations (i.e., inanimate objects); (iii–v) avoiding possessive people, associating with equanimous people, and right resolution.

All the enlightenment factors, after arising, reach "fulfilment by development" (*bhāvanāya pāripūri*) through the path of arahantship.

92 *Anāhāro nīvaraṇānaṃ*. Spk gives an elaborate explanation of how to debilitate each hindrance. Again, I give merely the headings below. The full passage is translated in Soma, *The Way of Mindfulness*, pp. 155–67; see too Nyanaponika, *The Five Mental Hindrances*.

93 The sign of foulness (*asubhanimitta*), according to Spk, is one or another of the "ten foul objects," i.e., a corpse in one of the ten stages of decomposition (see Vism 178–79; Ppn 6:1–11). In sutta usage, however, the perception of foulness (*asubhasaññā*) is explained as the contemplation of the thirty-one parts of the body (as at AN V 109,19-27, increased to thirty-two in Paṭis and the commentaries by the addition of the brain).

Spk: *Six* things lead to the abandoning of sensual desire: (i) learning the foulness object, (ii) devotion to meditation on foulness; (iii) guarding the sense faculties; (iv) moderation in food; (v) good friendship; and (vi) suitable talk. Sensual desire, (temporarily) abandoned in these six ways, is fully abandoned by the path of arahantship. Spk-pṭ: This is said by taking sensual desire, according to the Abhidhamma method, to represent all greed (i.e., greed for existence as well as greed for sensual pleasures).

94 Spk: The liberation of the mind through lovingkindness (*mettācetovimutti*) is absorption (= jhāna). *Six things* lead to abandoning ill will: (i) learning the lovingkindness object; (ii) devotion to meditation on lovingkindness; (iii) reflecting on one's responsibility for one's own actions; (iv) frequent consideration; (v) good friendship; and (vi) suitable talk. Ill will is fully abandoned by the path of nonreturning.

95 On the three elements of energy, see **n. 60**. Spk: *Six things* lead to the abandoning of sloth and torpor: (i) avoidance of overeating; (ii) change of postures; (iii) attending to the perception of light (see **51:20**; V 278,29-32); (iv) dwelling out in the open; (v) good friendship; and (vi) suitable talk. Sloth and torpor are fully abandoned by the path of arahantship.

96 Spk: *Six things* lead to the abandoning of restlessness and remorse: (i) much learning; (ii) investigation; (iii) familiarity with the Vinaya; (iv) association with mature people; (v) good friendship; and (vi) suitable talk. Restlessness is abandoned by the path of arahantship, remorse by the path of nonreturning.

97 Spk: *Six things* lead to the abandoning of doubt: (i) much learning; (ii) investigation; (iii) familiarity with the Vinaya; (iv) resoluteness; (v) good friendship; and (vi) suitable talk. Doubt is fully abandoned by the path of stream-entry.

98 Spk says that the teachers of other sects do not have any original teachings on the five hindrances and the seven enlightenment factors. When they teach their own disciples they plagiarize the Buddha's teachings on these topics. Gethin points out, however, that the sutta itself does not go as far as the commentary but only stresses the differences between the two modes of teaching (*Buddhist Path to Awakening*, p. 180).

99 Spk: Sensual desire "for the internal" is desire for one's own five aggregates; "for the external," desire for the aggregates of others (and also, no doubt, for inanimate objects).

Similarly below, ill will towards the internal might be understood as anger directed towards oneself, ill will towards the external as anger directed to other beings and to external conditions. The distinction between sloth and

torpor is drawn at Vism 469 (Ppn 14:167): Sloth (*thīna*) has the characteristic of "lack of driving power," the function of removing energy, and manifestation as "sinking of the mind." Torpor (*middha*) has the characteristic of unwieldiness, the function of smothering, and manifestation as nodding and sleep. Sloth can thus be understood as mental dullness, torpor as drowsiness. Restlessness (*uddhacca*) is disquietude or agitation, remorse (*kukkucca*) regret over faults of commission and omission. Doubt about the internal, according to Spk, is uncertainty regarding one's own five aggregates (whether they are truly impermanent, etc.); doubt about the external is the "great doubt" (*mahāvicikicchā*) about eight matters (the Buddha, the Dhamma, the Saṅgha, and the training; the past, present, and future; and dependent origination).

100 The bifurcation of each enlightenment factor is also found at Vibh 228, modelled on the present sutta.

101 The former is the rapture of the first jhāna, the latter the rapture of the second jhāna.

102 Spk explains tranquillity of body (*kāyappassaddhi*) as the tranquillizing of distress in the three aggregates (feeling, perception, volitional formations), tranquillity of mind (*cittappassaddhi*) as the tranquillizing of distress in the aggregate of consciousness. But see **n. 61** above.

103 The former is the concentration of the first jhāna and the access to it; the latter, the concentration of the second jhāna and higher stages.

104 Quoted at Vism 130–31, 133 (Ppn 4:51, 57). Cp. AN III 375,18–22, which compares the balancing of the faculties to the tuning of a lute: for the pitch to be right the strings must be neither too tight nor too loose.

105 Spk: It is desirable everywhere, like salt and a versatile prime minister. Just as salt enhances the flavour of all curries, and just as a versatile prime minister accomplishes all the tasks of state, so the restraining of the excited mind and the exerting of the sluggish mind are all achieved by mindfulness, and without mindfulness this could not be done. See too Vism 130,15–20 (Ppn 4:49).

106 Quoted at Vism 324,9–15 (Ppn 9:119), which calls it the Haliddavasana Sutta.

107 Spk refers back to its comment recorded in **n. 98**. The other sects, according to Spk, do not have any original teachings on the abandonment of the five hindrances or the development of the divine abodes but plagiarize them from the Buddha.

108 *Kiṃgatikā kiṃparamā kiṃphalā kiṃpariyosānā.*

109 This conjunction of the enlightenment factors with the four divine abodes is unusual. On their own momentum the divine abodes lead to rebirth in the brahmā world rather than to Nibbāna (see MN II 82,24–27, II 207–8, AN II 128–29). When integrated into the structure of the Buddha's path, however, they can be used to generate concentration of sufficient strength to serve as a basis for insight, which in turn brings enlightenment. A striking instance is at MN I 351,18–352,2. Spk: The monk develops the three jhānas based on lovingkindness, then takes this as a basis for developing insight and attains arahantship. The enlightenment factors are developed by insight and the path.

110 At AN III 169–170, this practice is discussed more fully, with reference to the benefits of each contemplation. At DN III 112,25–13,10 it is called a "spiritual power which is taintless, acquisitionless, and noble" (*ayaṃ iddhi anāsavā anupadhikā ariyā*), and Paṭis II 212–13 calls it "the noble ones' spiritual power" (*ariyiddhi*); further explanation is given at Vism 381–82 (Ppn 12:36–38). The following is condensed from Spk: (i) to perceive the repulsive in the unrepulsive (*appaṭikkūle paṭikkūlasaññī*) one pervades an unrepulsive object (e.g., a sensually attractive person) with the idea of foulness or attends to it as impermanent; (ii) to perceive the unrepulsive in the repulsive (*paṭikkūle appaṭikkūlasaññī*) one pervades a repulsive object (e.g., a hostile person) with lovingkindness or attends to it as elements; (iii) and (iv) simply extend the first two modes of perception to both types of objects conjointly; and (v) is self-explanatory.

111 Spk: This teaching is brought in for one who is unable to reach arahantship after exploring formations based on jhāna through lovingkindness.

Spk explains *idhapaññassa* as if it were a *bahubbīhi* compound meaning "one of mundane wisdom" (*lokiyapaññassa*);

the expression also occurs at Dhp 375b and AN V 300,14. Mp V 78,10–11 explains it as "wisdom in regard to this teaching" (*imasmiṃ sāsane paññā*), which sounds more convincing than Spk's gloss.

In the commentaries the four divine abodes are regarded as practices that lead to form-sphere jhāna (see Vism 111,15–16; Ppn 3:107). While the Nikāyas do not draw explicit connections between the divine abodes and levels of jhāna, in several places they describe the divine abodes as means to rebirth in the brahmā world or the form realm (see n. 109). Thus Spk is compelled to give a laboured explanation of the puzzling stipulations made here about the "upper limit" of each meditation subject, particularly in regard to the formless attainments; the passage is also at Vism 324–25 (Ppn 9:120–23). In brief: (i) one who abides in lovingkindness can easily apply his mind to a beautiful colour *kasiṇa* and quickly attain the beautiful liberation (i.e., jhāna based on a colour *kasiṇa*); (ii) one who abides in compassion recognizes the danger in form and thus develops the base of the infinity of space, which is the escape from form; (iii) one who abides in altruistic joy apprehends the joyful consciousness of beings and thus easily enters the base of the infinity of consciousness; and (iv) one who abides in equanimity is skilled in diverting his mind from pleasure and pain, and thus can easily divert it to the absence of any concrete entity in the base of nothingness.

112 The sutta is also at AN III 230–36, but without the last paragraph on the enlightenment factors. See too Ja No. 185 (II 99–101).

113 Spk applies the idea of the threefold escape (*nissaraṇa*) to each hindrance: by suppression (*vikkhambhananissaraṇa*) through jhāna; in a particular respect (*tadaṅga-*) through insight; and by eradication (*samuccheda-*) through the path. Thus: (i) *sensual desire* is suppressed by the first jhāna based on foulness and eradicated by the path of arahantship (since *kāmacchanda* is here interpreted widely enough to include desire for any object, not only for sensual pleasures); (ii) *ill will* is suppressed by the first jhāna based on lovingkindness and eradicated by the path of nonreturning; (iii) *sloth and torpor* are suppressed by the perception of light (i.e., visualization of a bright light, like the disc of the sun or the full moon) and eradicated by the path of arahantship; (iv) *restlessness and remorse* are suppressed by serenity, *remorse* is eradicated by the path of nonreturning and *restlessness* by the path of arahantship; and (v) *doubt* is suppressed by the defining of phenomena (*dhammavavatthāna*; see Vism 587–89; Ppn 18:3–8) and eradicated by the path of stream-entry.

114 Prince Abhaya was a son of King Bimbisāra, though not the crown prince.

115 See III, n. 92.

116 This, in effect, is a declaration that he has attained stream-entry.

117 The skeleton (*aṭṭhika*) is one of the ten meditation subjects on foulness (*asubhakammaṭṭhāna*) mentioned at Vism 178–79 (Ppn 6:1–11). So too the corpses listed below at 46:58–61: the worm-invested (*puḷuvaka*), the livid (*vinīlaka*), the fissured (*vicchiddaka*), and the bloated (*uddhumātaka*). Each becomes associated with the enlightenment factors when the concentration it induces is made a basis for developing insight and arriving at the supramundane path.

118 *Sati vā upādisese*. Spk glosses: *gahaṇasese upādānasese vijjamānamhi*; "(if there is) a remainder of grasping, a remainder of clinging, existing." *Upādisesa* is found in two technical senses: (i) when contrasted with *aññā*, final knowledge, it means a residue of defilements, the minimum residue that the nonreturner must eliminate to attain arahantship; and (ii) in relation to Nibbāna, it denotes the five aggregates, which persist until the arahant expires. Nibbāna as experienced by the arahant during life is called the *sa-upādisesanibbānadhātu*, "the Nibbāna element with a residue (= the five aggregates) remaining"; as attained at his death it is the *anupādisesanibbānadhātu*, "the Nibbāna element without residue remaining." The commentaries take *upādi* in this context to mean what is clung to (*upādiyati*).

Although I translate *upādisesa* in the present passage as "residue of clinging," I do so simply for the sake of clarity, not because I am convinced that *upādi* actually stands for *upādāna*. The whole expression may simply be an idiom

meaning "an (unspecified) residue." At MN II 257,1 foll., *sa-upādisesa* and *anupādisesa* are used in relation to the noxious matter left behind in a wound, and in that context "clinging" in any sense is irrelevant. It is possible the expression was a current medical idiom to which the Buddha simply ascribed a new meaning.

119 Of the meditation subjects mentioned below: (**67**) the perception of foulness (*asubhasaññā*) is the contemplation of the thirty-one (or thirty-two) parts of the body, dealt with at AN V 109,19–27, elaborated at Vism 239–66 (Ppn 8:42–144); (**68**) the perception of death (*maraṇasaññā*), usually called mindfulness of death, is at AN III 304–8, elaborated at Vism 229–39 (Ppn 8:1–41); (**69**) the perception of the repulsiveness of food (*āhāre paṭikkūlasaññā*) is occasionally mentioned in the suttas but explained in detail at Vism 341–47 (Ppn 11:1–26); (**70**) the perception of non-delight in the entire world (*sabbaloke anabhiratasaññā*) is defined at AN V 111,3–8 as the removal of all clinging, etc., to the world; (74) the perception of abandonment (*pahāna-saññā*) is defined at AN V 110,13–20 as reflection leading to the removal of defiled thoughts; and (**75–76**) the perception of dispassion (*virāgasaññā*) and the perception of cessation (*nirodhasaññā*) are defined at AN V 110,22–111,3 as discursive contemplations on Nibbāna, though elsewhere *virāgānupassanā* and *nirodhānupassanā* are treated as advanced contemplations of insight (e.g., at Paṭis II 67; Vism 629,3–5; Ppn 20:90).

120 Ee wrongly numbers these suttas "99–100," which throws off the subsequent numbers. (Feer has corrected this error in his introduction to Part V, p. v.) The following errors in Ee's numbering scheme should also be noted: Ee's block "100–110 (1–12)"—corresponding to my "111 (1)–120 (10)"—counts twelve suttas though there are only ten. (The summary verse in Be includes *taṇhā-tasināya*, but as the two are merged only ten suttas are counted.) Ee's block "154–164 (1–10)"—corresponding to my block "165 (1)–174 (10)"—has the right number of suttas but numbers them as if there were eleven.

121 I follow the method of Ee, which ends with 175. Apparently three repetitions of the entire series should be understood for each of the three ways of describing the enlightenment factors. Here the other two methods—"the Deathless as its ground" series and the "slants towards Nibbāna" series—are mentioned only in the last sutta.

47. Satipaṭṭhānasaṃyutta

122 What follows is the *uddesa* (condensed statement) of the Satipaṭṭhāna Sutta (DN No. 22; MN No. 10) without the *niddesa* (elaboration). Full-length commentaries on the text are at Sv III 741–61 and Ps II 244–66; the commentary in Spk is much abridged. The relevant passages, with excerpts from the subcommentary, are translated in Soma, *The Way of Mindfulness*, pp. 35–64.

The commentaries offer two derivations of *satipaṭṭhāna*: one from *sati* + *upaṭṭhāna*, "the establishment of mindfulness"; the other from *sati* + *paṭṭhāna*, "the foundation of mindfulness." The former emphasizes the *act* of setting up mindfulness, the latter the *objects* to which mindfulness is applied. While the commentaries lean towards the derivation from *sati* + *paṭṭhāna*, the former is certainly more original and is supported by the Skt *smṛtyupasthāna*. See too the common expressions, *upaṭṭhitasati*, "with mindfulness established" (e.g., at **54:13**; V 331,10, etc.) and *parimukhaṃ satiṃ upaṭṭhapetvā*, "having established mindfulness in front of him" (e.g., at **54:1**; V 311,13, etc.). Paṭis, by consistently glossing *sati* with *upaṭṭhāna*, also shows a preference for this derivation. For a brief explanation of the expression according to the commentarial method, see Vism 678–79 (Ppn 22:34).

123 *Ekāyano ayaṃ maggo* is often translated "This is the only way" (Soma) or "This is the sole way" (Nyanaponika), implying that the Buddha's way of mindfulness is an exclusive path. The commentary to the Satipaṭṭhāna Sutta, however, gives five explanations of the phrase, of which only one suggests exclusivity (see Sv III 743–44; Ps I 229–30; translated in Soma, *The Way of Mindfulness*, pp. 36–39). Spk here mentions only the first: *ekamaggo ayaṃ bhikkhave maggo, na dvedhāpathabhūto*; "a single path, bhikkhus, is this path, not a forked path." *Ekāyana magga*

occurs elsewhere in the Nikāyas only at MN I 74,14–15 foll., where it clearly means a path leading straight to its destination. I thus understand the metaphorical use of the phrase to be a way of indicating that *satipaṭṭhāna* leads straight to "the purification of beings," etc.; perhaps the way of mindfulness is being contrasted with other types of meditation that do not always lead straight to the goal. For a fuller discussion, see Gethin, *The Buddhist Path to Awakening*, pp. 59–66. The word should not be confused with *ekayāna*, "one vehicle," the central theme of the Saddharma Puṇḍarīka Sūtra.

Spk explains the "method" (*ñāya*) as the Noble Eightfold Path. Thus, by developing the path of *satipaṭṭhāna*, which is mundane in the preliminary phase, one eventually achieves the supramundane path. On *ñāya*, see II, n. 122.

124 For a translation of the commentarial passage on this basic formula, see Soma, *The Way of Mindfulness*, pp. 51–64. An early word gloss is at Vibh 194–95. Gethin discusses the basic formula, *Buddhist Path to Awakening*, pp. 47–53.

A few key points: The repetitive phrase "contemplating the body in the body" (*kāye kāyānupassī*) serves "to determine the object (the body) by isolating it" from other things such as feeling, mind, etc., and to show that one contemplates only the body as such, not as permanent, pleasurable, a self, or beautiful. Similarly in regard to the other three establishments. "Ardent" (*ātāpi*) connotes energy, "clearly comprehending" (*sampajāno*) implies wisdom. "Covetousness and displeasure" (*abhijjhā-domanassa*) are code words for the first two hindrances, and thus their removal may be understood to imply some success in concentration. Thus altogether four of the five spiritual faculties (*indriya*) are indicated here, and while faith is not mentioned it is clearly a prerequisite for taking up the practice in the first place.

Spk glosses *vineyya*: *tadaṅgavinayena vā vikkhambhanavinayena vā vinayitvā*, "*having removed*: having removed by removal in a particular respect or by removal through suppression." "Removal in a particular respect" signifies temporary removal by deliberate restraint or by insight, "removal through suppression" temporary removal by the attainment of jhāna. The phrase need not be understood to mean that one must first abandon the hindrances before one starts to develop the four establishments of mindfulness. It would be sufficient to have temporarily suspended "covetousness and displeasure" through dedication to the practice itself.

125 The same advice is at 36:7 (IV 211,1–19). Spk comments at length on the practice of clear comprehension. For a translation see Soma, *The Way of Mindfulness*, pp. 83–132, and Bodhi, *Discourse on the Fruits of Recluseship*, pp. 96–134. Briefly, the four are: (1) clear comprehension of purposefulness (*sātthaka-sampajañña*), discerning a worthy purpose in one's intended action; (2) clear comprehension of suitability (*sappāya-sampajañña*), discerning a suitable means of achieving one's aim; (3) clear comprehension of the resort (*gocara-sampajañña*), maintaining awareness of one's meditation subject when engaged in various activities; and (4) clear comprehension as nondelusion (*asammoha-sampajañña*), discerning one's actions as conditioned processes devoid of a substantial self. For a good contemporary explanation, see Nyanaponika, *The Heart of Buddhist Meditation*, pp. 46–57.

126 Spk: This bhikkhu, it is said, after asking the Buddha to explain a meditation subject, had just roamed here and there and did not devote himself to solitude. Therefore the Buddha spoke thus to restrain him.

127 Spk: The view is that of one's responsibility for one's own action (*kammassakatādiṭṭhi*), i.e., belief in kamma and its fruits, which implies as well belief in rebirth.

The Buddha's statement here establishes that right view (the first factor of the Noble Eightfold Path) and right conduct (factors 3–5) are the basis for the successful practice of mindfulness meditation.

128 Spk says nothing, but Sv III 765,15–18 and Ps I 249,24–27 explain in regard to mindfulness of breathing: "At one time in his own and at another in another's respiration-body, he dwells in contemplation of the body. By this there is reference to the time when the yogi's mind moves repeatedly back and forth (internally and externally by way of object) without laying aside the familiar subject of

meditation" (*The Way of Mindfulness*, p. 74). In relation to the other three establishments, the commentaries give basically the same explanation, without addressing the problem of how one without psychic abilities can contemplate another person's feelings and states of mind.

129 Interestingly, the first section of the contemplation of phenomena deals with the five hindrances, showing how the application of mindfulness can turn even defilements into the raw material for the development of the practice.

130 The parable of the hawk and the quail is also related in the Sakuṇagghi Jātaka (No. 168; Jā II 58–59), with the Bodhisatta as the quail and Devadatta as the hawk. For additional references, see KS 5:125, n. 1. Though *sakuṇagghi* is a feminine, this need not imply the hawk is female. *Ajjhapattā* is a reduplicated aorist which, in the Pāli tradition, became transformed into a past participle; see von Hinüber, "Traces of the Reduplicated Aorist in Pāli," in *Selected Papers*, pp. 52–61. The conjunction of two finite verbs here seems hard to account for, as normally an absolutive would precede a finite verb.

131 PED does not list *apatthaddhā*, but CPD explains it as a past participle < Skt *apa-stambh*. Ja II 59,17,20 reads *atthaddhā/thaddhā*. Be and Ee have *sake bale asaṃvadamānā*, Se *sake bale avacamānā*; Spk explains it as though it were not a negation: *saṃvadamānā ti sammā vadamānā, attano balassa suṭṭhu vaṇṇaṃ vadamānā*; "*boasting*: speaking fully, thoroughly praising her own strength."

132 Cp. 35:243 (IV 185,7–15; 186,23–30).

133 Be reads *tasmiṃ yeva kaṭṭhakataṅgāre avassajjetvā*, followed by Ee (which differs only in having *avasajjetvā*); Se has *tasmiṃ yeva makkaṭaṃ uddharitvā avissajjetvā*, an obvious rewording of the received text to make it more intelligible. Neither Spk nor Spk-pṭ offers any help. CPD calls *kaṭṭhakataṅgāre* a "problematic reading of uncertain meaning" and supposes the sentence to be corrupt. However, in a recent review of *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, Bhikkhu Pāsādiko points out that the *Wörterbuch* has an entry *kāṣṭha-kaḍambara* corresponding to *kaṭṭhaṅgāra* of the Pāli; on this basis he suggests amending our text to read *kaṭṭhakaliṅgare āvajjetvā*, which he renders "having fastened [the monkey] just to that wooden staff [of his]." Pāsādiko translates the Chinese version of the Saṃyuktāgama text thus: "Hardly has the hunter arrived when he takes the staff, fastens [the monkey] to it and goes away, carrying [the load] on his shoulder" (pp. 191–92). I accept the amendation of *kataṅgāre* to *kaliṅgare*, though I think it likely that the latter refers, not to the hunter's staff, but to the same (*tasmiṃ yeva*) block of wood on which the monkey was trapped by the pitch. Elsewhere *kaliṅgara* means log or block (see 20:8, Dhp 41), though I know of no instance where it means a staff. I also do not see how *āvajjetvā* could mean "having fastened," and prefer to retain the verb given in the text. The sense then is that the hunter secures the monkey to the block of wood to which it is stuck and then goes off with the block, bringing the monkey along.

134 Reading with Se, *sakassa bhattu nimittaṃ na uggaṇhāti*. Be and Ee have *bhattassa*, but *bhattu* is genitive of *bhattar*, the relevant noun here (not *bhatta*). I translate literally, even at the cost of awkwardness, to preserve the parallel with the meditating monk.

135 Spk: He does not know, "This meditation subject of mine has reached up to conformity or change-of-lineage." He isn't able to grasp the sign of his own mind.

The terms "conformity" (*anuloma*) and "change-of-lineage" (*gotrabhū*) denote the final occasions of sense-sphere consciousness before one attains either jhāna or the supramundane path and fruit; presumably the preliminary to jhāna is intended. The phrase *cittassa nimittaṃ gahessati* is at AN III 423,13, glossed by Mp: *cittassa nimittan ti samādhivipassanācittassa nimittaṃ, samādhivipassanākāraṃ*; "sign of the mind: sign of the mind of concentration or insight, the mode of concentration or insight."

136 This portion of the sutta is quoted at Vism 150–51 (Ppn 4:122). Spk says that *satipaṭṭhāna* is treated as insight of the preliminary stage.

137 This incident is recorded in the Mahāparinibbāna Sutta, at DN II 98–101. Spk assigns the incident to the tenth month before the Master's demise.

138 *Jīvitasaṅkhāraṃ adhiṭṭhāya*. Spk: The life formation is life

itself [Spk-pṭ: because of revitalizing the body without letting it fail] as well as fruition attainment, by which life is vitalized, sustained, prolonged. The latter is intended here. The concise meaning is, "I will attain fruition attainment, which is capable of prolonging life." He entered the attainment with the determination, "Let the pain not arise for another ten months," and the pain, suppressed by the attainment, did not arise for another ten months.

139 I follow Se and Ee, which do not include the initial exclamation found in Be, *diṭṭho me bhante bhagavato phāsu*; the latter, however, is at DN II 99,21. I think Ee is correct in retaining *diṭṭhā*; in Se and Be the word is taken as a past participle and is represented as neuter *diṭṭhaṃ*, but here it seems to function idiomatically with the meaning "lucky" or "splendid." See DN III 73,18: *diṭṭhā bho satta jīvasi*, "It's splendid, sir being, that you're alive." The lines that follow are at **22:84** (III 106,19–21); see **III, n. 149**. Here Spk explains *dhammā pi nappaṭibhanti* as meaning, "The teachings on the establishments of mindfulness (*satipaṭṭhānadhammā*) are not clear to me." Possibly the expression means simply, "Things (in general) aren't clear to me."

140 *Anantaraṃ abāhiraṃ*. Spk: Without making a distinction of inside and outside with respect either to Dhamma or persons. One makes the distinction with respect to Dhamma when one thinks, "I will teach so much Dhamma to others but this much I won't teach." One does so with respect to persons when one thinks, "I'll teach this person but not that one." The Master did not teach in this way. The "teacher's closed fist" (*ācariyamuṭṭhi*) is found among outsiders, who reserve certain teachings for their favourite pupils only when they are lying on their deathbed; but the Tathāgata does not have this.

In connection with these two ideas, see Mil 144–45, 159–60.

141 Readings of this obscure compound vary. Be has *vekhamissakena*, Se *veghamissakena* (the reading at Ee DN II 100,14–15), Ee *vedhamissakena*. In a note Be proposes *veṭhamissakena*, the actual reading in the gloss given by Spk (both Be and Se). A similar expression occurs at Th 143a, in Ee *veghamissena*. At EV I, n. to 143, Norman presents the case for *veṭha* (= Skt *veṣṭa*, "band, noose"). Gombrich discusses the problem in "Old Bodies Like Carts," arguing for the reading *vedha*, "trembling," but it is hard to see how this sits comfortably in a compound with *missakena*. Hence I follow Spk and Norman in reading *veṭhamissakena*.

Spk: *By a combination of straps*: by a combination of straps through being repaired with bands for the arms, bands for the wheels, etc. (*bāhābandhacakkabandhādinā paṭisaṅkharaṇena veṭhamissakena*). *So it seems ... keeps going* (*maññe yāpeti*): He shows, "Like an old cart, it seems it is by a combination of straps, i.e., by being strapped with the fruition of arahantship (*arahattaphalaveṭhanena*), that the body of the Tathāgata assumes the four modes of deportment."

It should be noted that this passage would hardly make sense if the commentaries were right in holding that Ānanda was born on the same day as the Bodhisatta, for the Buddha would not need to insist on the frailties of old age if Ānanda too was an old man. See **II, n. 296**.

142 The expression used here is *animitta cetosamādhi*, but this concentration must be different from the one with the same name mentioned at **40:9**. Spk explains the latter as deep insight concentration, the present one as fruition attainment (*phalasamāpatti*). This would then make it identical with the *animitta cetovimutti* of **41:7** (IV 297,4–6).

143 The *attadīpa* exhortation is also at **22:43**. Spk explains *dhamma* in *dhammadīpa*, *dhammasaraṇa* as the ninefold supramundane Dhamma (the four paths, four fruits, and Nibbāna). *Tamatagge* has been much puzzled over in the scholarly literature on the Mahāparinibbāna Sutta. Spk (which parallels Sv II 548–49) takes the term as equivalent to *tama-agge*, with *-t-* inserted as a euphonic conjunct (*padasandhi*). It is possible that *tamatagge* should be understood as equivalent to *tamato agge*, on the analogy of *ajjatagge* or *daharatagge*, but this would still leave the problem of meaning unsolved; "from the darkness on" hardly makes good sense here. Spk is evidently perplexed about the meaning and, without quite admitting uncertainty, wavers between taking *tama* as the superlative suffix (transposed by metathesis) and as "darkness": "These are topmost (*aggatamā*), hence *tamataggā*. Thus, 'having cut the

entire stream of darkness (*tamasotaṃ* in both Be and Se, but *tamayogaṃ*, bond of darkness, in the parallel passage at Sv II 549,1), these bhikkhus of mine will be at the extreme top, in the highest place. They will be at the top of them. Among all those keen on the training, just those whose range is the four *satipaṭṭhānas* will be at the top.' Thus he brings the teaching to its culmination in arahantship." Spk-pṭ explains *tama-agge*: "In the absence of the bond of darkness (*tamayoga*!), (they will be) at the top of the world with its gods."

The words are not preserved in the fragments of the Turfan Skt version, but the Tibetan and Chinese parallels, probably based on Skt texts, point to a meaning as "the highest." I have followed suit with "topmost," though I cannot account for the exact meaning of the original or for the use of the locative. I have also gone along with the commentaries in taking *ye keci sikkhākāmā* as an implicit genitive.

144 I read with Be and Se, *uḷāraṃ pubbenāparaṃ visesaṃ sañjānanti*. Ee reads *sampajānanti*. Spk explains "successively loftier stages of distinction" by way of the successive stages of wisdom, from the comprehension of the four primary elements through the ascription of the three characteristics to all formations.

145 Spk: A fever of defilement (*kilesapariḷāha*) arises having made the body its basis (*ārammaṇa*). When this happens, one should not let oneself become excited by the defilement but "should then direct the mind to some inspiring sign" (*kismiñcideva pasādaniye nimitte cittaṃ paṇidahitabbaṃ*), that is, one should place the meditating mind on some object that inspires confidence, such as the Buddha, etc.

146 Spk: "Let me withdraw it from the inspiring object and redirect it towards the original meditation object."

147 Spk explains this to mean that he is "without defiled thought, without defiled examination," but the absence of *vitakka* and *vicāra* seems to imply he has reached the second jhāna. See too MN III 136,20–29, where the four *satipaṭṭhānas* do service for the first jhāna, and the Buddha also enjoins the practice of the four without thought and examination, hence in the mode of the second jhāna.

148 *Paṇidhāya bhāvanā*. Spk glosses *ṭhapetvā bhāvanā*, "development having put aside." Development by this method comes about by directing the mind away from its main object towards some other object. Spk compares this to a man carrying a load of sugar to a refinery who pauses from time to time, puts down the load, eats a sugar cane, and then continues on his way.

149 Spk gives various explanations of "unconstricted after and before" (*pacchā pure asaṅkhittaṃ*). See 51:20 (V 277,29–278,4) and n. 272 below.

150 *Mahāpurisa*. See AN IV 228–35 for the eight thoughts of a great man (*aṭṭha mahāpurisavitakkā*).

151 This sutta is included in the Mahāparinibbāna Sutta at DN II 81–83 but without the last paragraph; a much more elaborate version makes up DN No. 28. In the former its chronological position seems questionable; see n. 157.

152 Spk: *A bellowing utterance* (*āsabhī vācā*): like (the bellowing) of a chief bull (*usabha*), unshaking, unwavering. *Definitive, categorical* (*ekaṃso gahito*): Not spoken in compliance with oral tradition, etc., but as if it had been penetrated by personal knowledge, thus it is "definitive, categorical." The meaning is that it is stated as a firm conclusion (*sanniṭṭhānakathā va*).

153 Spk explains *evaṃdhammā* as *samādhipakkhā dhammā*, "the states pertaining to concentration," and says *evaṃvihārino* is added in order to include the attainment of cessation.

154 *Api ca dhammanvayo vidito*. Spk: Inferential knowledge (*anumānañāṇa*) has arisen in accordance with the implications of his personal knowledge of the Dhamma; the methodology (*nayaggāha*) has been understood. He says, "Standing just upon the knowledge of a disciple's perfections, I know from this angle, O Blessed One."

155 Spk: Here the establishments of mindfulness are insight, the enlightenment factors are the path, and unsurpassed perfect enlightenment is arahantship. Or else the enlightenment factors are mixed (both insight and the path).

156 This conclusion also comes at the end of DN No. 28, at DN III 116, following the much more effusive praise of the Buddha found there.

157 The event related in this sutta poses a problem for the

traditional chronology of the Buddha's life. In the Mahāparinibbāna Sutta, Sāriputta's lion's roar (just above) takes place during what appears to be the Buddha's final journey along the route from Rājagaha to Vesālī. From Vesālī the Buddha heads towards Kusinārā without ever returning to Sāvatthī, some 200 km to the west. Yet the present sutta shows the Buddha residing at Sāvatthī when he receives the news of Sāriputta's death. To preserve the traditional chronology, the commentaries (Spk here, and Sv II 550) have the Buddha make an additional side trip to Sāvatthī following his rains retreat at Beluvagāmaka (see DN II 98–99), an excursion not mentioned in the Mahāparinibbāna Sutta. Sāriputta accompanies him on this trip to Sāvatthī, later takes his leave, and returns to his native village Nālakagāma, where he falls ill and dies. For the commentarial story of Sāriputta's death, see Nyanaponika, "Sāriputta: The Marshal of the Dhamma," in Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp. 47–59.

158 Spk identifies this Cunda as Sāriputta's younger brother and says, improbably, that because the bhikkhus used to address him as "novice Cunda" before his higher ordination they continued to address him thus even when he was an elder.

159 Spk says that here *dhammā* signifies the condensed and catechistic teachings (*uddesaparipucchā dhammā*). The expression also occurs at **22:84** and **47:9**; see **n. 139** above and **III, n. 149**.

160 These are the five "aggregates of Dhamma" (*dhammakkhandha*) possessed in full only by arahants; see **6:2**. The ascription to Ānanda of the last two aggregates (liberation, and the knowledge and vision of liberation) seems puzzling, as he is still a trainee and thus not yet fully liberated. Such anomalies, however, do occasionally occur in the texts, as at **55:26** (V 384,1–12) where right knowledge and right liberation, usually unique attributes of the arahant, are ascribed to the stream-enterer Anāthapiṇḍika.

161 Be and Ee include *otiṇṇo* between *ovādako* and *viññāpako*. The word is not in Se or SS.

162 The commentaries assign the death of Moggallāna to a fortnight after that of Sāriputta. Sāriputta expired on the full-moon day of the month Kattika (October–November), Moggallāna on the following new-moon day. For an account of his death, see Hecker, "Moggallāna: Master of Psychic Power," in Nyanaponika and Hecker, *Great Disciples of the Buddha*, pp. 100–5.

163 I translate on the basis of the Se reading: *asuññā me sā bhikkhave parisā hoti*. Be differs only in omitting *sā*, but Ee brings *parinibbutesu Sāriputta-Moggallānesu* into this sentence and then reads *suññā me bhikkhave parisā hoti*, "Now that Sāriputta and Moggallāna have attained final Nibbāna, this assembly, bhikkhus, has become empty." Spk gives no help in resolving the ambiguity.

164 The "four assemblies" are bhikkhus, bhikkhunīs, male lay followers, and female lay followers.

165 As at **47:3**.

166 As at **6:1**, **6:2**.

167 The name is a feminine (meaning "frying pan"), but Spk says the name is given in the feminine gender (*itthiliṅgavasena laddhanāmaṃ*), presumably to a boy. The passage contains no pronouns that might establish the gender.

168 From Spk's description, it seems that the master places the lower end of the bamboo pole over the base of his throat or forehead (*galavāṭake vā nalāṭe*), and the pupil then climbs via his shoulders to the top of the pole. Though in the sutta the master speaks as if they both descend from the pole, this may be only a figure of speech. Spk: The master protects himself when he holds the pole firmly, moves with his apprentice, and looks constantly at the top of the pole. The apprentice protects himself when he keeps his body straight, balances himself against the wind, sets up steady mindfulness, and sits down motionless.

169 Spk: The bhikkhu who gives up frivolous activity and pursues, develops, and cultivates his basic meditation subject day and night attains arahantship. Then, when others see him and gain confidence in him, they become destined for heaven. This one protects others by protecting himself.

170 The four terms are *khantiyā avihiṃsāya mettatāya anudayatāya*. Spk takes the last three as respectively compassion, lovingkindness, and altruistic joy, and explains this maxim

from a narrowly monastic perspective thus: "The bhikkhu develops the jhānas based on the *brahmavihāra*, then uses the jhāna as a basis for insight and attains arahantship. This one protects himself by protecting others." For a broader and profounder treatment of this maxim, see Nyanaponika, *Protection through Satipaṭṭhāna*.

171 This sutta is related in the introduction to Ja No. 96 (I 393–401), which concludes with a verse that alludes back to the sutta:

Samatittikaṃ anavasesakaṃ
telapattaṃ yathā parihareyya
evaṃ sacittam anurakkhe
patthayāno disaṃ agatapubbaṃ.

As one might carry a bowl of oil
Full to the brim without spilling a drop,
So should one protect one's own mind,
Yearning for the quarter not reached
before (i.e., Nibbāna).

172 From the Pāli it cannot be determined whether the crowd gathers because they have *heard* "The most beautiful girl of the land!" being announced or gathers *exclaiming* "The most beautiful girl of the land!" I take it in the former way. Spk says such a girl is devoid of six physical defects (too tall or too short, too thin or too stout, too dark or too fair) and endowed with five kinds of beauty (of skin, flesh, sinews, bones, and age). The expression *paramapāsāvinī nacce, paramapāsāvini gite* seems to be unique to this text. PED explains *pāsāvin* as "bringing forth," but see MW, s.v. *pra-sava* (2) > *pra-savin*, derived from *pra-sūti* (1) and meaning "impelling, exciting." Spk: "In dancing and singing her presentation is supreme, her performance is the best; she dances and sings supremely well."

173 Modelled on **45:18**. "Wholesome virtues" (*kusalāni sīlāni*), just below, are identified by Spk with the fourfold purification of virtue. See **n. 33**.

174 *Sahassaṃ lokaṃ abhijānāmi*. Spk: This is stated by way of his constant dwelling. For after rising in the morning and washing his face, the elder sits in his dwelling and recollects a thousand aeons in the past and a thousand aeons in the future (sic; no comment from Spk-pṭ). In regard to the thousandfold world system in the present, he follows its course just by adverting to it. Thus with the divine eye he directly knows the thousandfold world.

175 This passage extends to each of the four establishments of mindfulness the general formula for reviewing the truth of the path in the Dhammacakkappavattana Sutta (see **56:11**; V 422,23–30).

176 This practice is described at MN III 124,10–20 (as a wonderful quality of the Buddha); at AN II 45,15–20 (as a development of concentration, also at DN III 223,9–17); at AN IV 32,24–33,2 (as a factor leading to the four *paṭisambhidās*); and at AN IV 168,12–15 (as a practice of mindfulness and clear comprehension). Paṭis I 178–80 treats this practice in relation to mindfulness of breathing. Spk explains the feelings, thoughts, and perceptions as those that occur in relation to the sense bases and objects comprehended in developing insight.

177 Here the singular is used and the preferred sense would be "the establishing of mindfulness."

178 This practice is called *satipaṭṭhānabhāvanā* presumably because it carries the practice of contemplation to a deeper level than the basic exercise. In the basic exercise the task set for the meditator is to contemplate the particular establishment chosen according to the prescribed pattern. At this stage, however, one gains insight into the arising and vanishing of the object, which prepares the way for the deeper insight knowledges to emerge.

The expression *samudayadhammānupassī kāyasmiṃ viharati* is usually translated "he abides contemplating in the body its arising factors" (as at MLDB, p. 149), on the assumption that the compound contains a plural, *samudayadhammā*. A plural sense, however, is not mandatory, and it is more consistent with the use of the suffix *-dhamma* elsewhere to take it as meaning "subject to" or "having the nature of" here as well. At **22:126** (III 171–72) *samudayadhamma, vayadhamma*, and *samudayavayadhamma* serve as *bahubbīhi* (adjectival) compounds in apposition to each of the five

aggregates, and it seems that in this passage too the terms should be understood in the same sense, as singulars meaning "subject to origination," etc.

179 *Mā vo amataṃ panassa.* Spk offers no help, but I take *panassa* to be an aorist of *panassati.* Woodward has apparently understood it as *pan' assa* and translates, "But let not that be to you the Deathless" (KS 5:161). But *pana* here would be syntactically out of place.

180 Here *satipaṭṭhāna* obviously refers to the four objects of mindfulness.

181 In this passage *citta* is taken to be synonymous with *viññāṇā; nāmarūpa*, being the condition for the latter, is the condition for the former as well. For *citta* always arises based on the physical organism (*rūpa*) and in conjunction with contact, feeling, perception, volition, and attention, the constituents of *nāma*.

182 *Manasikārasamudayā dhammānaṃ samudayo.* Spk: The phenomena of the enlightenment factors originate through careful attention; the phenomena of the hindrances through careless attention. Cp. AN V 107,6–7: *Manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā;* "All phenomena come into being through attention; all phenomena originate from contact."

183 This sutta differs from **47:18** only in being a reminiscence of the events narrated there.

184 Ee wrongly reads here "73–82 (1–10)," though there are twelve suttas. Also, in the Searches Chapter (*Esanavagga*, IX), Ee reads "83–93 (1–11)" instead of "85–94 (1–10)." Apparently Ee counts the "craving" suttas as two, though in the previous chapters it reckoned the two together.

185 The verse varies between the different eds. I translate from Be.

186 Be puts the summary verse after the note, but I follow Ee, whose arrangement is more logical.

48. Indriyasaṃyutta

187 As I point out in the Introduction to Part V (pp. 1508–9), while the other saṃyuttas of this Vagga each deal with a single closed group made up of a fixed number of items, the Indriyasaṃyutta deals with a variety of sets collected under the general rubric of *indriya.* The most important is the group called the five spiritual faculties, which probably formed the original core of the saṃyutta. With the expanding interest in classification, the compilers of the canon probably felt obliged to include in this saṃyutta the other sets of faculties, thus imparting to it a heterogeneous character. The complete list of twenty-two faculties is at Vibh 122, commented on at Vibh-a 125–28; see too Vism 491–93 (Ppn 16:1–12). Interestingly, this list belongs to the Abhidhamma analysis; the Indriya-vibhaṅga does not include a Suttanta analysis, which suggests that the idea of *indriya* as a general category belongs to the Abhidhamma proper rather than to the suttas.

188 The faculties alone, among the various "aids to enlightenment," are treated in terms of the "gratification triad" (here), the "origin pentad," and "the noble-truth tetrad" (just below). The explanation for this probably lies in the fact that the five faculties are included in the wider list of twenty-two faculties intended as a "catalogue of phenomenal reality," and thus had to be expounded in terms of the wider categories used to analyse the constituents of reality. Gethin discusses this point more fully in *The Buddhist Path to Awakening*, pp. 123–25.

189 The difference drawn here between the arahant and the stream-enterer parallels that mentioned at **22:109–10**; see **III, n. 221**. Be and Ee read *ariyasāvaka* in the definition of the arahant too, but I follow Se, which reads *bhikkhu.*

190 Spk: They do not understand them by way of the Four Noble Truths. The faith faculty originates from adverting by way of resolution (*adhimokkha*); the energy faculty, from adverting by way of application (*paggaha*); the mindfulness faculty, from adverting by way of establishing (*upaṭṭhāna*); the concentration faculty, from adverting by way of nondistraction (*avikkhepa*); the wisdom faculty, from adverting by way of seeing (*dassana*). So too, all the faculties originate from adverting by way of desire (*chanda*; Spk-pṭ: wholesome desire to act, occurring in the mode of wanting to arouse the faculties) and from adverting by way of attention (*manasikāra*; Spk-pṭ: careful attention pro-

ductive of adverting when it occurs weakly by way of the faculties).

191 See **55:2**, etc. A parallel treatment of the five powers (*pañca bala*) is at AN III 11–12.

192 See **48:10** just below. Parallel definitions of the five powers are at AN III 10–11, but with the *samādhibala* defined solely by the jhāna formula.

193 Here the *satindriya* is explained with *sati* meaning memory rather than mindful awareness; see n. 63. Spk: Discretion (*nepakkha*) is a term for wisdom. But why is wisdom mentioned in the explanation of mindfulness? To show the strength of mindfulness; for here strong mindfulness is intended, and that is strong only when associated with wisdom, not when dissociated from it. Thus that is said to show mindfulness associated with wisdom.

194 *Vossaggārammaṇaṃ karitvā*. It is not clear whether the absolutive should be taken in apposition to the noble disciple or the concentration, but I understand it in the latter sense. Spk glosses: "having made Nibbāna the object."

At AN I 36,20–24 it is said that few beings gain the concentration that makes release its object, compared to the greater number who do not gain it. Not much else is said in the Nikāyas about *vossaggārammaṇa samādhi*, but the expression occurs in Paṭis, and this text and its commentary shed light on how the Pāli exegetical tradition interprets it. Paṭis II 96–97 uses the expression in explicating the phrase, "[one] develops serenity preceded by insight" (*vipassanāpubbaṅgamaṃ samathaṃ bhāveti*; AN II 157,10–11): "Insight has the sense of contemplation as impermanent, as suffering, as nonself. Concentration is nondistraction, one-pointedness of mind having as object release of the phenomena produced therein (*tattha jātānaṃ dhammānañ ca vossaggārammaṇatā cittassa ekaggatā avikkhepo samādhi*). Thus first comes insight, afterwards serenity."

On this Paṭis-a III 586–87 comments: "*The phenomena produced therein*: the phenomena of mind and mental factors produced by that insight. *Having as object release*: here release is Nibbāna, for Nibbāna is called release because it is the releasing of the conditioned, its relinquishment. Insight and the phenomena associated with it have Nibbāna as object, Nibbāna as support, because they are established on Nibbāna as their support in the sense of slanting towards it by way of inclination.... *Concentration* is nondistraction distinguished into access and absorption (*upacārappanābhedo avikkhepo*), consisting in the one-pointedness of mind aroused by being established on Nibbāna, with that as cause by taking as object release of the phenomena produced therein. Concentration partaking of penetration (*nibbedhabhāgiyo samādhi*), aroused subsequent to insight, is described."

195 Spk resolves *udayatthagāmiyā* as *udayañ ca atthañ ca gacchantiyā* and glosses it with *udayabbayapariggahikāya* ("discerning rise and fall"). This is clearly identical with the wisdom that observes the origination (*samudaya*) and passing away (*atthagama*) of the five aggregates, as described in the stock formula at **12:21**, **22:5**, etc.

196 Spk: In this sutta the faculties of faith, mindfulness, and wisdom are preliminary (*pubbabhāga*, i.e., forerunners of the supramundane path); the faculty of energy is mixed (preliminary and supramundane); the faculty of concentration is exclusively supramundane.

197 *Sammappadhāne ārabbha*. Spk: *Sammappadhāne paṭicca, sammappadhāne bhāvento ti attho*; "in dependence on the right strivings; the meaning is, 'by developing the right strivings.'"

198 For the distinction between the *dhammānusārī* and the *saddhānusārī*, see **25:1**. Spk: The path of the *dhammānusārī* is sharp, his knowledge occurs valiantly. He cuts off the defilements effortlessly, like one cutting a plantain trunk with a sharp knife. The path of the *saddhānusārī* is not so sharp, nor does his knowledge occur so valiantly. He cuts off the defilements with effort, like one cutting a plantain trunk with a dull knife.

199 Ee has passed over the correct reading, *phalavemattatā*, in favour of the faulty *balavemattatā*. Spk glosses this as an instrumental, *phalanānattena*.

200 Spk: One who "activates them fully" (*paripūrakārī*), who practises fully the path of arahantship, "succeeds fully" (*paripūraṃ ārādheti*), i.e., achieves the fruit of arahantship. One who "activates them partly" (*padesakārī*), who practises

the lower three paths, "succeeds partly" (*padesaṃ ārādheti*), i.e., achieves only the lower three fruits. Cp. AN I 232,30–32, 235,11–13.

201 On the five types of nonreturner, see **n. 65**.

202 Spk: In this sutta the faculties are exclusively supramundane. Despite the statement here restricting the faculties to those at the minimum level of path-attainer, the Pāli tradition, beginning with the Abhidhamma, regards the faculties as general wholesome capacities also possessed by worldlings. Some of the other early Buddhist schools were more stringent. See the discussion in Gethin, *The Buddhist Path to Awakening*, pp. 126–38.

203 See **35:154** and **IV, n. 152**.

204 The title should be Punabbhava Sutta, as in Be and Se. The assimilation of the five faculties here to the elements, aggregates, and sense bases should be understood by way of the explanation in **n. 188** above.

205 The femininity faculty (*itthindriya*) and the masculinity faculty (*purisindriya*) are rarely mentioned in the Nikāyas, but play an important role in a sutta at AN IV 57–59. The two are included among the types of derivative form (*upādā rūpa*) in the Abhidhamma; they are defined at Dhs §§633–34 and Vibh 122–23, and commented on at As 321–23 and Vism 447 (Ppn 14:58). Spk says the femininity faculty exercises control over femininity (i.e., determines the distinctive feminine features of a female); the masculinity faculty exercises control over masculinity. The life faculty (*jīvitindriya*) is another type of derivative form, responsible for maintaining conascent physical phenomena. It is defined at Dhs §635 and Vibh 123 and commented on at As 323 and Vism 447 (Ppn 14:59).

206 This sutta is also at It 53, with the addition of verses that partly help to clarify the meaning. The three faculties are formally defined at Vibh 124, but more concisely than in Spk, which explains: The faculty "I shall know the as-yet-unknown" (*anaññātaññassāmītindriya*) is the faculty arising at the moment of the path of stream-entry in one practising with the thought, "I will know the Dhamma I have not known before in beginningless saṃsāra." The faculty of final knowledge (*aññindriya*) is the faculty arisen on the six occasions from the fruit of stream-entry on (through the path of arahantship); it occurs in the mode of knowing more deeply those same things known (by the first path). The faculty of one endowed with final knowledge (*aññātāvindriya*) is the faculty arisen in regard to those things fully known at the fruit of arahantship.

207 This sutta, reverting to the five spiritual faculties, seems out of place here. On the five kinds of nonreturner, see above **n. 65**. Spk: A one-seeder (*ekabījī*) is a stream-enterer who attains arahantship after only one more existence; a clan-to-clanner (*kolaṅkola*), one who fares on in saṃsāra for two or three existences and then makes an end to suffering; a seven-lives-at-moster (*sattakkhattuparama*), one who is reborn seven times at most, without taking an eighth existence. The three are defined at Pp 15–16, with elaboration at Pp-a 195–97.

208 Spk: It is the eye and a faculty in the sense of controlling or dominating the phenomena arisen in the eye door, thus the "eye faculty." The same method in regard to the ear, etc.

209 Here Be also reads *bhikkhu* in the definition, and so too below at **48:33**, in contrast to *ariyasāvaka* in the parallel texts **48:4–5**.

210 The distinctions among these faculties will be explained just below at **48:36**. Spk: It is pleasure and a faculty in the sense of controlling or dominating the conascent states: thus the "pleasure faculty," etc. Here, the pleasure, pain, and displeasure faculties are of the sense sphere only; the joy faculty is of three planes, excluding the formless sphere; the equanimity faculty is of four planes.

The allocation by way of planes is made on the basis of the Abhidhamma system, according to which physical *pleasure* and *pain* occur only in body-consciousness, a sense-sphere citta; *displeasure*, only in the cittas accompanied by aversion, likewise sense-sphere cittas; *joy*, in sense-sphere cittas, cittas of the lower three jhānas, and certain supramundane cittas; *equanimity*, in sense-sphere cittas, the fourth-jhāna citta of the form sphere, all formless-sphere cittas, and certain supramundane cittas. See CMA 3:2–4.

211 *Kāyikaṃ sātaṃ*. Spk: "Bodily" means based on bodily sensitivity (*kāyappasādavatthuka*); "comfort" is synonymous with pleasure and means sweet (*madhura*).

212 According to the Abhidhamma, all bodily feeling, that is, feeling arisen through bodily sensitivity (*kāyappasāda*), is either pleasant or painful; there is no neutral feeling based on bodily sensitivity. Hence Spk explains the bodily equanimity as feeling arisen based on the other four senses, the eye, etc. The word *upekkhā*, translated as equanimity, has two main denotations. In relation to feeling it denotes neutral feeling, *adukkhamasukhā vedanā*, feeling which is neither painful nor pleasant. As a mental quality, however, it denotes mental neutrality, impartiality, or balance of mind (called *tatramajjhattatā* in the Abhidhamma, which assigns it to the *saṅkhārakkhandha*). In this sense it occurs as the fourth divine abode (impartiality towards beings), as the seventh factor of enlightenment (mental equipoise), and as a quality of the meditative mind mentioned in the formulas for the third and fourth jhānas. For a fuller discussion of the different types of *upekkhā*, see Vism 160–62 (Ppn 4:156–70).

213 Cp. **12:62** and **36:10**, which both include the simile of the fire-sticks.

214 *Uppaṭipātika*. Spk: Though taught in the order that accords with the taste of the Dhamma (following Be: *yathādhammarasena*; Se has *yathādhammārammaṇavasena*), it is named "Irregular Order" because it is not taught like the other suttas in this Analysis of Faculties. Spk-pṭ: What is meant is that it is taught in the sequence of things to be abandoned, not like the other suttas which proceed in the regular sequence beginning with the pleasure faculty.

215 *Sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ*. All these terms are synonymous.

216 From this point on the sutta is quoted extensively at Vism 165–66. Spk's explanations correspond to Vism 166 (Ppn 4:186–89). In the following notes I select only the chief points.

217 Spk: The pain faculty actually ceases and is abandoned at the moment of the access to the first jhāna; displeasure, etc., (at the access) to the second jhāna, etc. Nevertheless, their cessation is said to take place in the jhānas themselves because their reinforced cessation (*atisayanirodha*) occurs there. Simple cessation occurs at the access, reinforced cessation in the jhānas. Thus, for instance, though the pain faculty has ceased in the access to the first jhāna, it may arise again through contact with flies and mosquitoes or because of an uncomfortable seat; but not in absorption. (Within the absorption), when his whole body is suffused with rapture and engulfed in happiness, the pain faculty has thoroughly ceased because it is beaten away by opposition.

218 I read with Se and Ee *tathatthāya cittaṃ upasaṃharati*; Be has *tadatthāya*. Spk: The nonattainer directs his mind for the purpose of arousing it; the attainer, for the purpose of entering it.

219 This seems difficult to square with the usual jhāna formula, which indicates that the first jhāna is already free from all unwholesome states, including *domanassa*. Spk: The faculty of displeasure is abandoned in the access to the second jhāna but arises again when there is bodily fatigue and mental strain on account of thought and examination. But in the second jhāna, which is devoid of thought and examination, it does not arise at all.

220 The pleasure faculty (*sukhindriya*) here is bodily pleasant feeling, not the happiness (also called *sukha*) the meditator is said to "experience with the body" in the third jhāna. The latter *sukha* is actually mental happiness, identical with *somanassa*. Spk: The pleasure faculty is abandoned already in the access to the third jhāna, but it may arise when the body is touched by the sublime physical phenomena originating from rapture; but it does not arise in the third jhāna itself, for there the rapture that is a condition for bodily pleasure has entirely ceased.

221 Here the explanation in the sutta corresponds perfectly with the usual jhāna formula. Spk: Though the joy faculty has been abandoned even in the access to the fourth jhāna, because it is still close by it may arise again, for in the absence of equanimity that has reached the level of absorption (such joy) has not been fully overcome. But it does not arise in the fourth jhāna.

222 Spk seems reluctant to admit that the Buddha's body can show real signs of aging and repeatedly remarks that all these changes were not evident to others but only to

Ānanda, who constantly dwelt in the Master's presence. Spk adds that the sense faculties themselves, being invisible, cannot be seen to have undergone deterioration, but Ānanda inferred this on the basis of the visible changes he had observed in the Blessed One.

223 *Manoramaṃ bimbaṃ*. The body.

224 This couplet is also at **I, v. 442**.

225 The same conversation is recorded at MN I 295,5–17. Though the five faculties are usually identified with the physical sense organs, here they seem to correspond to the five kinds of sense consciousness, for the physical sense faculties cannot properly be said to experience (*paccanubhoti*) an objective domain (*visaya*) or resort (*gocara*). Their function is only to serve as the media through which consciousness cognizes objects.

226 *Manopaṭisaraṇaṃ mano ca nesaṃ gocaravisayaṃ paccanubhoti*. Spk explains *mano* here as the mind-door *javana*, which experiences the object by way of lust, hatred, or delusion. In my view, this introduces an unnecessary ethical slant on the passage, which I take to be primarily epistemic in import. I interpret the sentence simply to mean that mind-consciousness has access to the data provided by the five types of sense consciousness, which it collates, categorizes, and interprets with its own stock-in-trade, namely, concepts.

227 Spk: Mindfulness is the path, liberation the fruit.

228 Also at **23:1**. See **III, n. 243**. Ee *ajjhaparaṃ* should be amended. Be has *accayāsi*, Se *accasarā*, either of which is acceptable.

229 This is the usual way of declaring him to be a nonreturner. Strangely, however, Spk says this was stated to indicate that he stood in the position of a "jhāna nonreturner," meaning that he was a stream-enterer who had abandoned the five hindrances by the first jhāna. If he were to die without having fallen away from jhāna he would be reborn in a higher world and attain final Nibbāna there, while if he were to lose the jhāna his destiny would be undetermined. However, he did not lose it, so his destiny was determined; thus the Buddha made this declaration to indicate he was a "jhāna nonreturner."

230 The statement as such seems to maintain that there is no essential difference between the faculties and the powers, that they are the same five factors viewed from two different angles. Though it is tempting to see the powers (*bala*) as a more highly developed stage than the faculties, nothing in the canon or the commentaries supports this idea. Spk says that one factor is the faculty of faith "in the sense of exercising control in the characteristic of resolution" (*adhimokkhalakkhaṇe indaṭṭhena saddhindriyaṃ*), and the power of faith "in the sense of not being shaken by lack of faith" (*assaddhiye akampanena saddhābalaṃ*). Similarly, the other four are faculties exercising control respectively in regard to application, establishment, nondistraction, and seeing (*paggaha, upaṭṭhāna, avikkhepa, dassana*); they are powers in that they are unshaken by laziness, forgetfulness, distraction, and ignorance.

231 *Na khvāhaṃ ettha bhante bhagavato saddhāya gacchāmi*. On the idiom, see **IV, n. 321**.

232 Spk: In this sutta and the next five, the faculties of the fruit alone (*phalindriyān' eva*) are discussed. Spk-pṭ: Because the teaching has come down by way of the supreme fruit.

233 Be and Ee read *jātijarāmaraṇaṃ khayan ti kho*; Se has *jātijarāmaraṇaṃ khayantaṃ kho*. The line would make better sense if we read *jātijarāmaraṇassa khayantāni kho*.

234 Spk calls this "reviewing faith" (*paccavekkhaṇasaddhā*). Since the disciple has "pierced with wisdom" the things "previously heard," the precise role of faith here is unclear.

235 In Be and Se, *bodhipakkhiyā dhammā*, though Ee has *bodhapakkhiyā* and SS have *bodhapakkhikā*. In the commentaries *bodhipakkhiyā dhammā* is the umbrella term for the seven sets of training factors repeatedly taught by the Buddha, but in the suttas the expression has a more flexible, less technical meaning. See the discussion by Gethin, *Buddhist Path to Awakening*, pp. 289–98.

236 Noble knowledge (*ariyañāṇa*) obviously represents the wisdom faculty. Spk says that the other four faculties are mixed (mundane and supramundane), while noble knowledge is supramundane [Spk-pṭ: the knowledge of the path]; but it is possible to consider it as mixed too if it is understood to be based on the other four faculties.

237 *Ito bahiddhā*. That is, outside the Buddha's dispensation. See DN II 151,10–152,4; MN I 63,29–64,2; Dhp 254–55.

238 *Yaṃgatikāni yamparamāni yamphalāni yampariyosānāni na h' eva kho kāyena phusitvā viharati paññāya ca ativijjha passati.* A similar construction is at **46:54** (V 118,22–27 foll.). Woodward translates the above as if the negative *na* applies to both phrases: "he dwells not in personal experience thereof, nor does he pierce through and through by insight and see them plain" (KS 5:205). This rendering, however, misses the essential difference between the trainee and the arahant: the trainee *sees* Nibbāna, the final goal in which the five faculties culminate (see **48:57**), but cannot enter upon the full experience of it; the arahant both sees the goal and can experience it here and now. The conjunction *ca* should be understood in the disjunctive sense, as Spk confirms with its paraphrase: "He does not dwell having contacted that, having obtained that, with the name-body (*nāmakāya*, the corpus of mental factors); but (*pana* as a gloss on *ca*) he understands by reviewing wisdom, 'Beyond there is a faculty—the fruit of arahantship.' On the plane of the arahant he dwells having obtained this, and he understands by reviewing wisdom, 'There is a faculty—the fruit of arahantship.'"

239 *Yāni kānici padāni bodhāya saṃvattanti.* Spk: Whatever Dhamma-steps (*dhammapadāni*), sections of Dhamma (*dhammakoṭṭhāsā*), lead to enlightenment.

240 *Cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu.* Spk: He does this by preventing the arising of the taints in regard to the phenomena of the three planes.

241 *Tathāgate vā Tathāgatasāsane vā paramanipaccākāraṃ pavattamāno pavatteti.* Spk offers no help, but the expression *paramanipaccākāra* occurs in **7:15** (I 178,16); see **I, n. 472**. We find another example at MN II 120,6 foll., in relation to King Pasenadi's show of humble devotion towards the Buddha. It is puzzling that the text says a bhikkhu with taints destroyed, i.e., an arahant, should consider some benefit (*atthavasaṃ sampassamāno*) when he honours the Tathāgata, and the text adds to our puzzlement when just below it explains that the bhikkhu develops (*bhāveti*) the five faculties, as though he still had work to do to attain the final goal.

242 At **16:13** (II 225,8–12) these are said to be the five things that lead to the nondecay and nondisappearance of the true Dhamma.

243 *Pārichattaka.* I follow PED, though Liyanaratne explains the *kiṃsuka* as the coral tree ("South Asian Flora as Reflected in the Abhidhānappadipikā," §43). According to PED, the *pārichattaka* is *Erythmia indica*, but it is questionable whether the celestial trees mentioned here and in the next two suttas correspond to actual botanical species. See PED for references.

244 The trumpet-flower tree here = *cittapāṭali*; the silk-cotton tree of the asuras (in the following sutta) = *kūṭasimbali*.

49. *Sammappadhānasaṃyutta*

245 The terms of the formula are explained according to the sutta method at Vibh 208–10, commented on at Vibh-a 289–96; see too Vism 679 (Ppn 22:35). Briefly: The evil unwholesome states are greed, hatred, delusion, and the defilements associated with them; desire (*chanda*) is wholesome wish-to-do, wholesome righteous desire; effort, energy, and striving are all terms for energy (*viriya*); mind is defined by the standard register of terms for *citta*. The wholesome states are nongreed, nonhatred, nondelusion, and their concomitants. The Abhidhamma analysis, at Vibh 211–14, treats right striving as the energy factor in the supramundane paths, which accomplishes all four functions simultaneously.

51. *Iddhipādasaṃyutta*

246 The formula is analysed below at **51:13**. The terms are explained more elaborately, according to the sutta method, at Vibh 216–20. As usual, the Abhidhamma analysis, at Vibh 220–24, treats the *iddhipāda* as factors of the supramundane paths. Additional explanation is found at Vism 385 (Ppn 12:50–53) and Vibh-a 303–8.

Spk resolves *iddhipāda* into both *iddhiyā pādaṃ*, "base *for* spiritual power," and *iddhibhūtaṃ pādaṃ*, "base which is spiritual power." *Iddhi*, from the verb *ijjhati*—to prosper, to succeed, to flourish—originally meant success, but by the

time of the Buddha it had already acquired the special nuance of spiritual success or, even more to the point, spiritual power. This can be of two kinds: success in the exercise of the *iddhividha*, the supernormal powers (as at **51:11, 14, 17**), and success in the endeavour to win liberation. The two converge in arahantship, which is both the sixth *abhiññā* (in continuity with the supernormal powers) and the final fruit of the Noble Eightfold Path. A full treatise on the various kinds of *iddhi* mentioned in the canon is at Paṭis 205–14.

The analysis at **51:13** makes it clear that an *iddhipāda* contains three main components: concentration (*samādhi*), the four volitional formations of striving (*padhānasaṅkhārā*), and the particular factor responsible for generating concentration—desire (*chanda*), energy (*viriya*), mind (*citta*), and investigation (*vīmaṃsā*). While concentration and striving are common to all four *iddhipāda*, it is the last-named factors that differentiate them as fourfold.

247 See **n. 175**.

248 The incident is included in the Mahāparinibbāna Sutta at DN II 102–7, with Spk here parallel to Sv II 554–58. The passage also occurs at Ud 62–64, commented on at Ud-a 322–30.

249 *Kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.* Spk glosses *kappa*, "aeon," as *āyukappa*, "the life aeon," explained as the full normal life span of human beings at a particular time, presently a hundred years. *Kappāvasesaṃ*, "the remainder of the aeon," is explained as a little more than the normal life span of a hundred years. Spk mentions the view of one Mahāsīva Thera, who held that the Buddha could live on for the rest of this *bhaddakappa*, "excellent cosmic aeon," only to reject this proposition on the basis of the ancient commentaries. Mil 141 also interprets *kappa* here as *āyukappa*, perhaps drawing from the same source as the commentaries. Nevertheless, nowhere else in the Nikāyas is *kappa* used in the sense of a normal human life span, and there seems to be no valid reason to ascribe to *kappa* here a different meaning from the usual one, i.e., a cosmic aeon. Whether the present passage is genuine or an interpolation, and whether meditative success can confer such extraordinary powers, are different questions about which conflicting opinions have been voiced.

250 *Yathā taṃ Mārena pariyuṭṭhitacitto.* Spk: Māra is able to obsess the mind of anyone who has not entirely abandoned all cognitive distortions (*vipallāsa*), and Ānanda had not done so (being still a stream-enterer, he was still subject to distortions of mind and perception, though not of views). Māra obsessed his mind by displaying a frightful sight, and when he saw it the elder failed to catch the hint given him by the Buddha.

251 Interestingly, no such earlier conversation between the Buddha and Māra is recorded elsewhere in the Nikāyas. Among the terms describing the disciples, *pattayogakkhemā*, "secure from bondage," is not found in Be nor mentioned in Spk (though all the other terms are glossed), but it does come in Se and Ee. The parallel DN II 104–5 excludes it, but DN III 125,19 has it.

252 *Sappāṭihāriyaṃ dhammaṃ desenti.* Spk does not explain the derivation of *sappāṭihāriya* but paraphrases: "They will teach the Dhamma, having made it emancipating." Spk-pṭ expands on this: "They will explain the Dhamma with reasons and examples so that it conveys the intended meaning; they will convey the ninefold supramundane Dhamma."

253 See **12:65** (II 107,2–4) and **II, n. 182**.

254 *Āyusaṅkhāraṃ ossaji.* Spk: The Blessed One did not relinquish his vital formation in the way one drops a clod of earth with one's hand, but he made a determination, "I will enter fruition attainment for only three months more, but not beyond that." Spk does not comment on *āyusaṅkhāra*, but it is probably identical with *jīvitindriya*, the life faculty, and with *jīvitasaṅkhāra* (at **47:9**, V 152,29) in its role of maintaining the future continuity of life. *Āyusaṅkhārā* (plural) occurs at **20:6** (II 266,19), and there is a discussion about the term at MN I 295,36–296,6.

255 The verse is difficult, especially the first couplet. It is commented on identically by Spk, Sv II 557–58, Mp IV 153–54, and Ud-a 329–30. These commentaries offer two alternative modes of interpretation, one taking *tulaṃ* and *atulaṃ* as contrasted opposites, the other taking *tulaṃ* as a present

participle and *atulaṃ* and *sambhavaṃ* as the contrasted opposites. I translate from Spk:

"(1) *Tulaṃ* is *tulitaṃ*, measured, that is delimited (*paricchinnaṃ*), because it is directly apparent even to dogs and jackals, etc.; this is sense-sphere kamma. *Atulaṃ* is what is not measurable (not comparable), because there is no other mundane kamma like it; this is exalted kamma (*mahaggatakamma*, the kamma of the jhānas and formless attainments). Or else: *tulaṃ* is sense-sphere and form-sphere kamma, *atulaṃ* formless-sphere kamma. Or *tulaṃ* is (kamma) with few results, *atulaṃ* kamma with many results. 'Continued existence' (*sambhavaṃ*) is the cause of continued existence, meaning the amassment or heaping up (of kamma). 'The formation of existence' (*bhavasaṅkhāraṃ*) is the formation (which engenders) renewed existence.... This is meant: He rejected mundane kamma consisting of the comparable and incomparable (measurable and measureless), which (kamma) is called 'continued existence' in the sense that it produces results and 'the formation of existence' in the sense that it engenders (future) existence. 'The sage' is the Buddha-sage (*buddhamuni*); 'self-existence' (*attasambhavaṃ*) is the defilements produced within oneself. Like a great warrior at the head of battle, rejoicing within and concentrated, he broke, like a coat of armour, self-existence and the defilements.

"(2) Or alternatively: *Tulaṃ* is (the present participle) *tulento*, 'comparing' = *tīrento*, 'scrutinizing.' 'The incomparable' and 'continued existence' are, respectively, Nibbāna and existence; 'the formation of existence' is kamma leading to existence. 'The sage relinquished': comparing the five aggregates as impermanent with Nibbāna, their cessation, as permanent, and having seen the danger in existence and the advantage in Nibbāna, the Buddha-sage relinquished the 'formation of existence,' which is the root-cause of the aggregates, by means of the noble path, which effects the destruction of kamma; as it is said, 'It leads to the destruction of kamma.'"

So the commentary. Initially it seemed to me very unlikely that *tulaṃ* and *atulaṃ* should function in grammatically distinct ways, and I therefore inclined to the former interpretation, in principle if not in details. On reflection, however, I now believe that the verse is deliberately playing upon *tulaṃ* and *atulaṃ* as different grammatical forms rather than as a pair of opposites. *Atulaṃ* (or its cognates) occurs elsewhere in the texts: at Sn 85b *atulyo* describes a teacher of the path (reading *maggakkhāyī* with Be), probably the Buddha; at Sn 683a, it is used in apposition to the Bodhisatta, the future Buddha; at Thī 201a *atuliyaṃ* describes the *akampitaṃ dhammaṃ*, "the unshaken state," presumably Nibbāna. Nevertheless, though I believe the commentary's second explanation is correct grammatically, I disagree with its interpretation.

In my understanding, *sambhavaṃ* here does not mean continued existence in saṃsāra, the cause of which the Buddha had already ended with his attainment of enlightenment forty-five years earlier. Here the word means, rather, the continuation of his *present* life until the end of the *kappa*. *Bhavasaṅkhāra* is not "kamma leading to new existence," but the vital formation (*āyusaṅkhāra*) that the Buddha has just rejected. On this interpretation, the meaning that emerges from the verse is perfectly consonant with the preceding prose passage: Having compared the prospect of continuing on until the end of the aeon with the prospect of attaining final Nibbāna, "the incomparable," the Buddha opted for the latter; and he did so by mindfully relinquishing his vital formation, the same life formation (as *jīvitasaṅkhāra*) that earlier, during his illness, he had resolved to maintain (see **47:9**). Thus by rejecting the *bhavasaṅkhāra* that might have sustained him until the end of the aeon, the Buddha renounced the extension of his life.

On the second couplet Spk says: "He *rejoiced within* by way of insight, and was *concentrated* by way of serenity. Thus, from the preliminary stage onwards, by the power of serenity and insight he broke the entire mass of defilements that had enveloped his whole individual existence like a coat of armour and that was called 'self-existence' (*attasambhavaṃ*) because it originates within oneself. When there are no more defilements, in the absence of rebirth kamma is said to be relinquished; thus he cast off kamma by the abandoning of defilements. Since there is no fear for

one who has abandoned defilements, he relinquished his vital formation fearlessly. The Buddha 'uttered this inspired utterance' to show his freedom from fear."

There is also an ancient commentary on this verse at Nett 61. This commentary takes *tulaṃ* as the *saṅkhāradhātu*, the totality of conditioned things, and *atulaṃ* as the *nibbānadhātu*. Apparently here *tulaṃ* and *atulaṃ* are taken as by-forms of *tullaṃ* and *atullaṃ* respectively.

256 A detailed analysis of the terms is found below at **51:20**.

257 *Anekavihitaṃ iddhividhaṃ paccanubhoti*. This passage shows the exercise of the supernormal powers to be the fruit of developing the four *iddhipādas*. The six direct knowledges appear above at **12:70** and **16:9**. The mundane modes of supernormal power are analysed in detail in Vism chaps. 12 and 13.

258 Spk glosses desire (*chanda*) as the "wish-to-do" (*kattu-kamyatāchanda*). See too Vibh 216,27–29.

259 Spk: The "volitional formations of striving" (*padhāna-saṅkhārā*) is a designation for energy which accomplishes the fourfold function of right striving.

260 Vibh 218,29–31 defines *citta* only with the stock register of terms but does not specify how it becomes a basis for power.

261 Vibh 219,23–25 defines *vīmaṃsā* with the register of terms for *paññā*.

Spk says that the elder Raṭṭhapāla (MN No. 82) produced the supramundane state (*lokuttara dhamma*) by putting emphasis on desire; the elder Soṇa (AN III 374–79; Vin I 179–85), by putting emphasis on energy; the elder Sambhūta (Th 291–94), by putting emphasis on mind; and the elder Mogharāja (Sn 1116–19), by putting emphasis on investigation. Spk illustrates these with the case of four royal ministers aspiring to high appointment. One who gains his position by waiting upon the king day and night, seeking to satisfy his wishes and preferences, is comparable to one who produces a supramundane state by emphasizing desire. One who gains the position by his valour, as in crushing a border rebellion, is like one who produces a supramundane state by emphasizing energy. One who gains the position by offering the king counsel in statecraft is like one who produces a supramundane state by emphasizing mind. And one who gains the position solely by reason of his birth (or class, *jāti*) is like one who produces a supramundane state by emphasizing investigation.

The same explanation is at Sv II 642–43, but a variant at Vibh-a 305–6 inverts the illustrations for mind and investigation, with birth representing mind and counsel representing investigation. This seems more cogent, since investigation (*vīmaṃsā*) and counsel (*manta*) are both from the root *man*, to think, and mind is often classified according to its class (*jāti*) as wholesome, unwholesome, or indeterminate. Gethin discusses the two versions of the simile, *The Buddhist Path to Awakening*, pp. 90–91.

262 As at **2:5**, **9:13**.

263 Spk: He entered into meditation on the water-*kasiṇa*, emerged, and determined that the ground on which the mansion stood should become water. Then he rose up into the air and struck it with his toe.

264 Be puts a *pe* here, implying that the other four mundane *abhiññās* should be filled in. This seems confirmed too by Spk's comment on **51:31**; see **n. 279** below.

265 A brahmin of this name appears at **48:42**. It is uncertain whether the two are the same person.

266 All three eds. read here *santakaṃ hoti no asantakaṃ*. This, however, is exactly the wording we find at the end of the sutta, when the brahmin has been won over by Ānanda's argument. Spk offers no help, but as Woodward realized, the reading required is found in SS: *anantakaṃ hoti no santakaṃ*, "it is without an end (i.e., an infinite regress), not with an end." *Santaka* is *sa* + *antaka*.

267 The Pāli has *citta*, but "mind" would not work here.

268 Cp. AN II 145,35–146,21, where Ānanda shows how craving is abandoned in reliance upon craving, conceit in reliance upon conceit.

269 Here again all three eds. read *santakaṃ hoti no asantakaṃ*. And again, the most intelligible reading is buried in SS: *santakaṃ hoti no anantakaṃ*.

270 Spk: The fourth jhāna used as a basis for *abhiññā*.

271 *Kosajjasahagata*. I usually translate *kosajja* as laziness, but that seems too strong here. What is intended is a slight dullness or feebleness in the force of desire.

272 *Yathā pure tathā pacchā, yathā pacchā tathā pure.* Spk: This should be understood: (i) by way of the meditation subject; and (ii) by way of the teaching. (i) The interpretation (*abhinivesa*, or "introduction") of the meditation subject is "before" and arahantship is "after." A bhikkhu who, after interpreting the root meditation subject, does not allow the mind to fall into the four undesirable conditions (overly lax, etc.) goes on to attain arahantship; he is called one who dwells "as before, so after." (ii) By way of teaching, the head-hairs are "before" and the brain is "after" (among the solid parts in the contemplation of the body). A bhikkhu who develops his meditation from beginning to end without sliding into the four undesirable conditions is called one who dwells "as before, so after."

The explanation sounds strained. The phrase refers simply to maintaining consistency in attending to the meditation subject in all its aspects throughout the session, from start to finish. See too the use of the phrase in the sentence *pacchāpure saññī caṅkamaṃ adhiṭṭheyyāsi* (AN IV 87,2–3), where it seems to have a spatial meaning: "Percipient of what is behind and in front, you should determine on walking back and forth."

273 Spk: A bhikkhu sits on the terrace attending to the perception of light, sometimes shutting his eyes, sometimes opening them. When (the light) appears to him the same whether his eyes are open or shut, then the perception of light has arisen. Whether it be day or night, if one dispels sloth and torpor with light and attends to one's meditation subject, the perception arisen in regard to the light has been well grasped.

274 The mind-made body (*manomayakāya*) is a subtle body created from the physical body by a meditator who has mastered the fourth jhāna. It is described as "consisting of form, mind-made, complete in all its parts, not lacking faculties (*rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīndriyaṃ*)." See DN I 77,6–26; MN II 17,23–18,7; Paṭis II 210–11, quoted and expanded upon at Vism 406 (Ppn 12:139). For a contemporary discussion, see Hamilton, *Identity and Experience*, pp. 155–64.

On *upasaṅkamitā* as a misconstrued absolutive, not a true agent noun, see von Hinüber, "Pāli as an Artificial Language," pp. 135–37.

275 This is the natural physical body.

276 Be: *Yañ ca kho omāti bhante*; Se: *Opātiha bhante*; Ee: *Yaṃ ca kho opapāti ha bhante.* The verb is not encountered elsewhere. Spk (Be) glosses, *omātī ti pahoti sakkoti*, and remarks: "This is a term of unique occurrence in the Word of the Buddha preserved in the Tipiṭaka (*idaṃ tepiṭake buddhavacane asambhinnapadaṃ*)." Spk (Se) omits "*omātī ti*," or anything corresponding to it, and highlights *pahoti* as if it were the lemma.

277 In both cases I read the verb with Be as *samodahati*, over *samādahati* in Se and Ee. Both Be and Se of Spk have *samodahati*, which is strongly supported by the explanation: "*(He) immerses the body in the mind*: having taken the body, he mounts it on the mind; he makes it dependent on the mind; he sends it along the course of the mind. The mind is an exalted mind. Movement along the course of the mind is buoyant (quick). *(He) immerses the mind in the body*: having taken the mind, he mounts it on the body; he makes it dependent on the body; he sends it along the course of the body. The body is the coarse physical body. Movement along the course of the body is sluggish (slow). *A blissful perception, a buoyant perception* (*sukhasaññañ ca lahusaññañ ca*): this is the perception associated with the mind of direct knowledge; for it is a blissful perception because it accompanies the peaceful bliss (of this mind), and a buoyant perception because there is no inhibition by the defilements."

A more detailed account of this supernormal power is at Paṭis II 209, quoted and expanded on at Vism 401–5 (Ppn 12:119–36).

278 Spk: In this sutta and the next, *iddhi* is discussed as a basis for the ending of the round.

279 Spk: In this sutta and the next, the six direct knowledges are discussed.

52. *Anuruddhasaṃyutta*

280 The Venerable Anuruddha already appears as a proponent of *satipaṭṭhāna* at **47:26–28**. The present saṃyutta is virtually an appendix to the Satipaṭṭhānasaṃyutta.

281 This paragraph and the two that follow merge the two supplementary sections to each exercise in the Satipaṭṭhāna Sutta; in the latter they follow in sequence but are kept distinct. I explain my reason for translating *samudayadhamma*, etc., as "the nature of origination," etc., in **n. 178**.

282 What follows is at **46:54** (V 119,6–16); see **n. 110**.

283 On the three levels, Spk quotes Dhs §§1025–27, which defines inferior phenomena (*hīnā dhammā*) as the twelve unwholesome classes of consciousness; middling phenomena (*majjhimā dhammā*) as mundane wholesome states, resultants, functionals (*kiriya*), and form; and sublime phenomena (*paṇītā dhammā*) as the four paths, their fruits, and Nibbāna. See, however, AN I 223–24, where the three terms are correlated with the three realms of rebirth—the sensuous realm, the form realm, and the formless realm.

284 This sutta and the next closely correspond to **47:26–27**.

285 See **47:28** and **n. 174**.

286 As at **35:244** (IV 190–91) and **45:160**.

287 The ten kinds of knowledge to follow are usually called the ten powers of a Tathāgata (*dasa tathāgatabala*); see MN I 69–71, elaborated at Vibh 335–44. Spk says that a disciple may possess them in part (*ekadesena*), but in their fullness they are possessed in all modes only by omniscient Buddhas.

53. Jhānasaṃyutta

288 The formula for the four jhānas is analysed at Vibh 244–61 and in Vism chap. 4.

54. Ānāpānasaṃyutta

289 What follows are the sixteen steps or aspects in the practice of mindfulness of breathing, which form the core of the Ānāpānasati Sutta (MN No. 118). The sixteen steps are explained in detail at Vism 267–91 (Ppn 8:146–237), to which Spk refers the reader. A collection of important texts on this meditation subject, translated by Ñāṇamoli and entitled *Mindfulness of Breathing*, includes the Ānāpānasati Sutta, the passage from Vism, a treatise from Paṭis, and selected suttas.

As will be shown at **54:10**, the sixteen aspects fall into four tetrads, which are correlated with the four establishments of mindfulness. Thus, while mindfulness of breathing begins in the domain of "contemplation of the body" (*kāyānupassanā*), it eventually comprehends all four contemplations.

On the phrase "having set up mindfulness in front of him" (*parimukhaṃ satiṃ upaṭṭhapetvā*), Vibh 252,14–16 says: "This mindfulness is set up, well set up at the tip of the nose or at the centre of the upper lip."

290 Vism 273–74 (Ppn 8:171–73) explains the third step of this tetrad to mean "making known, making plain, the beginning, middle, and end of the entire in-breath body ... of the entire out-breath body." The "bodily formation" (*kāyasaṅkhāra*), in the fourth step, is the in-and-out breathing itself, which becomes progressively calmer and more subtle as mindfulness of the breath develops. See SN IV 293,16: *Assāsapassāsā kho gahapati kāyasaṅkhāro*, "In-breathing and out-breathing, householder, are the bodily formation."

291 This note and the two to follow are based on Vism 287–91 (Ppn 8:226–37).

Rapture (*pīti*) is experienced when he has entered upon the lower two jhānas and when, after entering upon and emerging from one of those jhānas, he comprehends with insight the rapture associated with the jhāna as subject to destruction and vanishing. Happiness (*sukha*) is experienced when he has entered upon the lower three jhānas and when, after entering upon and emerging from one of those jhānas, he comprehends with insight the happiness associated with the jhāna as subject to destruction and vanishing. The mental formation (*cittasaṅkhāra*) is feeling and perception, which are experienced in all four jhānas.

292 "Experiencing the mind" is to be understood by way of the four jhānas. The mind is "gladdened" by the attainment of the two jhānas accompanied by rapture or by the penetration of these with insight as subject to destruction and vanishing. "Concentrating the mind" refers either to the concentration of the jhāna or to the momentary concentration that arises along with insight. "Liberating the mind" means liberating it from the hindrances and grosser jhāna

factors by attaining successively higher levels of concentration, and from the distortions of cognition by way of insight knowledge.

293 "Contemplating impermanence" (*aniccānupassī*) is contemplation of the five aggregates as impermanent because they undergo rise and fall and change, or because they undergo momentary dissolution. This tetrad deals entirely with insight, unlike the other three, which can be interpreted by way of both serenity and insight. "Contemplating fading away" (*virāgānupassī*) and "contemplating cessation" (*nirodhānupassī*) can be understood both as the insight into the momentary destruction and cessation of phenomena and as the supramundane path, which realizes Nibbāna as the fading away of lust (*virāga*, dispassion) and the cessation of formations. "Contemplating relinquishment" (*paṭinissaggānupassī*) is the giving up (*pariccāga*) or abandoning (*pahāna*) of defilements through insight and the entering into (*pakkhandana*) Nibbāna by attainment of the path. See **n. 7**.

294 Spk: Ariṭṭha had explained his own (attainment of) the nonreturner's path [Spk-pṭ: because he spoke obliquely of the eradication of the five lower fetters], but the Buddha explained the insight practice to gain the path of arahantship.

295 At this point a shift is introduced in the text from simple *ānāpānasati* to *ānāpānasatisamādhi*. This change continues through the following suttas.

296 Spk: When one works on other meditation subjects the body becomes fatigued and the eyes are strained. For example, when one works on the meditation subject of the (four) elements, the body becomes fatigued and reaches a stage of oppression such that one feels as if one has been thrown into a mill. When one works on a *kasiṇa*, the eyes throb and become fatigued and when one emerges one feels as if one is tumbling. But when one works on this meditation subject the body is not fatigued and the eyes do not become strained.

297 See **n. 110**. Spk: This passage on the "noble one's spiritual power" (*ariyiddhi*) is included to show the advantage (in developing mindfulness of breathing). For if a bhikkhu wishes for the noble one's spiritual power, or the four jhānas, or the four formless attainments, or the attainment of cessation, he should attend closely to this concentration by mindfulness of breathing. Just as, when a city is captured, all the merchandise in the four quarters that enters the city through the four gates and the country is captured as well—this being the advantage of a city—so all the attainments listed in the text are achieved by a meditator when this concentration by mindfulness of breathing has been fully developed.

298 From here down as at **12:51**, **22:88**, and **36:7**.

299 A more elaborate version of the strange background story to this sutta is at Vin III 68–70. I summarize the commentarial version just below at **n. 301**. The problems raised by the story are discussed in Mills, "The Case of the Murdered Monks."

300 That is, he was explaining the meditation on the thirty-one parts of the body (increased to thirty-two in the commentaries) and the stages of decomposition of a corpse.

301 Spk: Why did he speak thus? In the past, it is said, five hundred men earned their living together as hunters. They were reborn in hell, but later, through some good kamma, they took rebirth as human beings and went forth as monks under the Blessed One. However, a portion of their original bad kamma had gained the opportunity to ripen during this fortnight and was due to bring on their deaths both by suicide and homicide. The Blessed One foresaw this and realized he could do nothing about it. Among those monks, some were worldlings, some stream-enterers, some once-returners, some nonreturners, some arahants. The arahants would not take rebirth, the other noble disciples were bound for a happy rebirth, but the worldlings were of uncertain destiny. The Buddha spoke of foulness to remove their attachment to the body so that they would lose their fear of death and could thus be reborn in heaven. Therefore he spoke on foulness in order to help them, not with the intention of extolling death. Realizing he could not turn back the course of events, he went into seclusion to avoid being present when destiny took its toll.

So the commentary, but the idea of a kammically pre-

determined suicide seems difficult to reconcile with the conception of suicide as a volitionally induced act.

302 In the Vinaya account (repeated by Spk) they take their own lives, and deprive one another of life, and request the "sham ascetic" Migalaṇḍika to kill them. Spk adds that the noble ones did not kill anyone, or enjoin others to kill, or consent to killing; it was only the worldlings who did so.

303 Spk's paraphrase is poignant: "Earlier, Ānanda, many bhikkhus gathered in the assembly, and the park seemed ablaze with them. But now, after only half a month, the Saṅgha has become diminished, thin, scanty, like sparse foliage. What is the cause? Where have the bhikkhus gone?"

304 Bracketed phrase is not in Be.

305 Commented on at Vism 267–68 (Ppn 8:146–50). On *asecanaka,* see **I, n. 591.**

306 The simile is also at **45:156.**

307 What follows is also in the Ānāpānasati Sutta (at MN III 83,20–85,6), brought in to show how mindfulness of breathing fulfils the four foundations of mindfulness (see **54:13** below). The commentary on this passage is translated in Ñāṇamoli, *Mindfulness of Breathing,* pp. 49–52.

308 Spk: "I call it the wind body (*vāyokāya*) among the 'bodies' of the four elements. Or else it is 'a certain kind of body' because it is included in the tactile base among the various components of the form body."

309 Spk: Attention is not actually pleasant feeling, but this is a heading of the teaching. In this tetrad, in the first portion feeling is spoken of (obliquely) under the heading of rapture, in the second portion directly as happiness. In the third and fourth portions feeling is included in the mental formation (*saññā ca vedanā ca cittasaṅkhāro,* SN IV 293,17).

310 Spk: *Having seen with wisdom, etc.* Here, "covetousness" is just the hindrance of sensual desire; by "displeasure" the hindrance of ill will is shown. This tetrad is stated by way of insight only. These two hindrances are the first among the five hindrances, the first section in the contemplation of mental phenomena. Thus he says this to show the beginning of the contemplation of mental phenomena. By "abandoning" is meant the knowledge which effects abandoning, e.g., one abandons the perception of permanence by contemplation of impermanence. By the words "having seen with wisdom" he shows the succession of insights thus: "With one insight knowledge (he sees) the knowledge of abandonment consisting in the knowledges of impermanence, dispassion, cessation, and relinquishment; and that too (he sees) by still another." *He is one who looks on closely with equanimity*: one is said to look on with equanimity (at the mind) that has fared along the path [Spk-pṭ: by neither exerting nor restraining the mind of meditative development that has properly fared along the middle way], and by the presentation as a unity [since there is nothing further to be done in that respect when the mind has reached one-pointedness]. "Looking on with equanimity" can apply either to the conascent mental states (in the meditative mind) or to the object; here the looking on at the object is intended.

311 Spk: The six sense bases are like the crossroads; the defilements arising in the six sense bases are like the mound of soil there. The four establishments of mindfulness, occurring with respect to their four objects, are like the four carts or chariots. The "flattening" of the evil unwholesome states is like the flattening of the mound of soil by the cart or chariot.

312 In the Buddha's description of his own practice of mindfulness of breathing, *sato va* ("*just* mindful") is replaced by simple *sato,* and *sikkhati* ("he trains") is entirely dropped. Spk explains that *va* is omitted to show the exceptional peacefulness of his practice, since the in-breaths and out-breaths are always clear to him; *sikkhati* is omitted because he has no need to train himself.

313 Cp. **22:122** (III 169,1-3) and **II, n. 332.**

314 *Te ime pañca nīvaraṇe pahāya viharanti.* All trainees have completely abandoned the hindrance of doubt; nonreturners have, in addition, eradicated ill will and remorse (as well as sensual desire in its more restricted sense). Trainees abandon the other hindrances only temporarily through jhāna and insight; see **n. 7** on the five kinds of seclusion. The absolutive *pahāya* here should be construed in the light of these qualifications.

315 *Tesaṃ pañca nīvaraṇā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā.* This emphasizes the final and complete abandonment of the five hindrances.

316 The sequel as in **46:3**. This passage is also included in the Ānāpānasati Sutta, at MN III 85,7–87,37. Section (iii), on true knowledge and liberation, is at MN III 88,1–11.

55. Sotāpattisaṃyutta

317 On the wheel-turning monarch, the ideal ruler of Buddhist legend, see **22:96** and **46:42**, and for details DN II 172–77 and MN III 172–76. The four continents are Jambudīpa, Aparagoyāna, Uttarakuru, and Pubbavideha, respectively to the south, west, north, and east of Mount Sineru, the world axis. See AN I 227,28–228,8 for a fuller cosmological picture. The "four things" are explained just below.

318 The hells, animal realm, and domain of ghosts are themselves the plane of misery, the bad destinations, and the nether world.

319 The formulas of homage to the Buddha, the Dhamma, and the Saṅgha are explicated at Vism 198–221 (Ppn 7:2–100). On *aveccappasāda*, "confirmed confidence," see **II, n. 120**.

320 The terms describing the noble one's virtue are explicated at Vism 221–22 (Ppn 7:101–6). Spk says that noble ones do not violate (*na kopenti*) the Five Precepts even when they pass on to a new existence; hence these virtues are dear to them.

321 Cp. Dhp 178.

322 This is the stock definition of a stream-enterer. "Fixed in destiny" (*niyata*) means that the stream-enterer is bound to reach final liberation in a maximum of seven more lives passed either in the human world or the celestial realms. Enlightenment (*sambodhi*) is the final knowledge of arahantship.

323 *Brahmacariyogadhaṃ sukhaṃ.* On *ogadha* see **III, n. 243**. Spk: This is the happiness associated with the higher three paths. The confidence mentioned in the verse can be interpreted either as the confidence concomitant with the path (*maggappasāda*) or as the reviewing confidence of one who has reached the path (*āgatamaggassa paccavekkhaṇappasāda*).

324 These six perceptions are found along with others at **46:71–76**; see **n. 119**. As a group, the six things that partake of true knowledge (*cha vijjābhāgiyā dhammā*) are mentioned at AN III 334,5–9, but without elaboration. The text uses the suffix *-anupassī* for the first contemplation and *-saññī* for the others. Their meanings are the same.

325 These are the preliminary factors for attaining stream-entry, also called *sotāpattiyaṅga* but distinct from the other four, which are the factors that define a person as a stream-enterer. See below **55:55–74**, where they are said to be instrumental in obtaining all the fruits of the spiritual life. Though the Pāli is the same, to avoid confusion I have rendered the first "factors *for* stream-entry." This can be justified by appeal to DN III 227, where the four factors for attaining stream-entry are alone called *sotāpattiyaṅga* (§13), while the other four are called *sotāpannassa aṅgāni*, the factors of a stream-enterer (§14).

326 Though elsewhere *thapati* evidently means a carpenter, from the description of their duties below it seems these two were royal chamberlains. In Skt literature *sthāpatya* are often keepers of the women's apartments, and that seems to be their function here. The two are also mentioned as employed in the service of King Pasenadi at MN II 124,1–10. According to Spk, at the time Isidatta was a once-returner, Purāṇa a stream-enterer content with his own wife (i.e., not celibate). At AN III 348,1–5, it is said that after their deaths the Buddha declared them both once-returners reborn in the Tusita heaven; Purāṇa was then celibate, Isidatta content with his own wife.

327 Here the usual fourth factor of stream-entry, the virtues dear to the noble ones, is replaced by generosity. The terms are commented on at Vism 223–24 (Ppn 7:107–14). On my preference for the reading *yājayoga*, see **I, n. 635**.

328 *Attūpanāyikaṃ dhammapariyāyaṃ.* Spk-pṭ: Having related it to oneself, it is to be applied to others (*attani netvā parasmiṃ upanetabbaṃ*). As it is said: "What is displeasing and disagreeable to me is displeasing and disagreeable to the other too."

What follows are the first seven of the ten courses of wholesome action, each practised in three ways: by observ-

ing them oneself, by enjoining others to observe them, and by speaking in their praise.

329 Ee *ti koṭiparisuddho* should be corrected to *tikoṭiparisuddho* (without the hiatus). The "three respects" are: personally abstaining from killing, exhorting others to abstain, and speaking in praise of abstinence from killing.

330 Along with **55:10** (but *not* **55:9**), this text is included in the Mahāparinibbāna Sutta at DN II 91–94. The latter calls the town Nādikā, but both Sv and Spk explain the name in a way that supports Ñātika: "There were two villages close by the same pond, inhabited by the sons of two brothers; thus one of these was called Ñātika ('of the relatives')."

331 Spk: The diminishing (of lust, etc.) should be understood in two ways: as arising infrequently and as lacking obsessive force. For in once-returners lust, etc., do not arise often as they do in worldlings, but only occasionally; and when they do arise they are not thick, as in worldlings, but thin like a fly's wings. "This world" (*imaṃ lokaṃ*) is the sense-sphere world. If one who attains the fruit of once-returning as a human being is reborn among the devas and realizes arahantship, that is good. But if one cannot do so, having come back to the human world one definitely realizes it. Conversely, if one who attains the fruit of once-returning as a deva is reborn among human beings and realizes arahantship, that is good. But if one cannot do so, having come back to the deva world one definitely realizes it.

332 The number seems inflated, but Spk explains that while the village was not very large, the noble disciples there were said to be many. On account of a plague, 24,000 creatures died at one stroke, among whom were many noble disciples.

333 Be: *maraṇaṃ āgameyyāsi;* Se and Ee read *āgaccheyyāsi.* Spk glosses: *maraṇaṃ iccheyyāsi, pattheyyāsi vā;* "one should wish for or long for death."

334 Here and in all parallel passages I read *te vo,* which is consonant with **47:48** (V 189,4–5).

335 Cp. **40:10** (ii).

336 *Sambādhabyūhaṃ.* The explanation in Spk suggests that *byūhā* are major traffic routes. They are said to be "congested" (*sambādha*) to show the crowded living conditions in the city.

337 On *manobhāvanīya,* "worthy of esteem," see **III, n. 2.** Ee *bhante na* should be changed globally to *bhantena,* instrumental past participle of *bhamati.* Spk glosses with "wandering about here and there, roaming excitedly" (*ito c' ito ca paribbhamantena uddhatacārinā*).

338 At the time Mahānāma was at least a stream-enterer, possibly a once-returner; hence he was assured of a good rebirth and had no reason to fear death.

339 *Taṃ uddhaṅgāmi hoti visesagāmi.* The passage shows *citta* as the principle of personal continuity which survives the death of the body and reaps the fruits of kamma. In the case of a noble disciple it "goes to distinction" by way of a higher rebirth and by evolving onwards to Nibbāna. The following simile of the pot is at **42:6** (IV 313,27–30), differently applied.

340 Spk: He thought: "The Bhikkhu Saṅgha might speak without knowing, as it lacks omniscient knowledge, but there is no lack of knowledge in the Teacher." *Kocideva dhammasamuppādo,* "issue concerning the Dhamma," is glossed by Spk *kiñcideva kāraṇam.* At **22:7** the same compound *dhammasamuppāda* has quite a different meaning, rendered "a constellation of mental states."

341 Here Ee alone has the reading required, *evaṃvādiṃ.* Be and Se have *evaṃvādī.* See **II, n. 205.**

342 Though the argument has not been explicitly settled, the matter seems to be clinched through Mahānāma's testimony to his faith. By expressing so intensely his confidence in the Buddha, Mahānāma confirms his status as a noble disciple, and thus his viewpoint must be correct. Spk-pṭ says that while one endowed with any one of these four qualities is a stream-enterer, one should explain in terms of possessing all four.

343 I transcribe the name as in Se. Be and Ee have Saraṇāni.

344 *Sikkhādubbalyaṃ āpādi majjapānaṃ apāyi.* This would be a breach of the fifth precept. The Sakyans thought that if Sarakāni violated a precept he would lack the fourth factor of stream-entry and thus could not be a stream-enterer.

345 This is the arahant, who is actually free from all future rebirth; freedom from the nether world is mentioned only as the "thread" tying the sutta together. On "joyous wis-

dom, swift wisdom" (*hāsapañña, javanapañña*), see I, n. 184.

346 This is the *dhammānusārī*, the Dhamma-follower; the next paragraph describes the *saddhānusārī*, the faith-follower. Though the terms themselves are not used here, their descriptions match their formal definitions at MN I 479. According to **25:1**, these two types have reached the plane of the noble ones but have not yet realized the fruit of stream-entry; they are bound to do so before they die. See **III, n. 268**.

It should be noted that while they have faith (one of the five faculties), they do not yet have "confirmed confidence" (*aveccappasāda*) in the Triple Gem. And though it is said that they "do not go to hell" (*agantā nirayaṃ*), etc., it cannot be said that they are "*freed* from hell" (*parimutto nirayā*), etc., for actual release from the bad destinations comes only with the attainment of the fruit.

347 Spk says that at the time of his death he was a fulfiller of the three trainings (in virtue, concentration, and wisdom). This implies that while he might have indulged in strong drink earlier, before his death he undertook strict observance of the precepts and thereafter attained stream-entry.

348 *Sikkhāya aparipūrakārī ahosi*. The wording is slightly different from that in the preceding sutta but the purport is the same.

349 As at **48:50**. The expression, *ekantagato abhippasanno*, is effectively synonymous with *aveccappasādena samannāgato*.

350 A fivefold elaboration on the nonreturner; see **n. 65**.

351 At MN III 76,7–9, it is said that the trainee in the practice has eight factors, the arahant ten. Yet here, strangely, the last two factors, *sammāñāṇa* and *sammāvimutti*, which are supposed to be unique to the arahant, are ascribed to the stream-enterer Anāthapiṇḍika. The last line of the sutta confirms that this was not a mere editorial oversight. For another example of such anomalies, see **47:13** (and **n. 160**), where two factors of an arahant—liberation, and knowledge and vision of liberation—are ascribed to the trainee Ānanda.

352 *Samparāyikaṃ maraṇabhayaṃ*. Spk: *samparāyahetukaṃ maraṇabhayaṃ*, which might mean "fear of death caused (by expectations for) the next life."

353 Spk: They are tracks of the devas (*devapadāni*) as tracks tread upon by the knowledge of the devas, or with the knowledge of a deva. In this sutta the four persons established in the fruits are called devas in the sense of purity.

354 Woodward mistakenly assumes that this sutta is identical with the previous one and thus does not translate the sequel.

355 Woodward understands *sabhāgataṃ* to be resolvable into *sabhā + gataṃ*, "joined the company," but it is actually the accusative singular of the abstract noun *sabhāgatā*, "similarity."

356 Be and Ee have *ehī ti*, presumably understood as an imperative, while Se has *etīti*, which seems hard to explain. I suggest reading the singular future *ehiti*.

357 The simile of the water flowing down the slope is at **12:23** (II 32,3–10). Spk: "*Having gone beyond*: the beyond is Nibbāna; the meaning is, 'having reached that.' *They lead to the destruction of the taints*: it is not that they first go to Nibbāna and later lead (to the destruction of the taints); rather, they lead there as they go to Nibbāna."

358 As at **48:18**.

359 From here on as at **35:97**, and conversely for the passage on dwelling diligently.

360 Reading with Se and Ee *seyyā-nissajja-ttharaṇassa*, as against Be *seyyāni-paccattharaṇassa*.

361 Spk glosses "the Dhamma's core" (*dhammasāra*) as the noble fruit, and "destruction" (*khaya*) as the destruction of defilements. I suggest reading the last line: *Na vedhati maccurāj' āgamissatī ti*.

362 I follow Be and Se in not inserting *mahāyaso* here. If this is inserted, as in Ee, there is no difference between this sutta and the next one.

363 See **n. 325**.

364 Verses as in **55:26**.

365 Spk: He was one of the seven people in the Buddha's time who had a retinue of five hundred; the others were the lay follower Visākha, the householder Ugga, the householder Citta, Hatthaka Āḷavaka, Anāthapiṇḍika the Lesser, and Anāthapiṇḍika the Great.

366 Cp. **20:7**. It is unusual for the Buddha to give such an

injunction to householders, but Spk gives a bizarre explanation, which I reproduce just below. Dhammadinna's words of protest echo 55:7 (V 353,11–15). In addressing Dhammadinna, the Buddha consistently uses the plural, implying that his statements refer to the entire group.

Spk: "*Deep* (*gambhīra*), like the Salla Sutta (Sn III, 8); *deep in meaning* (*gambhīrattha*), like the Cetanā Sutta (12:38–40?); *supramundane* (*lokuttara*), like the Asaṅkhatasaṃyutta (SN 43); *dealing with emptiness* (*suññatāpaṭisaṃyutta*), that is, explaining the emptiness of beings, like the Khajjaniya Sutta (22:79). *It is in such a way that you should train yourselves*: 'You should train by fulfilling the practice of the moon simile (16:3), the practice of the relay of chariots (MN No. 24), the practice of sagehood (*moneyyapaṭipadā*, Sn I, 12), the practice of the great noble lineage (*mahā-ariya-vaṃsa*, AN II 27–29).' (These all allude to suttas that advocate a strict ascetic life; the identity of some of the allusions is uncertain.) Thus the Teacher charged these lay followers with an unbearable task. Why? Because, it is said, they had asked for an exhortation without taking a stand on their own plane (*na attano bhūmiyaṃ ṭhatvā*), but had asked as if they could take up any task indiscriminately. Hence the Teacher charged them with an unbearable task. But when they asked for an exhortation after taking a stand on their own plane (with the words 'as we are established ...'), the Master complied by saying, 'Therefore ....'" It is difficult to reconcile this explanation with the principle that the Buddha always adjusts his teaching to the mental proclivities of his audience.

Spk had commented on the terms describing the deep suttas earlier, in relation to 20:7. Some of the suttas referred to there are different from those referred to here. See II, n. 368.

367 *Sapañño upāsako*. Spk: A stream-enterer is intended.

368 *Āyasmā*, usually an address for monks, but occasionally used for lay followers. In what follows I have translated using idiomatic English second-person constructions where the Pāli uses indirect, third-person forms, e.g., "The venerable one has confirmed confidence in the Buddha...."

369 At MN II 194–95, Sāriputta guides a dying brahmin through a similar sequence of reflections, but stops after directing him to the brahmā world. For stopping there he is later reproached by the Buddha.

370 *Sakkāyanirodha*, i.e., Nibbāna. This injunction is intended to turn the mind of the dying lay follower away from a rebirth in the brahmā world and direct it towards the attainment of Nibbāna.

371 I read with Be *evaṃvimuttacittassa*, as against Se *evaṃvimucittattassa* (probably a typographical error) and Ee *evaṃvuttassa*. But with Se I read *vassasatavimuttacittena*, as against Be and Ee *āsavā vimuttacittena*.

372 I read with Se and Ee *vimuttiyā vimuttin ti*, as against Be *vimuttiyā vimuttan ti*. The phrase *vimuttiyā vimuttiṃ* is also at AN III 34,6–7, again referring to arahantship. Spk: When one liberation is compared to the other, there is no difference to be described. When the path or fruit is penetrated, there is no difference between lay followers and bhikkhus.

The Buddha's statement thus indicates that the lay follower has become an arahant. Apart from the few instances of lay people who attained arahantship just before renouncing the household life (like Yasa at Vin I 17,1–3), this may be the only mention of a lay arahant in the Nikāyas, and in his case the attainment occurs on the verge of death. Mil 264–66 lays down the thesis that a lay person who attains arahantship either goes forth that day (i.e., becomes a monk or nun) or passes away into final Nibbāna.

373 Reading with Se *asāmantapaññatāya*, as against *appamatta-* in Be and Ee.

374 Paṭis II 189–202 quotes the passage in full and defines all the terms with the aid of the full conceptual apparatus of early Theravāda scholasticism.

56. Saccasaṃyutta

375 As at 22:5; the next sutta as at 22:6.

376 *Tasmātiha bhikkhave idaṃ dukkhan ti yogo karaṇīyo*. Spk: Since a concentrated bhikkhu understands the Four Noble Truths as they really are, therefore you should make an exertion to become concentrated in order to understand the four truths as they really are. And since the round of

existence increases for those who do not penetrate them, but stops increasing from the time they are penetrated, therefore you should make an exertion to understand them, thinking, "Let the round not increase for us."

377 Reading with Se and Ee: *Mā bhikkhave pāpakaṃ akusalaṃ cintaṃ cinteyyātha*. Be has *cittaṃ*.

378 *Mā bhikkhave viggāhikakathaṃ katheyyātha*. As at **22:3** (III 12,6–12).

379 *Mā bhikkhave anekavihitaṃ tiracchānakathaṃ katheyyātha*. *Tiracchānakathā* is literally "animal talk," but Spk explains it as talk that "runs horizontal" (*tiracchānabhūtaṃ*) to the paths leading to heaven and liberation.

380 What follows is the Buddha's first sermon, recorded in the narration of his ministry at Vin I 10–12. The sutta is analysed at MN No. 141 and Vibh 99–105, and commented upon at Vism 498–510 (Ppn 16:32–83) and Vibh-a 93–122. For a detailed explanation according to the method of the commentaries, see Rewata Dhamma, *The First Discourse of the Buddha*.

381 I follow Be and Se here. Ee includes *sokaparidevadukkhadomanass' upāyāsā*, which is found elsewhere in formal definitions of the first truth but lacking in most versions of the first sermon.

382 The three phases (*tiparivaṭṭa*) are: (i) the knowledge of each truth (*saccañāṇa*), e.g., "This is the noble truth of suffering"; (ii) the knowledge of the task to be accomplished regarding each truth (*kiccañāṇa*), e.g., "This noble truth of suffering is to be fully understood"; and (iii) the knowledge of accomplishment regarding each truth (*katañāṇa*), e.g., "This noble truth of suffering has been fully understood." The twelve modes (*dvādasākāra*) are obtained by applying the three phases to the four truths.

383 Spk explains *dhammacakka* by way of the knowledge of penetration (*paṭivedhañāṇa*) and the knowledge of teaching (*desanāñāṇa*); see **II, n. 57**. Until Koṇḍañña and the eighteen *koṭis* of brahmās were established in the fruit of stream-entry the Blessed One was still *setting in motion* (*pavatteti nāma*) the Wheel of the Dhamma; but when they were established in the fruit, then the Wheel *had been set in motion* (*pavattitaṃ nāma*).

384 *Aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanā*. Spk says the three terms are synonyms, all meaning *akkharā*, but I think their connotations are slightly different.

385 *Tathāni avitathāni anaññathāni*. See **12:20** and **II, n. 54**. Spk: "*Actual* in the sense of not departing from the real nature of things; for suffering is stated to be just suffering. *Unerring*, because of the nonfalsification of its real nature; for suffering does not become nonsuffering. *Not otherwise*, because of not arriving at a different nature; for suffering does not arrive at the nature of the origin (of suffering), etc. The same method for the other truths." I understand *anaññatha* in the simpler and more straightforward sense that the truths are "not otherwise" than the way things really are.

386 I use the title of Be and Se. The Ee title should be changed from Vijjā to Vajji (also for the next sutta). This sutta too is included in the Mahāparinibbāna Sutta, at DN II 90–91, and is also at Vin I 230,25–231,10.

387 The entire sutta with the verses is at It 104–6, the verses alone at Sn 724–27.

388 Cp. **12:23** (II 29,24–25) and **22:101** (III 152,26–27).

389 Spk: "Since they are actual, unerring, not otherwise, they are called the truths of the noble ones (*ariyānaṃ saccāni*); for the noble ones do not penetrate errors as noble truths." An explanation of the expression "noble truths" (*ariyasacca*) at Vism 495 (Ppn 16:20–22) quotes **56:27** and **28**, as well as **56:23**.

390 The passage quoted is not found elsewhere in the Nikāyas but is cited at Vism 690,10–13 (Ppn 22:93) to prove that path knowledge performs four functions at a single moment. See Kv 220.

391 All these leaves are small and delicate. I follow Be for the name of the second type of leaf, *saralapatta*, which Liyanaratne ("South Asian Flora," §170) renders as the long-leaved Indian pine.

392 I read with Se *tālapakkaṃ*. All the other texts, including SS, read *tālapattaṃ*, "a palm leaf," which does not make good sense. *Tālapakkaṃ* is also at It 84,20.

393 Though *palāsa* usually means foliage, here it denotes a specific tree. Liyanaratne (§44) identifies this as a kind of *kiṃsuka*, but different, it seems, from the *kiṃsuka* men-

tioned at 35:245 (listed by Liyanaratne at §43). The English name for the *palāsa* is the Bengal kino tree or Dhak tree. The *māluvā* is a broad-leaved creeper, mentioned also at I, v. 810; see too I, n. 568.

394 Cp. 15:9, which says the stick might also fall on its middle.

395 Many of these expressions are also at 12:85–92.

396 Cp. 12:63 (II 100,10–25).

397 Reading with Se and Ee, *sammādiṭṭhikass' etaṃ*. Be has *tass' etaṃ*.

398 *Indakhīla*. PED defines this as a post or stake set at or before the city gate; also as a large slab of stone let into the ground at the entrance of a house.

399 As at AN IV 404,21–405,5.

400 *Lokacintaṃ cintessāmi*. Spk gives as an example: "Who created the sun and moon? The great earth? The ocean? Who begot beings? The mountains? Mangoes, palms, and coconuts?"

401 Spk: It is said that the asuras had applied the Sambari magic (see 11:23) and resolved that the man would see them mounted on their elephants and horses entering through slits in the lotus stalks. At AN II 80,22–24 it is said that speculating about the world leads to madness, yet here, strangely, it turns out that the man is not really mad after all.

402 This passage offers an interesting condensed version of dependent origination (*paṭicca-samuppāda*). Not understanding the Four Noble Truths is ignorance (*avijjā*; see 56:17). The phrase "they delight in (*abhiramanti*) volitional formations that lead to birth" implies craving, which gives rise to delight (*rati, abhirati*) when one's craving is fulfilled. The phrase "they generate volitional formations that lead to birth (*jātisaṃvattanike saṅkhāre abhisaṅkharonti*)" clearly points to the volitional formations. And falling into "the precipice of birth, aging, and death" obviously corresponds to the last two links in the series. So we here find ignorance and craving, in conjunction with volitional formations, bringing new birth, aging, and death (undergone by consciousness together with name-and-form).

403 *Mahāpariḷāho nāma nirayo*. The description is also at 35:135.

404 The title in Be and Se is Vāla, but Ee titles it Chiggaḷa 1.

405 *Poṅkhānupoṅkhaṃ*. Spk: He saw them shoot one arrow, then shoot another—called the "afterbutt" (*anupoṅkhaṃ*)—in such a way that the butt of the first arrow's shaft was split, then shoot still another through the butt of the second arrow.

406 Spk glosses *durabhisambhavataraṃ* with *dukkarataraṃ*. On the splitting of the hair, I follow Be, which reads *sattadhā*, supported by Spk (both Be and Se). Se and Ee of text have *satadhā*, "a hundred strands."

Spk: Having split one hair into seven strands, they fix one strand to an eggplant and another to the tip of the arrowhead; then, standing at a distance of an *usabha* (about 200 feet), they pierce the strand fixed to the arrowhead through the strand fixed to the eggplant.

407 *Lokantarikā aghā asaṃvutā andhakārakā andhakāratimsā*. The expression occurs at DN II 12,11, MN III 120,9, and AN II 130,26–27. Spk does not comment, but Sv, Ps, and Mp to the above consistently explain: "Between every three spiral world-spheres (*cakkavāḷa*) there is one world-interstice, like the space between three cart wheels set down so that they touch. That is a 'world-interstice hell,' measuring 8,000 *yojanas* (= appx. 80,000 kilometres). It is 'vacant' (*agha*), i.e., always open (*niccavivaṭa*); and 'abysmal' (*asaṃvutā*), i.e., without an underlying support, and so dark even eye-consciousness cannot arise."

408 Ee titles this sutta Chiggaḷa 2, but in Se it is simply called Chiggaḷa (and the next, Chiggaḷa 2); in Be, the two are respectively called the Paṭhama- and Dutiya-chiggaḷayuga Sutta. The simile of the blind turtle and the yoke is also at MN III 169,9–22, which is partly elaborated as in the following sutta.

409 *Adhiccam idaṃ*. The statement has to be taken as rhetorical rather than philosophical in intent. At the doctrinal level, all three occurrences mentioned here come about through precise causes and conditions, not by chance.

410 Cp. 13:11.

411 Cp. 13:10.

412 56:51–60 are parallel to 13:1–10, but wherever the earlier series reads *n' eva satimaṃ kalaṃ upeti na sahassimaṃ kalaṃ upeti na satasahassimaṃ kalaṃ upeti ... upanidhāya*, the pres-

ent one reads *saṅkham pi na upeti upanidham pi na upeti kalabhāgam pi na upeti ... upanidhāya.*

413 The titles are as in Be and Se, though raw grain itself (*āmakadhañña*) is mentioned only at **56:84**.

414 This is also at AN I 35,12–14, but without the connection to the Four Noble Truths. Similarly, the theme of **56:62** is at AN I 35,15–18; of **56:63**, at AN I 35,24–26; and of **56:65**, at AN I 35,10–11.

415 In **56:71–77**, the comparisons are based on the first seven courses of wholesome action (*kusalakammapatha*). With celibacy replacing abstention from sexual misconduct (in the third sutta), these are also the first seven guidelines to conduct in the Nikāya account of the bhikkhu's discipline (see, e.g., DN I 63,20–64,14).

416 In **56:78–101**, the minor training rules of the bhikkhu's discipline are the basis of comparison (see, e.g., DN I 64,16–32).

Concordances

1. Verse Parallels

A. Internal

For Part I, the left-hand column gives the sutta number; the middle column, the verse numbers of this translation (following Ee2); the right-hand column, the verse numbers for parallels in Part I, and the volume, page, and line numbers for parallels in the other parts. For Parts II–V, the left-hand column gives the sutta number; the middle column, the volume, page, and line numbers; the right-hand column, the verse numbers for parallels in Part I, and the volume, page, and line numbers for parallels in the other parts. When a sutta has been abridged to the exclusion of the verses, in the right-hand column the verse numbers or sutta numbers are followed by an asterisk. Brackets around a number indicate that the parallelism is only approximate. Verses repeated within the same sutta have not been collated.

Part I: Sagāthāvagga

Sutta	Verse	Parallel
1:3	3–4	310–11
1:4	5–6	359–60
1:9	15–16	127–28
1:11	20–21	775–76
	21c–f	[609]
1:12	22–23	461–62
1:15	28–29	789–90
1:17	34	IV 179,1–4

SUTTA	VERSE	PARALLEL
1:20	49	105
	50	135
1:21	51–52	301–2
1:22	54	623
1:23	55–58	625–28
	58ab	175ab
1:26	65–67	259–61
1:29	74–75	361–62
1:31	78–84	320–26
1:32	85	95
	87	146, 335
1:33	95	85
1:34	104	[118]
	105	49
1:36	118	[104]
1:38	127–28	15–16
1:40	135	50
1:43	144–46	333–35
	146	87
1:48	156–59	312–15
	159	II 277,3–4
1:50	170–82	340–52*
	175ab	58ab
1:58	198	236c, 237
1:71	223–24	257–58, 613–14, 939–40
1:73	227–28	846–47
1:76	237	198b–f
2:2	256	294
2:3	257–58	223–24, 613–14, 939–40
2:4	259–61	65–67
2:13	294	256
2:16	301–2	51–52
2:19	310–11	3–4
2:20	312–15	156–59
2:21	320–26	78–84
2:23	333–35	144–46
2:25	353–56	791–94
2:27	359–60	5–6
2:28	361–62	74–75

SUTTA	VERSE	PARALLEL
3:2	383	433
3:4	387	[417]
	388	418, 432
3:6	390	[391]
3:7	391	[390]
3:17	411	413
3:18	413	311
3:20	417	[387]
	418	388, 432
3:23	433	383
3:25	442cd	V 217,15–16
4:2	449	450
4:3	450	449
4:8	461–62	22–23
4:19	484–85	500–1
4:20	487	488
4:21	488	487
4:24	498	509
	500–1	484–85
4:25	509	498
6:1	560	919
6:9	588–91	592–595*
6:11	596	II 284,26–27
6:12	597	II 241,30–33
6:15	609	[21c–f, 776c–f]; II 193,13–16
7:1	613–14	223–24, 257–58, 939–40
7:2	616–618	620–22*, 880–82, 889–91*
7:4	623	54
7:6	625–628	55–58
7:8	634	677
	636–37	641–42*, 667–68*
7:9	646	705
7:13	677	634
7:21	705	646
9:6	775–76	20–21
9:12	789–90	28–29
9:13	791–94	353–56
10:12	846–47	227–28
11:1	858–62	863–67*

Sutta	Verse	Parallel
11:4	874–82	883–91
	880–82	616–618, 620–22*, 889–91*
11:5	883–91	874–82
11:11	904–5	906–7*, 908–9*
11:14	910–12	V 384,23–28, 405,9–14
11:17	919	560
11:18	924–25	[930–31], [937–38]
11:19	930–31	[924–25], [937–38]
11:20	937–38	[924–25], [930–31]
11:21	939–40	223–24, 257–58, 613–14

Part II: Nidānavagga

Sutta	Text	Parallel
15:20	II 193,13–16	609
17:35	241,30–33	597
21:3	277,3–4	159
21:11	284,26–27	596

Part IV: Saḷāyatanavagga

Sutta	Text	Parallel
35:240	IV 179,1–4	34
36:3	206,1–5	IV 218,21–25
	206,3–5	IV 207,20–22
36:5	207,20–22	IV 206,3–5
36:12	218,21–25	IV 206,1–5

Part V: Mahāvagga

Sutta	Text	Parallel
45:34	V 24,17–27	V 82,1–2*
47:18	168,12–15	V 186,11–14
47:43	186,11–14	V 168,12–15
48:41	217,15–16	442cd
55:26	384,23–28	910–12; V 405,9–14
55:41	400,20–27	V 401,16–23
55:51	405,9–14	910–12; V 384,23–28

B. External

This concordance makes no claim to completeness as the only non-canonical Pāli texts that have been collated are Nett, Peṭ, Mil, and Vism, while only a few texts in Skt and BHS have been drawn upon. No attempt has been made to trace parallels to individual pādas. Parallels from Pāli sources which only approximate to the corresponding verses of SN are set in brackets; parallels from non-Pāli sources almost always differ from the Pāli and thus have not been bracketed. When a string of SN verses is indexed, the complete string is given first followed by individual verses and subordinate strings for which the parallels do not correspond in all respects to those for the complete string. SN verses that repeat verses indexed earlier have not been indexed separately, but their external parallels can be determined by first consulting the concordance of internal parallels and then tracing the relevant verse numbers in the present table. Parallels taken from Enomoto's *Comprehensive Study of the Chinese Saṃyuktāgama* are signalled by an asterisk (see Bibliography).

Part I: Sagāthāvagga

Sutta	Verse	Parallel
1:1	1	Nidd I 437
1:3	3	AN I 155
	3ab, 4ab	Ja IV 398
1:4	5ab, 6ab	Ja IV 487
1:5	8	Dhp 370; Th 15, 633; Nett 170; G-Dhp 78
1:6	9ab	Ja III 404
1:11	21c–f	see 609
1:12	22–23	Sn 33–34; Nett 34; Peṭ 55; Mvu III 417–18
1:13	24–25	Nett 185
	24	Peṭ 54
1:16	30ab, 31ab	Ja VI 57
1:17	32–33	Uv 11:6–7
	32	Nett 132
	34	Mil 371; Uv 26:1; Ybhūś 27*; SHT 6, no. 1293*

Sutta	Verse	Parallel
1:18	35	Dhp 143; Uv 19:5
1:20	42–43	Ja II 57–58
	46–49	Ybhūś 2:1–4*
	46–47ab	It 53–54
	48	Sn 842
	50	Ybhūś 1*; Divy pp.489, 494*
1:21	51–52	Th 39–[40], 1162–[63]; Nett 146
	51	Peṭ 48
1:22	54	Dhp 125; Sn 662; Pv 24; Ja III 203; Vism 301–2; Uv 28:9
1:23	55–56	Vism 1
	56	Peṭ 44 (or 45?); Mil 34; Uv 6:8
	57a–c	G-Dhp 26a–c
1:26	66cd	Uv 33:74ab
1:27	68–69	Ybhūś 8:1–3*; SHT 4, no. 50a, 25–27*
	69ab	Ud 9; Uv 26:26
	69ef	DN I 223
1:28	73a–d	Thī 18a–d
1:29	75a–c	Uv 33:59
1:30	76a–e	Sn 165ab & 166abc
	77	Sn 171; Kv 367
1:31	78	Ja V 483, 494
	84	G-Dhp 250
1:32	85–87	Ja IV 64
	89	Ja IV 65
	90–91	Ja II 86, IV 65, VI 571
	91	Uv 5:27; P-Dhp 208
	92–94	Ja IV 66–67
1:33	97	Ja III 472; Uv 30:8
	98	Ja III 472
	99	Pv 28; Ja III 472
	100, 101	Ja III 472
1:34	102	Uv 2:8
	103	AN III 411; Uv 2:7; G-Dhp 96
	104	Dhp 221; Uv 20:1; P-Dhp 238; G-Dhp 274
1:35	108	Vin III 90
	109	Th 226; G-Dhp 338

Sutta	Verse	Parallel
1:36	117	P-Dhp 332
	118	[Dhp 221]; see 105
	119–20	MN II 105; Dhp 26–[27]; Th 883–84
	119	Uv 4:10; P-Dhp 17; G-Dhp 117
	120	Uv 4:12; G-Dhp 129
1:37	121–24	DN II 254–55; MSjSū 1–3*; Divy pp.195–96*
	124	Ja I 97
1:41	136–37	AN I 156; Ja III 471
	139–40	Nidd I 5
1:43	146cd	Uv 5:22cd
1:45	148	Sn 177
1:46	150–52	G-Dhp 97–99
1:47	154–55	Kv 345, 440
	155ab	AN II 65
1:48	156–59	MN III 262; Nett 148
	157	Vism 3
	159	Th 1182
1:51	184	Uv 6:4
1:59	200	Uv 10:6
1:60	202cd	Abhidh-k-bh p.81*
1:62	205–6	AN II 177
	206	Abhidh-k-vy 1, p.95*
1:64	209–10	Sn 1108–9
1:66	213–14	Nett 22
	214	Th 448; Nidd I 411
	214ab	Ja VI 26
1:70	221–22	Sn 168–69
1:71	223–24	Nett 145; G-Dhp 288–89
	224	Uv 20:3
1:72	226	Nidd II 221
1:73	227–28	Sn 181–82
	228	Uv 10:3
1:75	232–33	[Ja IV 110]; Nett 186
1:77	242	Uv 10:11
2:1	255	Th 239; Uv 23:1
2:4	260cd	Uv 33:74ab
2:5	262–64	Ybhūś 12:1–4*; Śrāv-bh p.341*

SUTTA	VERSE	PARALLEL
2:6	265–68	Nett 148
2:7	269	AN IV 449
2:8	271	Uv 11:1; G-Dhp 9
	271ab	Dhp 383ab
	272	Dhp 313; Uv 11:2
	273	Dhp 314; Uv 29:41ab, 42ab; G-Dhp 337
	274	Dhp 311; Uv 11:4; P-Dhp 296; G-Dhp 215
	275	Dhp 312; Th 277; Uv 11:3
2:9	281–84	Chandra Sū*
2:15	298–300	[Sn 173–75]; Ybhūś 10:1–3*
	299	Vism 3
	299c–300	[Nett 146]
2:17	303–4	Ybhūś 5:1–2*
2:18	309	Nidd I 437
2:22	327–29	Dhp 66–68; Uv 9:13–15; P-Dhp 174–76
	327–28	Nett 131–32
	330–32	Mil 66–67; P-Dhp 110–12
2:26	357–58	AN II 49–50; Vism 204
2:30	372–73	Mil 242
3:1	374–82	Saṅghabh 1, pp.181–83*
3:2	383	It 45; Nidd I 16, 364, 471; Nidd II 201
3:3	384	Dhp 151; Ja V 483, 494; Uv 1:28; G-Dhp 160
3:4	385–88	Nett 175
	385	Uv 5:13
	386–87	Nett 178
	388	Uv 5:22
3:5	389	Mil 399
	389a–d	Dhp 361; Peṭ 57; Mil 167; Uv 7:11; P-Dhp 51; G-Dhp 52; Mvu III 423; Abhidh-k-bh p.208*
3:6	390ef	Th 146cd
3:8	392	Ud 47; Nett 164; Vism 297; Uv 5:18

SUTTA	VERSE	PARALLEL
3:9	393–96	AN II 42–43
3:10	397–98	Dhp 345–46; Ja II 140; Nett 35, 153; Peṭ 26; Uv 2:5–6; P-Dhp 143–44; G-Dhp 169–70
3:11	399–400	Uv 29:11–12
	400	Nidd I 448
3:12	401	AN III 239; Ja I 116; Vism 388
3:13	402	Ja II 294; Uv 29:14; P-Dhp 78
3:14	404	Dhp 201; Uv 30:1; P-Dhp 81; G-Dhp 180; Avś 1, p.57*
3:15	405	Ja II 239; Uv 9:9
	406	[Dhp 69]
3:17	410–11	AN III 48–49
	410ef–11	It 16–17; Uv 4:25–26
3:21	422cd	AN I 130
3:22	431	Nett 94; [Peṭ 9]; Uv 1:23–24
3:24	438a,c–39ef	It 66
3:25	441–45	MSV 2, pp.74–77*
	441–43	Vism 232;
4:4	452–53	Vin I 22
4:5	454–55	Vin I 21; Mvu III 416; CPS 21:4–5*; Saṅghabh 1, p.149*
4:6	458	Nett 35
4:7	460ab	Dhp 180ab; P-Dhp 277ab; Uv 29:53ab; Mvu III 92
4:9	464	Nidd I 44, 119; Vism 237
4:10	466	Th 145; Nidd I 44, 119; Vism 231; Uv 1:18
4:11	467	Nett 35
4:15	476–77	Vin I 21; Mvu III 416–17
4:17	480–81	Nidd I 360
	481cd	Uv 6:12cd
4:18	482	MN I 338
	483	Dhp 200; Ja VI 55; Uv 30:49
4:20	486–87	Uv 2:19–20; MSV 1, p.96*; Divy p.224*
	487	[Nett 61]; [Peṭ 15]
4:22	489	Th 46
4:23	497	Sn 449

SUTTA	VERSE	PARALLEL
4:25	506–7	Mvu III 281–82
	509–10	Mvu III 284–85; Ybhūś 14:1–2*
	510	AN V 46–48
	511–13	Mvu III 283–84; Ybhūś 4:1–3*
	515	Vin I 43; Uv 21:8; G-Dhp 267; Mvu III 90
	516–18	Mvu III 285–86
5:1	519	Thī 57
	521	Thī 58, 234
5:2	522–23	Thī 60–61
5:3	527ab	Thī 59ab, 142ab, 188ab, 195ab, etc.
5:4	528	[Thī 139]
	530	[Thī 140]
	530ab	Uv 1:37ab
5:5	532–35	[Thī 230–33]
5:6	537	[Thī 191]
	539	Sn 754; It 62
5:7	540–43	[Thī 197, 198, 200, 201]
	542	Nidd I 411; Mvu I 33
5:8	544–45	Thī 183–[84]
	546ab	Thī 185ab
	547ab	AN II 24; It 123
5:10	553–55	Nidd I 439; Kvu 66
	553–54	Abhidh-k-bh pp.465–66*
	554	Mil 28
	554–55	Vism 593
6:1	556–61	Vin I 5–7; MN I 168–69; Mvu III 314–19
	556–57, 559–61	DN II 38–39
	559	It 33; Nidd I 360, 453–54; Nidd II 138; Uv 21:18
6:2	562–64	AN II 21; Uv 21:11–13; Abhidh-k-bh p.467*
6:4	572–79	Ja III 359–63
6:5	580–81	MN I 338; Th 1198–1200
6:7	585	Nidd I 411
6:8	587	Nett 132

SUTTA	VERSE	PARALLEL
6:9	588–91	AN V 171, 174; Sn 657–60; Nett 132–33; Uv 8:2–5; P-Dhp 299–302; Āps 40*
	589–91	AN II 3–4
6:11	596	DN I 99, III 97; MN I 358; AN V 327–28
6:12	597	Vin II 188; AN II 73; Nett 130; Uv 13:1; Saṅghabh 2, p.73*
6:13	598	Th 142; Mil 402
	603	DN II 218
6:14	604–5	Kvu 203; Divy pp.68, 138, 162, etc.
	604	Th 256; Nett 40; Peṭ 71; Mil 245; Uv 4:37; G-Dhp 123
	605	DN II 121; Th 257; Uv 4:38; G-Dhp 125
6:15	608–12	DN II 157; Avś 2, pp.198–99*; MPS 44:4–11*
	609	DN II 199; Th 1159; Ja I 392; Uv 1:3
	610	Th 1046
	611	[DN II 157]
	611–12	Th 905–6
7:2	615–18	Th 441–44
	616–17	Vism 298
7:3	619	Uv 20:13; P-Dhp 182
7:8	634–35ab	AN I 165, 167–68; It 100–1; Thī 63cd–64; G-Dhp 5–6
	634	MN II 144; Dhp 423a–d; [Sn 647]; Uv 33:47a–d
	636–37	Sn 81–82, 480–81
	636	Mil 228
7:9	638	Sn 462
	639ab	Sn 463ab
	645	Nidd II 247
	646	Saṅghabh 1, p.193*
7:11	662–68	Sn 76–82
7:12	669–70	Th 531–32; Mvu III 108–9
7:13	674–75	Th 185–86

SUTTA	VERSE	PARALLEL
7:18	700	[Nett 24, 53]; [Peṭ 17]
7:19	702	[Ja VI 94]
	702c–f	AN II 70
7:20	703–4	Dhp 266–67; Uv 32:18–19; G-Dhp 67–68; Mvu III 422
8:1	707–11	Th 1209–13
8:2	712–16	Th 1214–18; SHT 5, no.1140*
8:3	717–20	Th 1219–22
8:4	721–25	Ybhūś 3:1–5*; SHT 5, no.1140*; Abhidh-k-bh p.284*; Abhidh-k-vy 2, p.455*
	721–22	Th 1223–24
	721–23	[Vism 38]
	722cd	Sn 341ab
	724–25	Sn 341cd, 340cd, 342; Th 1225–26
	724ab, 725	Thī 19cd–20
8:5	726–30	Sn 450–54; Uv 8:11–15; Ybhūś 20*
	727–30	Th 1227–30
8:6	731–33	Th 1231–33
	731ab	Mil 22; Uv 33:33ab
8:7	734–37	Th 1234–37; MR pp.38–39*; SHT 6, no.1598*
8:8	738–41	Th 1238–41
	742–45	Th 1242–45
8:9	746–48	Th 1246–48
	746ab	Th 679ab
8:10	749–51	Th 1249–51
	749	Nidd II 105
8:11	752	Th 1252
8:12	753	[Th 1253]
	754	[Th 1254–55]
	755	[Th 1256–57]
	756	[Th 1261]
	757	[Th 1262]
9:2	761	[Sn 331]
9:3	769	Peṭ 79

SUTTA	VERSE	PARALLEL
9:4	770–71	Mvu III 420–21
	771	Nidd I 494
9:5	772	Th 119
9:6	777	Th 908
	777cd	[Ud 46]; Uv 32:41, 43, 45, 47cd
9:9	784	Th 62
9:14	795–801	Ja III 308–9
	799	Th 652, 1001
10:1	803–4	Ja IV 496; Kvu 494; Abhidh-k-bh p.130*; Abhidh-sam-bh p.55*
	803ab	Vism 476
10:2	805–7	Nett 147
10:3	808–11	Sn 270–73; Nett 147; Ybhūś 11:1, 2, 4*
	808	Nidd I 16, 364, 471; Nidd II 201
	811cd	Uv 27:28cd
10:4	812	[Peṭ 71]
	814	P-Dhp 249
	814cd	AN IV 151; It 22; Ja IV 71; P-Dhp 248–52cd; G-Dhp 198cd
10:5	816a–d	Thī 31a–d
	816a–e	AN I 144; Ja IV 320, VI 118, 120–23; Vv 17:19, etc.
	820cd–821	Thī 247c–248b; Ud 51; Pv 21; Nett 131; Peṭ 44; Uv 9:4
	822	Th 44
10:8	837–41	Vin II 156; Saṅghabh 1, pp.168–69*
	840–41	AN I 138; Uv 30:28–29
10:9	842	[Thī 54]
	843	Thī 55
10:11	845	[Thī 111]
10:12	846–57	Sn 181–92
	847	Uv 10:3
	848–49	Ybhūś 9:1–2*
	849	Mil 36; Uv 10:5
	850, 852	Ybhūś 7:1–2*; SHT 5, no.1250*
	851	Uv 10:4
	851–52	Nett 146–47

Sutta	Verse	Parallel
11:4	874ab	Ja II 386
	878	Uv 20:7
	879	Uv 20:6; P-Dhp 183
	880	Uv 20:18
	881–82	Uv 20:11–12
11:5	883–91	Nett 172–73
11:6	892	Ja I 203
11:8	896cd	Ja IV 127
11:9	898–99	Ja V 138–39; Mvu III 367
11:10	903	Ja II 202; Nett 184; [Peṭ 46]
11:11	904–5	Ja I 202
11:14	910–12	AN II 57, III 54; Th 507–9; P-Dhp 339–41
	910–11	Peṭ 71
	911cd–912	AN IV 5
	912	Th 204
11:15	914	Dhp 98; Th 991; Uv 29:18; P-Dhp 245
11:16	915–17	Vv 32 & 41; Kv 554
	916	Pv 61
	916–17	AN IV 292–93
11:20	934–35	[Thī 282–83]
	935	Ja V 252; Mvu III 453
	936c–e	Dhp 406a–c; Sn 630a–c; G-Dhp 29a–c
11:25	945c–f	Uv 20:21

Part II: Nidānavagga

Sutta	Text	Parallel
12:31	II 47,13–14	Sn 1038
14:16	158,26–31	It 70–71
	158,27–31	Th 147–48
	158,30–31	Mil 409
15:10	185,18–186,1	It 17–18
	185,23–24	Dhp 191; Th 1259; Thī 186, 193, 310, 321
15:20	193,13–16	see 609
17:10	232,17–24	It 74–75; Th 1011–12

Sutta	Text	Parallel
17:35	241,30–33	see 597
21:4	278,18–21	Th 1165–66; Nett 151–52
21:6	279,28–31	Ja II 144
21:7	280,28–31	AN II 51; Uv 29:43–44; G-Dhp 235–36
21:8	281,18–21	Nett 145
21:9	282,18–21	Nett 145
21:10	284,3–5	[Vin I 8]; [MN I 171]; [Dhp 353]; Sn 211; Uv 21:1a–c
21:11	284,28–30	Dhp 387; Uv 33:74; P-Dhp 39; G-Dhp 50
21:12	285,19–22	Nett 151

Part III: Khandhavagga

Sutta	Text	Parallel
22:3	III 9,20–23	Sn 844
22:22	26,12–15	Uv 30:32
22:78	86,1–8	AN II 34
22:79	91,1–2	AN V 325, 326; Th 1084; Nett 151

Part IV: Saḷāyatanavagga

Sutta	Text	Parallel
35:95	IV 73,18–76,6	Th 794–817
	73,18–20	Th 98a–d
	73,24–25	Th 99a–d
35:136	127,16–128,7	Sn 759–65
35:228	157,22–25	Nett 155
35:229	158,19–25	It 57–58
36:1	204,15–18	It 46
36:2	205,1–6	Sn 738–39d
36:5	207,16–19	It 47
36:6	210,9–20	AN IV 157
37:34	250,25–28	[AN III 80]
41:5	291,20–23	Ud 76; Peṭ 50

Part V: Mahāvagga

SUTTA	TEXT	PARALLEL
45:34	V 24,17–28	AN V 232–33, 253–54; Dhp 85–89; P-Dhp 261–65
	24,17–20	Uv 29:33–34
	24,21–25	Uv 16:14
	24,26–28	Uv 31:39
47:18	168,12–15	Nidd I 456, II 114; Uv 12:13
48:41	217,9–16	Uv 1:29–30; G-Dhp 140–41
51:10	263,1–4	DN II 107; AN IV 312; Ud 64; Nett 60; Peṭ 68; Uv 26:30
51:26	384,23–28	see 910–12
55:41	400,20–27	AN II 55–56
55:51	405,9–14	see 910–12
56:21	432,10–13	Vin I 231; DN II 91; Nett 166
56:22	433,5–14	Sn 724–27; It 106

2. EXACT SUTTA PARALLELS

A. Internal

Whole suttas which appear elsewhere in the Saṃyutta Nikāya.

SUTTA	PARALLEL
3:18	see 45:2
12:15	22:90 (III 134,30–135,19)
12:41	55:28
12:42	55:29
12:43	35:106
12:44	35:107
12:45	35:113
18:21	22:91
18:22	22:92
22:86	44:2
22:90	see 12:15
22:91	18:21
22:92	18:22
35:106	12:43
35:107	12:44
35:113	12:45
44:2	22:86
45:2	3:18 (I 87,22–88,29)
46:2	46:51 (i–ii)
46:12	46:48
47:2	36:7 (IV 211,1–19)
47:45	47:5 (V 146,6–16)
55:18	40:10 (IV 271,26–273,9)
55:28	12:41
55:29	12:42

B. External

Whole suttas, or substantial portions of suttas, which appear elsewhere in the Pāli Canon.

SUTTA	PARALLEL
2:26	AN II 47–49
3:8	Ud 47
3:11	Ud 64–66
3:21	AN II 85–86
4:4	Vin I 22,24–36
4:5	Vin I 20,36–21,16
6:1	Vin I 4,32–7,10; MN I 167,30–169,30
6:2	AN II 20–21
6:4	Ja No. 405 (III 358–63)
6:9–10	AN V 170–74
6:10	Sn pp.123–27,15
6:15	DN II 155,31–157,19
7:11	Sn pp.12–16
10:8	Vin II 154–56
11:5	Nett 172–73
12:11	MN I 261,5–31, 263,8–16
12:25	II 39,34–41,4 = AN II 157,33–159,3
12:41	AN V 182–84
17:35	Vin II 187–88
19:1–21	Vin III 104–8
22:7	MN III 227,25–228,31
22:59	Vin I 13–14
22:78	AN II 33–34
22:80	III 93,4–20 = It 89–90
22:82	MN No. 109 (III 15–20)
22:101	III 153,3–155,12 = AN IV 125–27
35:28	Vin I 34,16–35,12
35:87	MN No. 144 (III 263–66)
35:88	MN No. 145 (III 267–70)
35:121	MN No. 147 (III 277–80)
36:19	MN No. 59 (I 396–400)
41:6	IV 293,7–294,9 = MN I 301,17–302,5
	IV 294,11–24 = MN I 296,11–23
	IV 294,26–295,21 = MN I 302,6–27

SUTTA	PARALLEL
41:7	MN I 297,9–298,27
42:12	IV 331,11–337,11 = AN V 177,1–181,29
45:1	AN V 214,10–28
45:8	DN II 311,30–313,25; MN III 251,8–252,17
46:55	AN III 230,9–236,24
47:1	DN II 290,8–19; MN I 55,32–56,10
47:2	DN II 94,29–95,14
47:5	AN III 65,2–10
47:9	DN II 99,3–101,4
47:12	DN II 81,35–83,32
48:23	It 53,2–4
51:10	DN II 102,2–107,6
54:13	MN III 82,17–88,11
55:8, 10	DN II 91,22–94,14
56:11	Vin I 10,10–12,18
56:21	Vin I 230,25–231,10; DN II 90,8–91,5
56:22	It 104–6

3. Template Parallels

The notion of "template parallels" is explained in the General Introduction (pp. 36–39). This concordance includes only suttas in *different* saṃyuttas that fully, or substantially, exemplify a given template. It does not include suttas within the same saṃyutta that exhibit variations on a pattern peculiar to that saṃyutta, or the repetition series at the end of saṃyuttas 45–51 and 54. While the latter are molded upon templates, their schematic character and uniform position make it unnecessary to include them. As the dividing line between template parallels and suttas constructed from stock formulas is imprecise, this concordance might have been either expanded or contracted by shifting the dividing line forward or back.

abandon desire (and lust) (*tatra vo chando (rāgo) pahātabbo*) 22:137–45; 35:76–78, 162–64, 168–85
abandoning of the fetters, etc. (*saṃyojanappahānādi*) 48:61–64; 54:17–20
analysis, a teaching through (*vibhaṅga*) 12:2; 45:8; 47:40; 48:9–10, 36–38; 51:20
arises dependent on contact (*phassaṃ paṭicca uppajjati*) 12:62 (II 96,26–97,29); 36:10; 48:39
the arising of suffering (*dukkhass' eso uppādo*) 14:36; 22:30; 26:1–10; 35:21–22
ascetics and brahmins (*samaṇā vā brāhmaṇā vā*):
(1) gratification triad 14:37; 17:25; 22:107; 23:5; 36:27; 48:6, 29, 34
(2) origin–&–passing pentad 14:38; 17:26; 22:108; 23:6; 36:28
(3) four truth pattern 12:13, 14, 29, 30, 71–80; 14:39; 17:27; 22:50; 36:29; 48:7, 30, 35; 56:22
(4) past, future, present 51:5, 6, 16, 17; 56:5, 6
burning (*āditta*) 22:61; 35:28
by clinging to what? (*kiṃ upādāya*) 22:150–58; 24:1–96; 35:105, 108
clinging and the clung to (*upādāna, upādāniyā dhammā*) 22:121; 35:110, 123
delight in suffering (*dukkhaṃ so abhinandati*) 14:35; 22:29; 35:19–20
destruction of delight (*nandikkhaya*) 22:51–52; 35:156–57, 158–59
destruction of the taints (*āsavakkhaya*) 48:20; 51:23

develop concentration (*samādhiṃ bhāvetha*) 22:5; 35:99; 35:160; 56:1
development, a teaching on (*bhāvanā-desanā*) 47:40; 51:19
directly knowing, without/by (*anabhijānaṃ, abhijānaṃ*) 22:24; 35:111–12
exhort, settle, and establish them (*samādapetabba nivesetabba patiṭṭhāpetabba*) 47:48; 55:16–17; 56:26
the fetter and things that fetter (*saṃyojana, saṃyojaniyā dhammā*) 22:120; 35:109, 122
the fingernail similes, etc. (*nakhasikhādi-upamā*) 13:1–10; 56:51–60
fruits (*phala*):
(1) one of two fruits 46:57 (ii); 47:36; 48:65; 51:25; 54:4
(2) seven fruits and benefits 46:3 (V 69,16–70,27); 48:66; 51:26; 54:5
the Ganges can't be made to slant westwards (*gaṅgā nadī na sukarā pacchāninnaṃ kātuṃ*) 35:244 (IV 190,23–191,23); 45:160; 52:8
going beyond (*apārā pāraṃ gamanāya*) 45:34; 46:17; 47:34; 51:1
gratification, danger, escape (*assāda, ādīnava, nissaraṇa*):
(1) what is the gratification, etc.? 14:31; 22:26; 35:13–14
(2) I set out seeking, etc. 14:32; 22:27; 35:15–16
(3) if there was no gratification, etc. 14:33; 22:28; 35:17–18
the holy life, for what purpose? (*kimatthi brahmacariyaṃ*) 35:81, 152; 38:4; 45:5, 41–48
ignorance and knowledge (*avijjā, vijjā*) 22:113–14; 56:17–18
impermanent, suffering, non-self (*anicca, dukkha, anattā*):
(1) what is impermanent is suffering 22:15–17; 35:1–3, 4–6
(2) past, future, present 22:9–11; 35:7–9, 10–12
(3) revulsion, dispassion, liberation 22:12–14; 35:222–24, 225–27
(4) the cause and condition for 22:18–20; 35:140–42; 143–45
make an exertion in seclusion (*paṭisallāne yogaṃ āpajjatha*) 22:6; 35:100, 161; 56:2
neglected/undertaken the noble path (*viraddha/āraddha ariyaṃ maggaṃ*) 45:33; 46:18; 47:33; 51:2
noble and emancipating (*ariya niyyānika*) 46:19; 47:17; 51:3
not apart from a Buddha (*nāññatra tathāgatassa pātubhāvā*) 45:14–15; 46:9–10; 48:59–60
not yours (*na tumhākaṃ*) 22:33–34; 35:101–2, 138–39
rebirth, causes for (*ko hetu upapajjanti*) 29:7–10; 30:3–6; 31:2–12; 32:2–12

revulsion, they lead to utter (*ekantanibbidāya saṃvattanti*) 46:20; 47:32; 51:4
speaker on the Dhamma (*dhammakathika*) 12:16, 67 (II 114,32–115,16); 22:115–16; 35:155
stream-enterer, arahant (*sotāpanna, arahaṃ*) 22:109–10; 23:7–8; 48:2–5, 26–27, 32–33
suffering, if it was exclusively (*ekantadukkhaṃ abhavissa*) 14:34; 22:60
sunrise simile (*suriyassa upamā*) 45:49–55, 56–62; 46:12–13; 56:37
vision arose (*cakkhuṃ udapādi*) 36:25; 47:31; 51:9; 56:11 (V 422,9–30); 56:12
with the support of giving (*dānupakāra*) 29:11–50; 30:7–46; 31:13–112; 32:13–52
wrong way/right way (*micchā-/sammāpaṭipadā*) 12:3; 45:23

4. Auditor-Setting Variants

The suttas collated here are almost identical in content but differ only in regard to the person to whom they are addressed, the protagonist, and/or the circumstances under which they are spoken.

11:1, 2: Sakka's advice on exertion
11:12, 13: Sakka's names
12:4–10: the Buddhas discover dependent origination
12:35–36: with ignorance as condition
12:41–42: ten qualities of a stream-enterer
18:21, 22:71, 22:124: ending "I-making" and conceit
18:22, 22:72, 22:125: transcending discrimination
22:106–12, 23:4–10: discourses on the aggregates
22:115–16: a speaker on the Dhamma
22:126, 127–28: ignorance and knowledge (subject to arising pattern)
22:133, 22:131–32: ignorance and knowledge (gratification triad)
23:23–34, 23:35–46: the nature of the aggregates
35:76–78, 162–64, 168, 171, 174: abandon desire and lust
35:81, 152: for what purpose the holy life?
35:118, 119, 124, 125, 126, 128, 131: how a bhikkhu attains/fails to attain Nibbāna
36:15–18: analysis of feeling
36:19–20: gradations of happiness
36:23, 24, 26: more analysis of feeling
38:1–16; 39:1–16: questions on Nibbāna, etc.
40:10, 11: to the devas, on going for refuge to the Buddha, etc.
46:14, 15: the enlightenment factors and illness
47:18, 43: the Buddha's reflections on mindfulness
47:22, 25: how the true Dhamma endures long
51:19, 27–30: on developing the bases for spiritual power
54:13–16: on developing mindfulness of breathing
55:18, 20: to the devas, on the factors of stream-entry
55:28, 29: ten qualities of a stream-enterer
55:46–49: the four factors of stream-entry

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Abbreviations

I. Primary Works

Be	Burmese-script ed. of SN
Ee	Roman-script ed. of SN (for Part 1: Ee1 = 1884 ed.; Ee2 = 1998 ed.)
Se	Sinhala-script ed. of SN
SN	Saṃyutta Nikāya
Spk (Be)	Sāratthappakāsinī, Saṃyutta Nikāya-aṭṭhakathā (Burmese-script ed.)
Spk (Se)	Sāratthappakāsinī, Saṃyutta Nikāya-aṭṭhakathā (Sinhala-script ed.)
Spk-pṭ	Sāratthappakāsinī-purāṇa-ṭīkā, Saṃyutta-ṭīkā (Burmese-script ed.)
SS	Sinhala-script mss. of SN (referred to in notes of Ee)

Note: References to Spk without any additional qualification are to Be. Spk (Be) and Spk (Se) are distinguished only when discussing variant readings between the two eds.

II. Other Pāli Texts

AN	Aṅguttara Nikāya
As	Atthasālinī (Dhammasaṅgaṇī-aṭṭhakathā)
Dhp	Dhammapada
Dhp-a	Dhammapada-aṭṭhakathā
Dhs	Dhammasaṅgaṇī
DN	Dīgha Nikāya
It	Itivuttaka

It-a	Itivuttaka-aṭṭhakathā
Ja	Jātaka
Khp	Khuddakapāṭha
Mil	Milindapañha
MN	Majjhima Nikāya
Mp	Manorathapūraṇī (Aṅguttara Nikāya-aṭṭhakathā)
Nett	Nettippakaraṇa
Nidd I	Mahāniddesa
Nidd II	Cūḷaniddesa
Paṭis	Paṭisambhidāmagga
Paṭis-a	Paṭisambhidāmagga-aṭṭhakathā
Peṭ	Peṭakopadesa
Pj II	Paramatthajotikā, Part II (Suttanipāta-aṭṭhakathā)
Pp	Puggalapaññatti
Pp-a	Puggalapaññatti-aṭṭhakathā
Ps	Papañcasūdanī (Majjhima Nikāya-aṭṭhakathā)
Pv	Petavatthu
Sn	Suttanipāta
Sp	Samantapāsādikā (Vinaya-aṭṭhakathā)
Sv	Sumaṅgalavilāsinī (Dīgha Nikāya-aṭṭhakathā)
Sv-pṭ	Sumaṅgalavilāsinī-purāṇa-ṭīkā (Dīgha Nikāya-ṭīkā) (Be)
Th	Theragāthā
Th-a	Theragāthā-aṭṭhakathā
Thī	Therīgāthā
Thī-a	Therīgāthā-aṭṭhakathā (1998 ed.)
Ud	Udāna
Ud-a	Udāna-aṭṭhakathā
Vibh	Vibhaṅga
Vibh-a	Vibhaṅga-aṭṭhakathā (Sammohavinodanī)
Vibh-mṭ	Vibhaṅga-mūlaṭīkā (Be)
Vin	Vinaya
Vism	Visuddhimagga

Note: References to Pāli texts, unless specified otherwise, are to volume and page number of the PTS ed., with line numbers in reduced type. References to DN and MN, followed by No., are to the whole sutta; references to Ja followed by No. are to the whole story. Though references to the commentaries give volume and page numbers of the PTS ed., as the PTS eds. were not in every case available to me, I have sometimes had to determine these by conversion from Be or Ce through the PTS's *Pāli Aṭṭhakathā Correspondence Tables*. Page references to Vism are followed by the chapter and paragraph number of Ppn (see IV below).

III. Non-Pāli Texts

(see Bibliography, under author's name)

Abhidh-k-bh	Abhidharmakośabhāṣya (Pradhan)
Abhidh-k-vy	Sphuṭārtha Abhidharmakośavyākhyā (Wogihara)
Abhidh-sam-bh	Abhidharmasamuccayabhāṣya (Tatia)
Āps	Āyuṃparyantasūtra (Matsumura)
Avś	Avadānaśataka (Speyer)
Chandra Sū	Chandra Sūtra (Waldschmidt 1970)
CPS	Catuṣpariṣatsūtra (Waldschmidt 1952–62)
Divy	Divyāvadāna (Cowell and Neil)
G-Dhp	Gāndhārī Dharmapada (Brough)
MPS	Mahāparinirvāṇasūtra (Waldschmidt 1950–51)
MR	Manuscript Remains (Hoernle)
MSjSū	Mahāsamājasūtra (Waldschmidt 1980)
MSV	Mūla-sarvāstivāda-vinayavastu (Dutt)
Mvu	Mahāvastu (Senart)
P-Dhp	Patna Dharmapada (Cone, Roth; numbers as in Cone)
Saṅghabh	Saṅghabhedavastu (Gnoli)
SHT	Sanskrithandschriften aus den Turfanfunden (Waldschmidt 1965ff.)
Śrāv-bh	Śrāvakabhūmi (Shukla)
Uv	Udānavarga (Bernhard)
Ybhūś	Yogācārabhūmi Śarīrārthagāthā (Enomoto 1989)

IV. Translations

(see Bibliography, under author's name)

BL	Buddhist Legends (Burlingame)
CMA	A Comprehensive Manual of Abhidhamma (Bodhi)

EV I	Elders' Verses I (Norman)
EV II	Elders' Verses II (Norman)
GD	Group of Discourses II (Norman)
GermTr	Saṃyutta Nikāya, German translation (Geiger)
KS	Kindred Sayings (Rhys Davids, Woodward)
LDB	Long Discourses of the Buddha (Walshe)
MLDB	Middle Length Discourses of the Buddha (Ñāṇamoli)
Ppn	Path of Purification (Ñāṇamoli)
SN-Anth	Saṃyutta Nikāya: An Anthology (Ireland, Ñāṇananda, Walshe)

V. Reference Works

CPD	Critical Pāli Dictionary (Royal Danish Academy of Sciences & Letters)
CSCS	A Comprehensive Study of the Chinese Saṃyuktāgama (Enomoto)
DPPN	Dictionary of Pāli Proper Names (Malalasekera)
MW	Monier-Williams' Sanskrit-English Dictionary
PED	Pāli-English Dictionary (Pali Text Society)

VI. Other Abbreviations

BHS	Buddhist Hybrid Sanskrit
BPS	Buddhist Publication Society
C.Rh.D	C.A.F. Rhys Davids
PTS	Pali Text Society
Skt	Sanskrit
VĀT	Vanarata Ānanda Thera
n.	note
v.	verse
v.l.	variant reading
>	develops into, leads to
<	is derived from, corresponds to
*	word not listed in dictionary
[ ]	encloses page number of Ee
< >	encloses page number of Ee2 (SN Part I, 1998 ed.)

In the Introductions and Notes, textual references in bold are to suttas within this translation, either by sutta number (e.g., **6:10**) or by verse number (**v. 146**). Note numbers in bold (**n. 432**) are to notes on the translation. When one note refers to a note in the same part there is no preceding part number; when the reference is to a note in another part, the note number is preceded by the part number, also in bold (**II, n. 53**).

Pāli-English Glossary

This glossary consists mainly of important doctrinal terms. When a listed term has both doctrinal and ordinary meanings, only the former is given. Preference is given to nouns over cognate adjectives and verbs. Compounds are included only when their meaning is not immediately derivable from their members. Distinct meanings of a single term are indicated by an enumeration, with semicolons as separation; different renderings intended to capture distinct nuances of a word are separated by commas, without enumeration.

PALI	ENGLISH
akālika	immediate
akiñcana	one who owns nothing
akiriyavāda	doctrine of the inefficacy of action
akuppa	unshakable
akusala	unwholesome
agha	misery
aṅga	factor
accaya	transgression
ajjhattaṃ	internally
ajjhattika	internal
ajjhosāna	clamp
ajjhosāya	holding
añjali	reverential salutation (with palms joined and extended)
aññatitthiya	belonging to other sects (i.e., wanderers outside the Buddhist fold)
aññathābhāva	alteration

PALI	ENGLISH
aññathābhāvī	becoming otherwise
aññā	final knowledge (of arahantship)
aññāṇa	not knowing
atīta	past (time)
attakilamatha	self-mortification
attaniya	belonging to self
attabhāva	individual existence
attā	self
attānudiṭṭhi	view of self
attha	(1) good, benefit; (2) purpose, goal; (3) meaning
atthaṅgama	passing away
adinnādāna	taking what is not given
adukkhamasukha	neither-painful-nor-pleasant (feeling)
addhāna	course (of saṃsāra)
addhuva	unstable
adhigama	achievement
adhiccasamuppanna	fortuitously arisen
adhiṭṭhāna	standpoint
adhippayāsa	disparity
adhimuccati	to resolve upon, to be intent on
adhimutti	disposition
adhivacana	designation
anaññatha	not otherwise
anattā	nonself
anattha	harm
anapekha	indifferent
anabhāva	obliteration
anamatagga	without discernible beginning
anaya	calamity
anāgata	future
anāgariya	homelessness
anāgāmī	nonreturner
anālaya	nonreliance
anicca	impermanent
animitta	signless
anukampā	compassion, tender concern
anuttara	unsurpassed, unsurpassable

PALI	ENGLISH
anudayā	sympathy
anupassī	contemplating
anubyañjana	feature
anuyoga	pursuit
anusaya	underlying tendency
anusāsanā, anusāsanī	instruction
anuseti	to tend towards, to lie latent within, to underlie
anussava	oral tradition
aneja	unstirred
anottappa	fearlessness of wrongdoing
antaradhāna	disappearance
antarāya	obstacle
anvaya	inference
apāya	plane of misery
apuñña	demerit, demeritorious
apekha	anxious, concerned
appaṭivānī	unremittingness
appaṇihita	undirected
appatiṭṭhita	unestablished
appamatta	diligent
appamāṇa	measureless
appamāda	diligence
appameyya	immeasurable
appicchatā	fewness of wishes
appossukka	living at ease
abyākata	undeclared
abyāpāda	non-ill will
abhijānāti	to directly know
abhijjhā	covetousness
abhiññā	direct knowledge
abhinandati	to seek delight
abhinibbatti	production
abhinivesa	adherence
abhinīhāra	resolution
abhivadati	to welcome
abhisaṅkhata	generated (by volition)

PALI	ENGLISH
abhisaṅkharoti	to generate (a volitional formation), to construct
abhisaṅkhāra	volitional formation
abhisañcetayita	fashioned by volition
abhisamaya	breakthrough
abhisameti	to break through to, to make a breakthrough
abhisambujjhati	to awaken to
abhisambuddha	awakened
amata	the Deathless
amanāpa	disagreeable
ayoniso	careless, carelessly
arahant	untranslated: a "worthy one," one fully liberated from all defilements
ariya	noble, a noble one
arūpa	formless (meditation or realm of existence)
avakkanti	descent
avassuta	corrupted
avijjā	ignorance
avitatha	unerring
avihiṃsā	harmlessness
aveccappasāda	confirmed confidence
asaṃsagga	aloofness from society
asaṅkhata	unconditioned
asubha	foul, foulness
asura	untranslated: a class of titanic beings in perpetual conflict with the devas
asekha	one beyond training (i.e., an arahant)
asmimāna	the conceit "I am"
assāda	gratification
assāsa-passāsa	in-breathing and out-breathing
ahaṅkāra	I-making
ahirika	shamelessness
ahetukavāda	doctrine of noncausality
ākāra	aspect, quality, reason
ākāsa	space

PALI	ENGLISH
ākāsānañcāyatana	base of the infinity of space
ākiñcañña	nothingness
ākiñcaññāyatana	base of nothingness
ājiva	livelihood
ātāpi	ardent
ādīnava	danger
ānāpāna	breathing
ānisaṃsā	benefit, advantage
āneñja	imperturbable
āpatti	offence
āpo	water
ābādha	affliction
ābhā	light
āyatana	base, sense base
āyatiṃ	future
āyu	life, life span, vitality
ārambha	arousal
ārammaṇa	(1) basis; (2) object (of meditation)
āruppa	formless attainment
ārogya	health
āloka	light
āvaraṇa	obstruction
āsava	taint
āhāra	nutriment
icchā	wish
itthatta	this state of being (i.e., individual existence as such)
idappaccayatā	specific conditionality
iddhi	spiritual power
iddhipāda	base for spiritual power
indriya	faculty (primarily the five spiritual faculties or the six sense faculties)
issā	envy
uttāsa	fright
udāna	inspired utterance
uddesa	synopsis

PALI	ENGLISH
uddhacca	restlessness
upakkilesa	corruption
upadhi	acquisition (as act or as object)
upanisā	proximate cause
upapatti	rebirth
upaya	engagement
upavicāra	examination
upasama	peace
upasampadā	(1) acquisition; (2) higher ordination (i.e., admission into the monastic order)
upādāna	clinging
upādāya	(1) derived from; (2) clinging to
upādisesa	residue (of clinging)
upāyāsa	despair
upāsaka	male lay follower
upāsikā	female lay follower
upekkhā	equanimity
uppāda	arising
ussoḷhi	enthusiasm
ekaggatā	one-pointedness
ekāyana	one-way
ekodibhāva	unification (of mind)
eja	stirring
esanā	search
ehipassika	inviting to come and see
okkanti	descent, entering upon
ogadha	grounded upon (suffix)
ogha	flood
ottappa	fear of wrongdoing
opanayika	applicable
opapātika	spontaneously reborn
oḷārika	gross
ovāda	exhortation
kaṅkhā	perplexity

PALI	ENGLISH
kappa	aeon
kabaliṅkāra	edible food
kamma	(1) untranslated: morally determinate action; (2) action, deed
kammanta	action
karuṇā	compassion
kalyāṇa	good
kalla	pliant, pliancy
kāma	(1) sensual pleasure, sensuality; (2) desire; (3) sense-sphere (existence)
kāmaguṇa	cord of sensual pleasure
kāmasukhallika	sensual happiness
kāmesu micchācāra	sexual misconduct
kāya	(1) body, bodily; (2) class (of items)
kāruñña	compassion
kukkucca	remorse
kulaputta	clansman
kusīta	lazy
kevalī	consummate one
kodha	anger
kovida	skilled
khattiya	untranslated: a member of the warrior-administrative class (among the four social classes of Indian society)
khanti	(1) patience; (2) acquiescence, acceptance (of a view)
khandha	aggregate, mass
khaya	destruction
khila	barrenness
khema	security
gati	destination
gantha	knot (of mind)
gandha	odour
gandhabba	untranslated: a type of deity dwelling in trees and plants

PALI	ENGLISH
gilānapaccaya-bhesajja-parikkhāra	medicinal requisites
gocara	range
ghāna	nose
cakka	wheel
cakkavattī	wheel-turning (monarch)
cakkhu	eye, vision
caṇḍāla	untranslated: an outcast
caraṇa	conduct, esp. good conduct
cāga	(1) giving up; (2) generosity
citta	mind
cintā	reflection
cīvara	robe
cuti	passing away
cetanā	volition
cetasika	mental
cetiya	shrine
ceteti	to intend
cetovimutti	liberation of mind
chanda	desire
chambhitatta	trepidation
jambudīpa	untranslated: "Rose-Apple Land," the Indian subcontinent
jarā	aging
jāgariya	wakefulness
jāti	birth
jivhā	tongue
jīva	soul
jīvita	life
jhāna	untranslated: a state of deep meditative concentration
jhāyī	a meditator

PALI	ENGLISH
ñāṇa	knowledge
ñāya	method
ṭhiti	maintenance, stability, continuation
taṇhā	craving
tatha	actual
tathatā	actuality
tathāgata	untranslated: an epithet of the Buddha (or more generally of any arahant) meaning "thus come one" or "thus gone one"
tapa	austerity
tapassī	ascetic
tasiṇā	thirst
tiracchānayoni	animal realm
tuccha	hollow
tuṇhībhāva	silence
tejo	heat
thīna	sloth
thera	elder (bhikkhu)
dama	taming, self-control
dara	anguish
dassana	vision, sight
dāna	(1) act of giving; (2) gift
diṭṭha	seen
diṭṭhadhammika	pertaining to the present life
diṭṭhi	view
diṭṭhe 'va dhamme	in this very life
dukkha	(1) suffering; (2) pain, painful (feeling)
duggata	miserable, unfortunate
duggati	bad destination
duccarita	misconduct
deva	untranslated: a deity, celestial being
devatā	untranslated: synonymous with deva
devaputta	a young deva

Pali	English
desanā	teaching (of the Dhamma)
domanassa	displeasure
dosa	hatred
dvaya	dyad
dhamma	(1) untranslated: the Buddha's teaching; (2) things, phenomena; (3) mental phenomena, (mental) states; (4) qualities; (5) principle, law; (6) as suffix: subject to, having the nature of
dhammānusārī	Dhamma-follower
dhammika	righteous
dhātu	element
dhuva	stable
nati	inclination
natthikavāda	nihilism
nandī	delight
nāga	untranslated: (1) a dragon; (2) a bull elephant; (3) metaphoric term for an arahant
nānatta	diversity
nānākaraṇa	difference
nāma	name (both literally and as a collective term for the basic cognitive functions)
nāmarūpa	name-and-form
nikāya	order (of beings)
nikkama	endeavour
nigha	trouble
nicca	permanent
nijjarā	wearing away
nijjhāna	pondering
nidāna	source
ninna	slanting towards (suffix)
nibbāna	untranslated: the extinction of all defilements and emancipation from the round of rebirths
nibbidā	revulsion

Pali	English
nibbuta	quenched
nibbedha	penetration
nibbedhika	penetrative
nimitta	(1) sign; (2) basis
niyata	fixed in destiny
niyāma	fixed order
niraya	hell
nirāmisa	spiritual (lit. noncarnal)
nirutti	language
nirodha	cessation
nissaraṇa	escape
nissita	based upon (suffix)
nīvaraṇa	hindrance
nekkhamma	renunciation
nepakka	discretion
n'evasaññānāsaññāyatana	base of neither-perception-nor-nonperception
paṃsukūla	rag-robe
pakappeti	to plan
paccattaṃ	personally
paccaya	condition
paccānubhoti	to experience
paccuppanna	present (time)
paccekabuddha	untranslated: "privately enlightened one," who awakens to the Four Noble Truths but does not communicate them to others
pajahati	to abandon
pajā	generation (i.e., the total order of living beings)
pajānāti	to understand
paññatti	description
paññā	wisdom
paññāpana	(1) describing; (2) manifestation
paññāvimutta	liberated by wisdom
paññāvimutti	liberation by wisdom
paṭikkūla	repulsive

PALI	ENGLISH
paṭigha	(1) (sensory) impingement; (2) aversion
paṭicca-samuppanna	dependently arisen
paṭicca-samuppāda	dependent origination
paṭinissagga	relinquishment
paṭipatti	practice
paṭipadā	way (of practice)
paṭipanna	practising
paṭibhāna	ingenuity
paṭivedha	penetration
paṭisaṃvedeti	to experience
paṭisallāna	seclusion
paṇidhi	wish
paṇīta	sublime, superior
paṇḍita	wise person
patiṭṭhā	support
patiṭṭhita	established
patti	attainment
patthanā	longing
pathavī	earth
pada	(1) term, sentence, passage, stanza; (2) step, footprint, track; (3) state
padhāna	striving
papañca	proliferation (as act)
papañcita	proliferation (as product)
pabbajita	one who has gone forth into homelessness
pabbajjā	"going forth" into homelessness, the Buddhist novice ordination
pabbhāra	inclining (suffix)
pabhāsa	luminosity
pamāda	negligence
parakkama	exertion
parāmāsa	grasping
parāyana	destination
parikkhāra	requisite, accessory
parijānāti	to fully understand
pariññā	full understanding
pariṇāmī	maturing in (suffix)

PALI	ENGLISH
paritassati	to be agitated
paritassanā	agitation
parideva	lamentation
parinibbāna	final Nibbāna
parinibbāyati	to attain (final) Nibbāna
parinibbuta	attained final Nibbāna, quenched
paribbājaka	(non-Buddhist) wanderer
pariyādāna	exhaustion
pariyādāya	obsessing
pariyāya	exposition, method (of exposition)
pariyesanā	quest
pariyosāna	goal, final goal
pariḷāha	fever, passion
parivitakka	reflection
parisā	assembly
parihāna	decline
paloka	disintegration
palokita	disintegrating
paviveka	solitude
pasāda	confidence
passaddhi	tranquillity, tranquillization
pahāna	abandoning, abandonment
pahitatta	resolute
pāṇa	living being
pāṇātipāta	destruction of life
pātimokkha	untranslated: the code of monastic rules
pātubhāva	manifestation
pāmojja	gladness
pāra	the far shore, the beyond
pāripūri	fulfilment
pārisuddhi	purification
piṇḍapāta	almsfood
pipāsa	thirst
pisuṇavācā	divisive speech
pīti	rapture
puggala	individual, person
puñña	merit, meritorious
puthujjana	worldling

Pali	English
punabbhava	renewed existence
pubbaṅgama	forerunner
pubbanimitta	precursor
pubbenivāsa	past abode (i.e., previous life)
purisa	person
pettivisaya	domain of ghosts
pema	affection, devotion
poṇa	sloping towards (suffix)
pharusavācā	harsh speech
phala	fruit
phassa	contact
phāsuvihāra	dwelling in comfort
phoṭṭhabba	tactile object
bandha	bond
bandhana	bondage
bala	power
bahiddhā	external, externally
bahujana	multitude (of people)
bahulīkaroti	to cultivate
bahussuta	learned
bāla	fool, foolish
bāhira	(1) external (sense bases); (2) outsider
buddha	(1) untranslated: honorific for Gotama; (2) an Enlightened One, enlightened
bodha	enlightenment
bodhisatta	untranslated: an aspirant for Buddhahood
byañjana	phrase
byantikaroti	to put an end to
byasana	disaster
byāpajjati	to be repelled by
byāpāda	ill will
byābādha	affliction
brahmacariya	holy life
brahmā	untranslated: a sublime deity of the brahmā world

Pali	English
bhagavā	the Blessed One
bhaya	fear
bhava	existence
bhāvanā	development
bhāveti	to develop
bhikkhu	untranslated: fully ordained Buddhist monk
bhikkhunī	untranslated: fully ordained Buddhist nun
bhiyyobhāva	increase
bhūmi	plane
magga	path
macchariya, macchera	selfishness
majjhima	middle, middling
maññanā	conceiving (as act)
maññita	conceiving (as product)
manasikāra	attention
manāpa	agreeable
manussa	human being
mano	mind, mental
manomaya	mind-made
mamaṅkāra	mine-making
maraṇa	death
marīcikā	mirage
mala	stain
mahaggata	exalted
mahābhūta	great element
mātugāma	womankind, a woman
māna	conceit
māyā	magic, magical illusion
micchatta	wrongness
micchā	wrong
middha	torpor
muṭṭhasati	unmindful
mutti	freedom
muditā	altruistic joy
musāvāda	false speech

PALI	ENGLISH
mūla	root
mettā	lovingkindness
moha	delusion
yakkha	untranslated: a spirit (usually malevolent)
yathābhūtaṃ	as it really is
yasa	fame, glory
yoga	(1) exertion; (2) bond, bondage
yogakkhema	security from bondage
yojana	untranslated: a measure of distance (appx. ten kilometres)
yoni	mode of generation
yoniso	careful, carefully
rasa	taste
rāga	lust
rittaka	void
ruci	personal preference
rūpa	(1) form (i.e., materiality); (2) form (i.e., visible object); (3) form-sphere (existence)
lābha	gain
loka	world
lokuttara	supramundane
lomahaṃsa	terror
vacī	verbal
vaṭṭa	round (of existence)
vaṇṇa	(1) beauty; (2) praise
vata	vow (as vowed observance)
vaya	vanishing
vācā	speech
vāda	doctrine
vāyāma	effort
vāyo	air
vikkhitta	distracted

PALI	ENGLISH
vighāta	vexation
vicaya	discrimination
vicāra	examination
vicikicchā	doubt
vijānāti	to cognize
vijjā	true knowledge
viññāṇa	consciousness
viññāṇañcāyatana	base of the infinity of consciousness
viññū	wise person
vitakka	thought
vidhā	discrimination
vinaya	(1) discipline; (2) removal
vinipāta	nether world
vinibandha	shackle
vinīta	disciplined
vinodeti	to dispel
vippaṭisāra	regret
vipariṇāma	change
vipassanā	insight
vipāka	result (of kamma)
vibhava	extermination
vimati	uncertainty
vimutti	liberation
vimokkha	deliverance
virāga	(1) dispassion; (2) fading away
viriya	energy
virūḷhi	increase
vivaṭṭa	world-expansion
viveka	seclusion
visaya	domain
visuddhi	purification
visesa	distinction
vihāra	dwelling
vihiṃsā	harmfulness
vīmaṃsā	investigation
vuṭṭhāna	emergence
vuddhi	growth
vūpakaṭṭha	withdrawn

Pali	English
vūpasama	subsiding
vedanā	feeling
vedayita	feeling, what is felt
vepulla	expansion
vera	animosity
veramaṇī	abstinence
vesārajja	ground of self-confidence
vodāna	cleansing
vossagga	release
vy- = by-	
saṃyama	self-control
saṃyoga	bondage
saṃyojana	fetter
saṃvaṭṭa	world-contraction
saṃvara	restraint
saṃvega	sense of urgency
saṃsāra	untranslated: the beginningless round of rebirths
sakadāgāmī	once-returner
sakkāya	identity
sakkāra	honour
sagārava	reverential
sagga	heaven, heavenly
saṅkappa	intention
saṅkilesa	defilement
saṅkhaya	extinction
saṅkhā	term, reckoning
saṅkhāra	(1) volitional formation; (2) formation; (3) exertion
saṅkhitta	contracted (of mind)
saṅgha	untranslated: (1) as *bhikkhusaṅgha*, the Buddhist monastic order; (2) as *sāvakasaṅgha*, the community of noble disciples, i.e., those who have reached the four paths and fruits of awakening
sacchikiriya	realization
sañcetanā	volition

Pali	English
sañjānāti	to perceive
saññā	perception
sati	mindfulness
satipaṭṭhāna	establishment of mindfulness
satta	a being
satthā	teacher
sadda	sound
saddhamma	the true Dhamma
saddhā	faith
saddhānusārī	faith-follower
santuṭṭhi	contentment
sandiṭṭhika	directly visible
sappaṭissa	deferential
sappurisa	superior person
sabba	all
samaṇa	ascetic
samatikkama	transcendence
samatha	serenity
samanupassanā	way of regarding
samādhi	concentration
samāpatti	attainment
samāhita	concentrated
samugghāta	uprooting
samudaya	origin, origination, arising
sampajañña	clear comprehension
sampajāna	clearly comprehending
samparāyika	pertaining to the future life
sampasādana	confidence
samphappalāpa	idle chatter
samphassa	contact
sambuddha	enlightened
sambojjhaṅga	factor of enlightenment
sambodha, sambodhi	enlightenment
sambhava	origination
sammatta	rightness
sammasa	exploration
sammā	right, correct, perfectly
sammosa	decay

PALI	ENGLISH
saraṇa	refuge
sarīra	body
saḷāyatana	six sense bases
sassata	eternal
sāta	comfort, comfortable
sātacca	perseverance
sāmisa	carnal
sāra	substance, core
sārāga	infatuation
sāvaka	disciple
sāsava	tainted
sikkhā	training
sikkhāpada	training rule
siloka	praise
sīla	(1) virtue; (2) precept, rule
sīlabbata	rules and vows
sīlavā	virtuous
sukha	(1) happiness; (2) pleasure, pleasant (feeling)
sukhuma	subtle
sugata	(1) fortunate; (2) the Fortunate One (epithet of the Buddha)
sugati	good destination
sucarita	good conduct
suñña	empty
suññatā	emptiness
suta	learning
suddhi	purity
supaṇṇa	untranslated: a supernatural bird of prey, arch-enemy of the nāgas
subha	beauty, beautiful
sekha	trainee
senāsana	lodging
soka	sorrow
sota	(1) ear; (2) stream (of the Dhamma)
sotāpatti	stream-entry
sotāpanna	stream-enterer
somanassa	joy

PALI	ENGLISH
hita	welfare
hiri	sense of shame
hīna	low, inferior
hetu	cause; because of (as suffix)

Index of Subjects

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